

FASTENOPFERPOLICY-STATEMENT

promoting peace | fostering dialogue



core theme 3

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1 Introduction

Fastenopfer's (Swiss Catholic Lenten Fund / SCLF) peace-building mandate is contained in its mission statement: 'All over the world, people are working for justice, peace and the integrity of Creation. As a church-based aid agency, Fastenopfer follows and supports this movement of solidarity in the spirit of our Christian belief'. Fastenopfer's work is anchored in Catholic social teaching, which declares commitment to a culture of peace to be a key concern. In 2003, Fastenopfer defined 'Promoting peace – fostering dialogue' as one of its four core themes.

The Policy Statement on Peace-building is intended as a practical guide on how to approach the subject of peace in project and programme work, in advocacy and lobbying on development policy, and in Fastenopfer's public relations work.

To this end, the Policy Statement addresses the following points:

- Context and themes
 - Definition of terms
 - Challenges
 - Fastenopfer's experiences in peace-building
- Strategy and priorities
 - Basic positions held by Fastenopfer
 - Approaches and methods adopted by Fastenopfer
 - Priority areas of Fastenopfer's work
- Guidelines for implementation

The Policy Statement was approved by the management on 19 December 2006.

2 Context and themes

2.1 Terms

Fastenopfer understands Peace to mean: A commitment to justice, respect for human dignity, and the absence of war and violence. Fastenopfer starts from a positive concept of peace that goes beyond the absence of direct, physical violence and war and covers aspects such as social justice, political participation, gender equality, the rule of law and human security.

Fastenopfer understands Peace-building to mean: Overcoming the structural causes of violent conflicts, and thus a commitment to political, social, cultural and economic justice as a precondition for peace. Through its development and pastoral cooperation work, Fastenopfer seeks to contribute to the elimination of the causes of conflict, and thus contribute generally to violence prevention. Furthermore, peace-building also refers to specific interventions and activities that aim to achieve peaceful solutions in violent conflicts (or potentially violent conflicts) and to promote non-violent conflict resolution measures.

Fastenopfer understands Conflict to mean: An important and inevitable part of social development processes. Fastenopfer is not concerned with avoiding conflict, but rather with fostering structures, processes and mechanisms within a society that enable conflicts of interest to be dealt with constructively and peacefully. It is only when conflicts lead to violence and war that the social potential for sustained development is undermined.

Fastenopfer's commitment to peace-building has a number of different reference points:

- First and foremost, it is Catholic social doctrine which is the frame of reference for the peace work undertaken by Catholic organisations, and which is instrumental for a positive understanding of peace. In the encyclicals *Pacem in terris* (1963) and *Populorum Progressio* (1967), peace is inextricably linked with respect for human rights and with development, because the violation of human rights, as well as extreme economic and social disparity between and within societies, makes peaceful coexistence impossible. When we fight against poverty and oppose unfair conditions, we are not just promoting human well-being, we are also furthering people's spiritual and moral development, which are the preconditions for genuine peace. Because peace is more than the absence of war.
- The other reference point are organisations that are important for Fastenopfer's peace-building activities, which have developed and are implementing similar policies. These policies build on the understanding that even well-meant external measures of support can, especially in crisis and war regions, have unintentional negative consequences. For this reason, approaches on conflict-sensitive project and programme work have been developed in recent years. Conflict sensitivity may be defined as an organisation's ability to grasp the conflictive context in which it is working, to understand the interaction between its own projects and programmes in this context, and to take measures, based on this understanding, that avoid negative impacts (unintended, but intensifying the conflict), and if possible promote positive impacts (constructive and non-violent ways of conflict resolution). Conflict sensitivity as a cross-cutting theme is given priority in these concepts. Its practical application is variously called peace compatibility (HEKS), conflict sensitivity (Caritas) or conflict sensitive project and programme management (CSPM) (SDC).

2.2 Challenges

Peace-building has become an important issue because, contrary to all hopes for a more peaceful world after the end of the Cold War, there has been a sharp rise in the number of armed conflicts (e.g. in the Democratic Republic of Congo, or in Nepal), or violent conflicts arising from local structural injustices (e.g. Brazil or Kenya). These have had dramatic consequences: An sharp increase in poverty, the destruction of social networks, a traumatised civilian population, destruction of the infrastructure and wiping out of the progress made through years of development work.

