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Connect for Peace (C4P)

Midterm Evaluation Report

Submission Date: July 1, 2019

Agreement Number: AID-669-A-17-00003

Activity Start Date and End Date: June 01, 2017 to May 31, 2020

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This document was produced for review by the United States Agency for International Development Liberia Mission (USAID/Liberia).

Executive Summary

The nuances of Peacebuilding in Liberia are intricate and subject to many tropes, the civil war broke the respect of youth towards elders and inter-ethnic disputes are intractable, are just two examples. The midterm evaluation for the Catholic Relief Services' Connect for Peace project, updates our understanding of identity groups and how they relate to deepening the peace process. Overall the program is on track and making absolute gains, but these gains are slower than anticipated due to the entrenched nature of some of the social norms, which need to be challenged in order to achieve a positive peace.

The midterm evaluation was conducted using a household survey (382 respondents), as well as key informant interviews. Focus group discussions were held, with a cross section of society and actors within the traditional justice system. The data was analyzed, and cross referenced with the baseline report (January 2017) to present a picture of cautious optimism for both peace and justice in Liberia.

The evaluation provides an update point by point against the goal and strategic objectives of the project. By understanding the data gathered it is also possible to tell a story of social norms and identity amid a context of worsening economic conditions.

Overall project progress: Absolute progress, but relatively slow- All indicators are moving in a positive direction, but the rate of progress is slower than anticipated. The deteriorating economic conditions and unequal outcomes of the peace process (depending on identity), are possible causes of this slower rate of progression. Liberians are accepting of the process, which is positive, but unless imbalances are addressed, a feeling of injustice might persist.

Project Goal: A tentative move towards positive peace- The peaceful transition of power and broad acceptance of the peacebuilding process are positive signs. However, many structural issues remain unaddressed and unless identity is considered more in the justice system, these tensions will not reduce and further moves towards positive peace will be a challenge.

Strategic Objective 1: No news is mixed news- Results from the survey show the needle has not moved much on horizontal social cohesion. Relations between youth and elders remains a complex, but stable. Women remain somewhat isolated and accessing justice at a lower level and tribes have maintained an acceptance with working with one another, but socialization remains less of a priority. If these underlying differences remain unaddressed, positive peace will be hard to achieve.

Strategic Objective 2: Not satisfying, but acceptable for now- The project has done much to reinforce the traditional justice system. As it stands the population at large are accepting of this process. Potentially it is part of a peace dividend after the 14-year civil war. However, by reinforcing traditional systems, traditional imbalances have also been reinforced. Therefore, while all are ‘accepting’ of the system, the level of dissatisfaction with the outcomes of that system remain low. For now, this pact is holding, addressing these underlying tensions will help increase a perception of justice and improve satisfaction.

The findings of the evaluation lead to a range of recommendations for both CRS and other peacebuilding actors.

Recommendations for the remainder of the connect for peace project

- Gain better understanding of most common sources of conflict. A major point of inquiry should be establishing links (if any) between the increase in burglary and the wider economic environment.
- Strengthen mediation strategies to increase satisfaction with dispute resolutions. The project will analyze if disputes are resolved in line with the program strategy.
- Engage and understand mediation strategies of youth groups and women’s group. Women and youth have a strong role to play in dispute resolution, but more information is needed on exactly how.
- Engage Mandingos to better understand higher levels of dissatisfaction within these social networks as well as with those outside of their social networks.
- Examine other mechanisms being used besides the formal judicial system and specifically examine how spirituality affects dispute resolution.

Recommendations for other peacebuilding actors and future peacebuilding in Liberia

- Target the relationship between youth and elders. Society may not return to how it was pre civil war, therefore tensions need examining and defusing.
- Explore links between economic development and peacebuilding. Will it be possible to deepen peace in a hostile economic climate?
- Introduce a stronger sex lens. The prevalence of domestic violence cannot be ignored, we must further explore the question; can you be a peacebuilder if you beat your wife?