While armed conflicts often used to take place between countries, today's violent conflicts are first and foremost internal confrontations. They should not, however, be seen as unrelated to geo-strategic interests. Violent conflicts always occur as a result of a complex interaction of various different factors. The struggle for land and natural resources, weak and unstable government institutions, growing inequality within communities, discrimination against minorities, as well as an increase in socio-economic disparities within and between countries are factors that lead to violent conflicts. Frequently, poverty is one of the root causes of conflict. Sudden economic crises, or continuous economic

decline, can accelerate the collapse of government structures and intensify existing social conflicts. But poverty can never be seen as the sole cause of violent conflicts. Rather, it is the existence of poverty, combined with injustice, unequal access to resources, and the lack of opportunities to participate in political decision-making processes, or frustrated expectations that lead to violent conflicts. The risk of conflict becomes even greater if these inequalities reflect, or even reinforce, regional, ethnic, social or religious divisions.

As a reaction to the developments outlined above, many bodies and organisations have undertaken a critical analysis of this topic.

- The Swiss Department of Foreign Affairs has established a Political Affairs Division IV for ‘Human Security’ which specialises in peace-building. Its peace-building activities are based on the law adopted by the Swiss Parliament in 2002 on ‘Measures for Civil Peace-building and Strengthening of Human Rights’.
- The Swiss Agency for Development and Cooperation has set up a special section called COPRET (Conflict Prevention & Transformation).
- The Swiss Peace Foundation, now called Swisspeace, has been active since the 1990s. One of its affiliates is the Centre for Peace Building (KOFF), which develops synergies and dialogue between governmental and non-governmental Swiss actors involved in peace-building.
- Caritas was the first of the Swiss non-governmental organisations to focus attention on the subject with its book ‘Alliances for peace’, published in 2000. Caritas and HEKS, the aid agency of the Swiss Protestant churches, have each established a Peace Office, which is responsible for implementing a conflict-sensitive approach to project and programme work, amongst other things.
- At the international level, the Berghof Research Centre for Constructive Conflict Management in Germany, International Alert in Great Britain, and Collaborative Development Action in the USA have been involved in developing the ‘Do No Harm’ approach.
- Fastenopfer takes part in international discussions via the Catholic network CIDSE (International Cooperation for Development and Solidarity). The CIDSE working group on peace, set up in 2001, promotes the exchange of knowledge and experience among member organisations, amongst other things.

The dramatic impact of violent conflicts, which affect marginalised groups in particular, is obvious. The promotion of justice, human rights and social development is no longer conceivable without the inclusion of a peace component. Fastenopfer has accepted this challenge.

Fastenopfer’s direct peace-building contribution in conflict situations is to support the actors interested in peace, by strengthening their social position vis a vis the armed actors. Only in this way will they be perceived as individuals to be taken seriously, enabling them to participate in the peace process. Fastenopfer contributes indirectly to peace-building by supporting local partner organisations in their struggle for justice, human dignity and sustainable development.

Fastenopfer’s peace-building work also involves cooperation with other Swiss aid agencies within the framework of the support programmes partly funded by the Federal Department of Foreign Affairs (DFA) in Chiapas (Propaz - Swiss Program of Observation and Promotion of Peace in Chiapas), Columbia (Suippcol) and Guatemala (PPIxil). This cooperation between the aid agencies and the Political Division IV of the DFA, in the form

of an alliance for peace, allows synergy effects to be created between the respective country programmes, thus multiplying the impact of promoting peace on the ground. In addition, Fastenopfer constantly pursues dialogue and an exchange of views with the government agencies responsible for peace-building, either directly or in the context of events organised by KOFF.

Through the activities of the annual ecumenical campaigns, Fastenopfer and Bread for All work together to raise awareness in the parishes and among the population about human rights violations and peace efforts in the countries of the South ('Dare to build peace' (1981), 'Dare to build peace, take steps' (1982), 'Justice, peace, protecting creation' (1989-1991) or the campaigns on human rights since the beginning of 2000).

Finally, the work for peace and human rights in the priority countries takes place by participating in the respective country coordination groups in Switzerland and at international level, within the framework of the CIDSE country groups.

2.3 Fastenopfer's experiences in peace-building

Most of Fastenopfer's priority countries were faced with violent conflicts in the last decade. Development or pastoral cooperation do not automatically result in peace. This is why, in recent years, Fastenopfer has increasingly supported projects whose explicit objective was peace-building. Examples of this approach are:

- Indigenous communities in southern Columbia have declared the Finca La Maria to be a zone of peace and autonomy. They educate their members in human rights issues and defend their territory by peaceful means through the 'guardia indígena'.
- For the indigenous population of Guatemala, the dead can only be at peace when they have been buried in a funeral ceremony. With the exhumation of war victims, and the documentation and psycho-social treatment of the surviving victims, human rights organisations in Guatemala are contributing to a process of coming to terms with the past, and to the peace process.
- In South Africa, the churches have contributed to the process of coming to terms with the past, as well as to getting redress for the victims of apartheid, through the work of the Truth and Reconciliation Commission and the Jubilee Campaign.
- By creating peace committees, and using traditional and innovative methods of conflict resolution (games, dance, action theatre etc.), quarrelling ethnic groups in the Kenyan diocese of Nyen are learning to resolve their conflicts constructively and without violence.
- In Carice, a rural district in Haiti, representatives of various local organisations have joined together to find means of reconciliation for a community that was destabilised by conflicts. The process of reflection they initiated lead to the foundation of a centre, which strengthens the community spirit and solidarity in the community by means of awareness-raising campaigns, contributes to solving local conflicts via a contact office, and works towards community development based on its own resources and potentials.

2.4 Conclusions drawn from our experiences

Some key lessons learned from our experiences in peace-building are:

- Peace processes are sustainable if the actors in civil society who want peace are involved in them. Therefore, the creation of peace alliances, i.e. bringing together all

- actors interested in peace, is of central importance. Peace cannot be driven solely from below or from above, but only jointly.
- The realisation of human rights, and the creation of sustainable peace are mutually dependent processes. The promotion of human rights is therefore an indispensable part of any peace process.
 - Peace-building starts early on at the acute conflict stage and not only after a peace treaty has been signed – nor does it stop with it.
 - It is important to analyse what ideas and goals organisations support because, in a conflictive context, they are often themselves a party to the conflict.
 - Opposing the illegal exploitation of natural resources is a vital peace-building step in many armed conflicts. These resources enable the warring parties to maintain their fighting strength and their power. In such a context, (international) advocacy, awareness-raising and publicity work must form an integral part of any peace programme.
 - The specific peace potentials of women must be recognized, and they must be supported in their peace-building activities.

3 Strategy and priorities

3.1 Basic positions held by Fastenopfer

The positive peace principle: Fastenopfer starts from a positive peace principle¹ which, alongside the absence of direct violence, also includes the elimination of structural root causes of conflict, such as an absence of social justice, prevention of political participation etc. The concrete aspects of a positive peace can differ, depending on context, and are continuously the subject of social negotiation. Positive peace presumes a dynamic social process, in which all those involved respect human dignity and deal constructively with social conflicts. Fastenopfer aims to work towards a society which is able to deal with its internal and external conflicts without violence, and is able to resolve them by moving towards a solution that is accepted by all those involved.

Advocacy for the poor and the victims: A sustainable peace process requires that all parties to the conflict are included. However, inclusiveness in a peace process does not mean the acceptance, or indeed the legitimisation, of positions or placing unequal parties on an equal footing. While being aware of the totality of actors, Fastenopfer seeks to choose partner organisations and activities on an informed basis, and thus to provide specific and effective support for a peace process. Fastenopfer does not assume that all interests are of equal importance, but rather thinks and acts in peace-building from the perspective and the interests of the ‘poor’ and the ‘victims’. However, it is also important, when forging alliances for peace, to work towards the implementation of complementary activities by other actors. Thus, in peace-building, ‘the non-poor’, i.e. decision-makers, must absolutely be included. Furthermore, it can sometimes be of vital importance to include the perpetrators in a peace process (for example, through measures of reintegrating former fighters). Without the inclusion of all those involved, the sustainability of a peace process can be called into question.

¹ The classical Greek word *eirènè* or the Hebrew word *shalom* both refer to, alongside the absence of violence and disorder, happiness, healing and mutual understanding between people. See X.Léon-Dufour, Dictionnaire du Nouveau Testament, key word: paix, Seuil 1953.