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List of key terms

Negative peace: The absence of violence, yet tensions among subnational identities, which are of enough magnitude to warrant interventions in order to preempt a return to outright violence.

Positive peace: Positive peace is filled with positive content such as restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflict.¹

Social norms: Cultural products or perceptions held by a group at large, such as traditions, values and customs.

Identity groups: For the purposes of this report identity groups are the collect all term for; age, ethnicity and sex, which are the demographic markers studied in the evaluation.

Triggers of conflict: In the context of this report triggers of conflict are a catch all term for the collection of conflicts studied i.e. domestic violence, theft, and waterpoint conflicts, *et al.*

The justice systems: For this report the justice system is both the traditional IADRMS's and the formal judicial system, such as the police and courts.

Vertical social cohesion: The relationship between the state and its citizens. In the Liberian context it also includes the link between traditional and formal dispute resolution and justice.

Horizontal social cohesion: The relationship between and among identity groups. In this evaluations context it is largely linked to the binding, bonding and bridging (3B's) framework.

¹ "Peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in a constructive way. Peace therefore exists where people are interacting non-violently and are managing their conflict positively – with respectful attention to the legitimate needs and interest of all concerned." Galtung, J. (1996). *Peace by peaceful means: Peace and conflict, development and civilization*. Oslo, Norway: International Peace Research Institute Oslo; Thousand Oaks, CA, US: Sage Publications, Inc.

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List of Abbreviations

C4P	Connect for Peace
CMM	Conflict Mitigation and Management
CRS	Catholic Relief Services
CSO	Civil Society Organization
FGD	Focus Group Discussion
IADRM	Indigenous Alternative Dispute Resolution Mechanisms
JPC	Catholic Justice and Peace Commission of Liberia
KII	Key informant interview
MARWOPNET	Mano River Women's Peace Network
SO	Strategic Objective

Introduction

OBJECTIVE OF THE EVALUATION

The goal of the Connect for Peace project is, ‘Restoring positive peace in Liberia’. This midterm evaluation will attempt to measure progress towards this goal, as well as provide learning which the Catholic Relief Service (CRS) has gathered along the way. Measuring peace is notoriously difficult though, firstly, by differentiating between positive and negative peace the connect for peace project is dealing with perceptions and the intangible. Understanding how different identity groups experience justice, will go some way to explaining how they feel about peace. Secondly, projects to restore peace work in a nexus of other forces such as, the wider economy, social norms and contrasting legal frameworks. Consequently, providing evidence of success is difficult, due to the problem of attribution. However, CRS is committed to rigorous analysis of its work and this report is designed to a) provide an update of the connect for peace project against its target indicators and b) highlight key learnings that have come to light as part of the evaluation process. The report is thus relevant for the donor (USAID), but also the wider peacebuilding community in Liberia.

OVERVIEW OF THE LIBERIAN CONTEXT: NEGATIVE PEACE CONTINUES

Although Liberia’s civil war ended in 2005 and the country has taken significant steps toward democratic governance, positive peace has yet to take root throughout the country. National security remains fragile and under-resourced, and citizens live with the fear that violent conflict could reignite locally and spread. Liberians appreciate the state of peace in the country but fear that, given the current threats and trends, the peace is fragile and volatile. Liberians acknowledge that strengthening intercommunal relations and fostering meaningful reconciliation are crucial for the country to overcome the deep divisions from the enduring distrust, hurt and hatred sown by the civil war.

OVERVIEW OF THE PROJECT: HOW WE GOT TO WHERE WE ARE

The Connect for Peace (C4P) project is a 36-month initiative that is implemented by CRS in Liberia, with support from USAID Conflict Mitigation and Management (CMM) program. C4P is designed to strengthen vertical and horizontal social cohesion between and among citizens, civil society organizations (CSOs) and public officials, with the broader aim of contributing to *peace writ large* in Liberia.