Reconciliation: In a Christian context, reconciliation means 'repentance' or reversal. Both the victims and the perpetrators must, in order to reconcile themselves to what has happened, repent. This is how they will regain the human dignity God gave them. Ideally, this process of reconciliation is a mutual occurrence, even if repentance or remorse on the part of the perpetrators are not an absolute precondition for the reconciliation process of the victims. From a biblical interpretation, it is important that reconciliation is a process shared by victims and perpetrators, and that it leads to both parties recognising the humanity of the other, so that they are at the same level. This process of 'becoming human' is also socially extremely relevant, since a one-sided reconciliation process does not create the conditions that prevent a repetition of what has occurred. Such a joint process requires first of all a confrontation of the truth, i.e. the presentation of the facts. The second step is the acceptance of justice, i.e. the perpetrators must accept responsibility for their deeds before society. The third step is reparation, i.e. the social position of the victims is strengthened.

The demand for truth, justice and reconciliation does not mean revenge, but rather the restoration of the relationships destroyed by the violent conflict, and the creation of conditions that enable the society to resolve its conflicts in a peaceful way.

Realisation of human rights: Fastenopfer's goal is the realisation of both political and civic, as well as economic, social and cultural rights. Failure to implement these human rights is often both the root cause and the expression of violent conflicts. Strategies for their implementation are therefore an essential part of all peace-building activities. In peace processes, Fastenopfer is committed to the principle of truth, justice and reparation, but it is aware of the fact that the practical implementation of this principle often faces dilemmas: For example, should the punishment of those responsible for human rights violations be abandoned (or postponed to a later stage) in order to achieve the silencing of weapons, or should there be insistence on human rights principles with the risk that violence, and the suffering of the civilian population, continue? The principles and contents of human rights are not negotiable, but the ways and methods of implementing them can be negotiated and are, in reality, frequently the subject of negotiations.

3.2 Approaches adopted by Fastenopfer

Commitment to partners: Fastenopfer conducts a (self)critical programme dialogue with its partner organisations and ensures the transparency of its own values and principles that guide its actions and methods, its political positions and how it sees its own role, particularly where it works in a non-Christian context. Fastenopfer also expects this transparency of its partner organisations, provided that there are no specific security aspects that oppose this. Fastenopfer bases its dialogue with partners in conflict situations on its own, thorough conflict analyses. In its dialogue with partners, it attaches importance to the conflict-specific security aspects and the psycho-social well-being of the target groups and the employees of the partner organisations. Developing experience in a culture of conflict, both inside Fastenopfer and in its partner organisations, as well as in their cooperation, is given high priority.

Conflict management / Empowerment: Fastenopfer is convinced that effective peace-building cannot only be brought about by external forces. Its aim is therefore to strengthen the capacity of civil society actors in the respective partner countries to build a positive peace. Fastenopfer supports its partner organisations to enable them to manage conflicts constructively as political actors, and to participate actively in bringing about peace. By promoting, strengthening, integrating and protecting the peace initiatives of its partner

organisations, Fastenopfer aims to build a socially anchored peace alliance which can take part in a peace dialogue between government, business and civil society. For this reason, Fastenopfer rarely implements peace-specific projects directly, but rather builds on the knowledge and experience of its partner organisations.

Strengthening expertise: Fastenopfer develops its own expertise as a partner in dialogue for peace-building by means of sharing experiences and continued professional development activities. In addition, Fastenopfer supports, where necessary, its partner organisations in strengthening their expertise in the field of conflict sensitivity and peace-building. Here, Fastenopfer mainly favours a South-South exchange, reinforces existing contacts or makes new ones with organisations that are experienced and specialised in peace-building, and supports the continuous professional training activities of its partner organisations as much as possible. Furthermore, Fastenopfer takes a flexible approach to the financing of specific measures necessary in the context of a conflict, such as safety measures, psycho-social care, recuperation leave after highly stressful situations etc.

3.3 Fastenopfer's practice

Conflict-sensitive project and programme work: With its country programmes, Fastenopfer supports processes of social change that are always linked to issues of resource allocation, access to power and to political, cultural, religious and social rights. Such processes are always conflictive and can quickly escalate into violent confrontations. External support for such processes in crisis or war regions can unintentionally promote an escalation and ultimately violence. Fastenopfer recognizes this responsibility and is committed to proceeding conflict-sensitively when planning and implementing programmes. This does not mean that each individual project in a programme is to be transformed into a peace project, but rather that a perspective on conflict is integrated into the programmes and projects. This method is called **working in conflict**. Projects and programmes should support forces that are interested in a constructive solution to conflicts without, however, adopting a specifically peace-building policy.

Fastenopfer is guided by the 'Do No Harm'² approach when putting conflict sensitivity into practice. Although the expression 'Do No Harm' refers only to the negative impacts, the method always includes the question of 'do good'. On the one hand, Fastenopfer's aim is to ensure that the partner organisations, as part of their project planning, examine the potential effects of their projects on the conflict(context) by formulating conflict-relevant impact hypotheses. And that they adapt, if necessary, individual aspects of their project so that they do not further intensify conflicts (do no harm), but rather that they contribute to a constructive, i.e. non-violent resolution of conflicts (do good). On the other hand, the same requirement applies to the country programmes; in this case, the programme officers, together with the consultants, have the main responsibility for implementing a conflict-sensitive approach. In this process, the programme officers decide jointly with the head of department and the consultant in relation to the country programme, and with the respective partner organisations in relation to their projects, at what level the 'Do No Harm' analysis should be conducted in the particular context. The more conflictive the context, the more thorough should be the analysis. In most cases, an adequate minimum requirement is fulfilled if the following questions are regularly discussed with the partner organisations and a brief report about the results of the discussions is produced:

² See appendix II: Do No Harm Analysis

1. What unintended, negative, and possibly conflict-exacerbating impacts can occur as a result of the planned project or programme?
2. What must be taken into account or done in the project or programme so that these unintended negative impacts do not occur?
3. What preventative and peace-building practices have proven effective?

Peace-building: However, over and above this, Fastenopfer wants to contribute towards constructive conflict management and peace-building in critical and potentially violent conflicts. This is described as '**working on conflict**'. Depending on the analysis of the context and its own resources, Fastenopfer will, in addition to its conflict-sensitive approach, support projects and programmes which make a direct contribution to conflict transformation and peace-building.

Work in critical and potentially violent conflict situations places special demands on the local partner organisations as well as on Fastenopfer. Peace-building projects and programmes require a more in-depth analysis of the context of the conflict than is normally undertaken, or is possible with the 'Do No Harm' analysis described above. The experience of many organisations has shown that an essential precondition for successful intervention in conflict situations is an in-depth understanding of the local situation, as well as of the local strategies for solutions.

In principle, this involves conducting a comprehensive conflict analysis in conflict situations, which is the only way a sound choice can be made about the projects to be supported in the specific context. Even though Fastenopfer is not directly involved in the implementation of many projects, and normally gives financial support for the projects of partner organisations, this does not absolve it from the responsibility of taking a close interest in the conflict analyses and proposed solutions made by the partner organisations, to examine these, and to discuss them as part of the partner dialogue. Fastenopfer cannot ask for, or produce itself, a comprehensive conflict analysis for every project. However, it must decide on an individual basis, in consultation with the consultant and the partner organisations in the locality, how thoroughly and detailed a conflict analysis should be conducted each context.

Conflict analysis³ is a necessary tool to identify and select project activities in peace-building that should be promoted, but which must not go beyond the scope of Fastenopfer's priority areas of work and responsibility. Fastenopfer cannot, and does not intend to, work at all levels and in all fields, but creates transparency about its own areas of activity on the one hand, and on the other hand makes full use of the complementarity with other organisations active in the respective contexts.

3.4 Priority areas of work

3.4.1 'Working on conflict'

Direct peace-building: In its priority countries, Fastenopfer supports partner organisations that work directly on conflict transformation and peace-building. The support can focus on conflict prevention, on work during a conflict, as well as on the subsequent management of a conflict. Conflict in this context means all types of tension dealt with by means of violence. Correspondingly, the interventions by Fastenopfer in terms of conflict

³ See appendix II: Methods of conflict analysis

transformation and peace-building are varied and adapted to the context, based on a conflict analysis.

Fastenopfer is aware that women and men are affected differently by violent conflicts, and that violence must be looked at in a gender-specific way. For this reason, it relies on the specific peace potential of women, and supports their efforts to be included in conflict resolution and peace-building processes.

Fastenopfer also promotes the formation of peace alliances, in which actors interested in peace participate in order to work towards a common goal of peace.

3.4.2 'Working in conflict'

In the areas dealt with below, Fastenopfer's peace-building activity takes a transversal approach, which means that key elements of the Fastenopfer projects indirectly promote peaceful conflict resolution. This always involves work on the enforcement of the fundamental rights of the target groups. Strengthening the target groups means that their position within the conflict is enhanced: thanks to the legal character of the rights and claims, they become objectified and the conflicts are transferred into a legal sphere that makes a peaceful solution possible.

Promoting participation and democracy: Fastenopfer supports the target groups in implementing democratic processes on a local and regional level and participating in them. Such (active, free, meaningful) participation and the processes that flow from it enhance people's and organisations' ability to deal with conflict. Furthermore, such processes act as a barrier to arbitrary political and judicial actions, which reduce the frequency of resort to violence in 'solving' conflicts, and promote non-violent conflict resolution. The development of functioning democratic structures is a major factor in all forms of peace activity.

Fostering dialogue between religions and denominations: Even if violent acts often erupt along religious lines, religious differences are rarely the real cause. They can, however, be used as tools for political purposes, for provoking conflicts, or for justifying violence. On the other hand, religious organisations and devout individuals of different faiths have always worked with remarkable commitment for non-violence and peace.

Fastenopfer supports the peaceful coexistence of peoples and communities. In this, a key role is played by efforts to foster mutual understanding, respect for others, for their culture and religion. Fastenopfer promotes exchanges and encounters between different religions, denominations, ethnic groups and cultures, and helps to strengthen their capabilities for open, inter-religious and ecumenical dialogue.

Promoting access to, and the protection of, resources: The majority of conflicts revolve around the use or exploitation of resources (water, land, minerals etc.). Support for access to, and the protection of, resources can have the effect of intensifying conflict. Therefore, the strengthening of the target groups' position with regard to access to, and protection of, resources must be based on the corresponding human rights. The process must be closely linked to the democratic organisational development of the target groups, building their capacity to justify their claims and demands both politically and legally with decision-makers. Fastenopfer supports the target groups in their efforts to gain access to, and to protect, resources. Fastenopfer carries out a prior analysis of the possible sharpening of conflicts this may precipitate, and develops strategies in its programmes and projects that allow the conflicts to be resolved by democratic and legal means. The legally assured access to, and protection of, resources has a stabilising effect on society

in the long term, which diminishes conflict.

In the effort to prevent war economies, Fastenopfer supports measures that help to stem the illegal trade in resources, as well as calls for corporate responsibility in conflict situations. Finally, Fastenopfer also supports restrictions on the unchecked trade in small arms and on the arms trade in general.

Gender – cross-cutting theme at FO: Approaches to conflict transformation are more effective if they take account of the particular gender dynamics of a society and succeed in changing daily life and the current systems of values and standards. A society's capacity for peace is directly related to its capacity to establish non-hierarchical, equal relations between the sexes. Fastenopfer therefore promotes the inclusion of women in decision-making processes and helps to strengthen their social position.

4 Fastenopfer's guidelines

- Fastenopfer analyses its projects with regard to potential conflicts, checks their effect on the conflict situation, and helps the partner organisations to become aware of this.
- Where an analysis has shown it to be necessary, Fastenopfer uses the 'Do No Harm' method as the basis for formulating its projects.

4.1 Direct peace-building

- Fastenopfer's direct peace-building approach can apply to all stages of a conflict (prevention, conflict resolution, management) and all types of conflict.
- Fastenopfer always supports the partner organisations involved in conflict transformation and peace-building from the viewpoint of its commitment to accord priority to the 'poor'.
- Fastenopfer conducts an in-depth, prior analysis of the context of the conflict jointly with the local consultants and the partner organisations involved, and determines strategies that promise a non-violent solution.
- Fastenopfer takes account of the specific situation of women in a conflict and promotes their inclusion in the conflict resolution and peace process. Fastenopfer specifically supports measures aimed at combating gender-specific violence.
- Fastenopfer supports the creation of networks and peace alliances that work towards a common peace goal. This also includes activities relating to development policies, in cooperation with organisations (CIDSE, Alliance Sud, among others) that work, at the level of indirect peace-building, for the elimination of structural violence, i.e. social, political and economic injustice.

4.2 Promoting participation and democracy

- Fastenopfer supports the target groups in their organisational and educational processes so that they can demand and exercise their rights.
- Fastenopfer supports the target groups so that they can play an active part in local democratic processes and thus contribute to the development of a functioning, democratic state.

- Fastenopfer supports the target groups in strengthening their capabilities for peace and conflict resolution. The aim is to enable the target groups to be actively involved as actors in conflict resolution and peace processes.

4.3 Fostering dialogue between religions and religious denominations

- Fastenopfer fosters exchanges and encounters between different religions, denominations and cultures (both in the South and in Switzerland). It helps to strengthen their capabilities for equal, open ecumenical and inter-religious dialogue.
- Fastenopfer supports activities by religious organisations which advocate non-violence, peace and human rights. This also includes activities that examine and harness spiritual principles that are useful for conflict resolution and peace-building.

4.4 Promoting access to, and the protection of, resources

- Fastenopfer supports activities designed to secure the basic needs of the target groups and analyses the potential for conflict of these activities beforehand.
- Fastenopfer tries to reduce the potential for conflict by means of appropriate education, training and organisational development of the partner organisation, by encouraging exchanges and dialogue between the parties to the conflict, as well as by strengthening the political and legal framework.
- In the context of its development policy work, Fastenopfer supports measures and campaigns that combat the illegal exploitation of resources. This also includes demands for corporate responsibility in conflict situations.
- Furthermore, Fastenopfer supports restrictions on the unchecked trade in small arms and on the arms trade in general.

4.5 Gender – cross-cutting theme in FO

- Fastenopfer promotes non-hierarchical relationships between the sexes and the involvement of women in decision-making processes and organisational structures on an equal basis at all levels of its activity (target groups, partner organisations, its own organisation).
- Fastenopfer promotes the strengthening of the position of women and of women's organisations with regard to conflict resolution and peace promotion.
- Fastenopfer specifically supports measures designed to promote new, non-violent images of men and women, as well as to foster non-hierarchical, equal relations.

Annex I: Do No Harm Analysis

Description

The Do No Harm Analysis is a tool for risk assessment in development projects, and can also be used to evaluate the observed effects. The Do No Harm diagram starts from the assumption that in each conflict, there are factors that divide people (dividers) and factors that connect people to each other (connectors). These factors may be inherent in the structures and institutions, attitudes and actions, values and interests, experiences and symbols. Development organisations are challenged to support the connectors and reduce the impact of the dividers.

Do No Harm analysis diagram

Dividers	Development project	Connectors
Structures & Institutions	What?	Structures & Institutions
Attitudes & Actions	How?	Attitudes & Actions
Values & Interests	Where?	Values & Interests
Experiences	Who?	Experiences
Symbols	When?	Symbols
	Why?	

In addition, the Do No Harm approach provides a **checklist** of the negative impacts that development and emergency aid projects may have on a conflict. These include:

Resource transfer

- Armed groups acquire part of the resources provided by aid organisations to the conflict region by means of theft or taxation, or they divert the aid supplies to the regions they want them to go to.
- Aid and development organisations take on the job of supplying the civilian population with social provisions (health, education, food) and as a result allow the local rulers to abdicate from this responsibility. They can invest the funds thus freed up in support of the war.
- Aid and development organisations are forced to negotiate with the local rulers or military power about access to the population groups in need of help, and about licences, thus indirectly legitimizing their power.
- Temporary supplies of aid distort local markets and consequently make a transition to a peace economy more difficult. Low prices for foodstuffs result in the farmers losing access to the markets to sell their surplus production, which causes renewed food shortages in the medium term.
- The resources and equipment brought into the conflict region by the international organisations heighten competition and tensions between the different groups, particularly between indigenous inhabitants and the refugees who are getting favoured treatment from the organisations.

Indirect messages

- Negotiations with armed groups, e.g. about access to the civilian population, signal a recognition of the war conditions. Those who bear arms are accepted as the real power.
- Direct negotiations confer legitimacy on local warlords because they imply a certain degree of international recognition.
- The differential treatment of expatriate and local staff reinforces the message, similar to that given in warfare, that some lives are more valuable than others.
- If international staff use scarce resources (e.g. car, petrol) for private purposes, they reinforce the perception that the powerful can use public resources for themselves with impunity. This can then be reflected in the conduct of local rulers.
- Competitive behaviour between different development organisations creates the impression that more can be gained from confrontation than cooperation.
- Development organisations that use shocking images and stories of local suffering to market their work show a lack of respect towards the population, and may well reinforce the demonisation of one side.

Application

- Risk assessment of development strategies
- Periodic review of own work in respect of its impact on the conflict
- Systematic aggregation and analysis of the results of the conflict-related impact observations

Procedure

- The first step in the Do No Harm method consists of analysing the context of the conflict. This involves a comprehensive identification of dividers and connectors. According to Do No Harm, **dividers** include all those factors that maintain the existing polarisation of the population into antagonistic parties in the conflict. This includes corruption, impunity, unequal access to resources, services and employment, language barriers, the manipulation of ethnic differences, the militarization of society, the decline in the authority of traditional bodies of conflict resolution (e.g. religious leaders, teachers, elders) and others. By contrast, **connectors** include those factors that still connect people with each other. This is particularly the case in internal conflicts, in which the different groups used to coexist relatively peacefully. Connectors are, amongst other things, shared memories of the earlier multicultural society, marriages across the groups, a common language, a shared infrastructure (e.g. railway, postal service, electricity), common religious or national celebrations and commemorations, as well as the courage and initiative of individuals to maintain communication and solidarity across the conflict borders. In order to classify the large number of connectors and dividers, they are assigned to different levels. These consist of:
 - 1 Systems and institutions (e.g. infrastructure, markets)
 - 2 Attitudes and actions (e.g. adoption of war orphans from the other side)
 - 3 Past and current experiences (e.g. colonial history, current war situation)
 - 4 Values and interests (e.g. shared religion) and
 - 5 Symbols and celebrations (e.g. memorials, national commemoration days).

- In the second step, a detailed analysis is carried out of the working methods of the development or humanitarian assistance programme. This involves every aspect: Mandate, funding and relations to the central office, as well as the ‘what, how, where, who, with whom, when and why’ of the project work. This is based on the experience that, in conflict situations, every aspect of a project, including seemingly unimportant details, can have an impact.
- Finally, each dimension of the project is compared with the dividers and connectors. Positive and negative impacts are set down as divider impact or connector impact. Where negative impacts are identified, the project team considers how the project can be adapted so that the impact can be avoided in future. This may involve an alternative way of choosing the target group, or a new portfolio of measures. Where positive impacts are being identified, on the other hand, consideration is given to how these can be reinforced and made sustainable.

Time required

minimum 180 minutes

Source:

Manuela Leonhardt: Konfliktanalyse für die Projektplanung und -steuerung. Eine praktische Handreichung. Eschborn, 2001

(www.gtz.de/de/themen/uebergreifende-themen/krisenpraevention/4083.htm)

Annex II

Methods for conflict analysis:

1. **Analysis of the stages of conflict:** Conflicts go through different stages depending on intensity, the degree of escalation, the degree of violence, timelines etc. Knowledge of the stages helps to recognize the possibilities for intervention and when the right time is.
2. **Conflict mapping:** This graphic method provides an overview of the relationships between those involved. If different persons chart the same conflict, they gain an understanding of the influence factors, the power levels and the different experiences and perceptions.
3. **The onion:** Starting from the image of three overlapping layers, these represent, starting from the centre, needs, the next layer represents interests, and the upper layer the position of the actors involved in a conflict. Such an analysis helps to gain clarity about the different levels which, for example, will be decisive when it comes to negotiations.
4. **The conflict tree:** Similar to the method of the problem tree, this graphic method helps reaching agreement in groups on the causes, the problems and their effects.
5. **The conflict pyramid:** This is useful if a conflict has different levels and actors at these levels. It allows representing the decisive factors and actors at each level. This allows cooperation partners and possibilities for interventions to be identified.

Source:

Manuela Leonhardt: Konfliktanalyse für die Projektplanung und -steuerung. Eine praktische Handreichung. Eschborn, 2001

Details about the above-mentioned methods can be found on the GTZ Website under www.gtz.de/de/themen/uebergreifende-themen/krisenpraevention/4083.htm