C4P activities are designed to build individual and institutional capacity and offer disparate adversarial groups opportunities for reconciliation. The program design was informed by a conflict analysis conducted by CRS in 2016. A baseline was conducted in January 2017 which established an understanding of perceptions of peace and the justice system in Nimba County. The project is supporting the establishment of trust between citizens and state and reinforcing Indigenous Alternative Dispute Resolution Mechanisms (I-IADRMS), so that all members of civil society (including women and youth), public sector institutions,

and traditional authorities embrace diversity, resolve differences constructively, and establish conditions for positive peace in Liberia.

CRS selected sub-recipient partners, the Catholic Justice and Peace Commission of Liberia (JPC) and the Mano River Women's Peace Network (MARWOPNET) to support the implementation of the C4P project. Both organizations have a well-established reputation in the sector of peacebuilding and are leading field level project activities in Nimba county. It is anticipated that C4P activities will reach over 230,000 citizens across Nimba County and at least 50,000 residents of selected statutory districts in greater Monrovia.

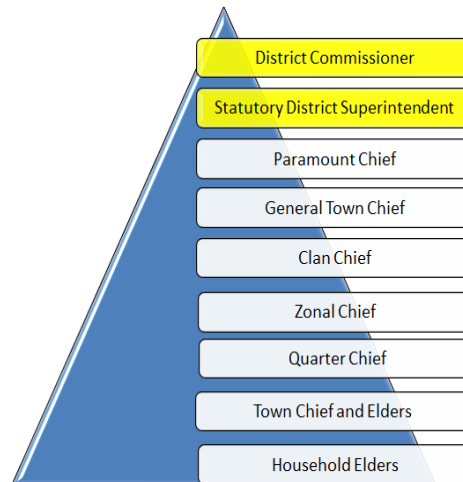


Figure 1: IADRM structure to prevent or manage conflict

PROJECT PROGNOSIS

This evaluation is to measure the impact of the connect for peace project. As such the results portion of this report will be split into sections matching the results framework of the project. Each one of these sections has a tagline to give the overarching impression of progress, based on the available evidence and CRS's assessment:

- Overall project progress: Absolute progress, but relatively slow
- Project Goal: A tentative move towards positive peace
- Strategic objective 1: No news is mixed news
- Strategic objective 2: Not satisfying but acceptable for now

The headings show a theme of cautious optimism about the state of peace in Liberia and how Citizens of Nimba County feel about their access to justice. All indicators have progressed but are facing strong headwinds of a deteriorating economic situation and confronting social norms.

The overall picture is one of a project which is on track, but which is vulnerable to the shifting sands of Liberian politics and economy. In addition, while some progress has been observed regarding social norms, these are often more entrenched than previously understood which is one of the main factors behind the slower than anticipated progress. However, the positive feedback given by many beneficiaries, coupled with absolute gains against indicators gives CRS the reassurance that the project is making a tangible and positive impact.

Methodology

EVALUATION DESIGN AND METHOD

The midterm evaluation applied a mix of quantitative and qualitative methods. Employing randomized sampling technique, a survey was administered to a total of 382 households in Nimba County. To supplement the quantitative data, 10 focus groups discussions (FGDs) and 10 key informant interviews (KIIs) were carried out. The ToR for the midterm is found in Annex A.

Survey

A random sampling of household (382) survey was conducted in 36 towns of the project communities. These towns are drawn from the 6 statutory districts in Nimba county. 12 experienced enumerators and CRS technical staff supervised data collection in Monrovia and Nimba. Mobile phones and CommCare software were used throughout the process, after a two-day training in Monrovia. Enumerators spent a half day in Nimba piloting the survey questions and made necessary adjustments to the questionnaire. The enumerators were divided into three groups with a CRS technical staff member supervising each group.

Focus Group Discussions

The midterm qualitative data was collection through 10 Focus Group Discussions (FGDs), that were facilitated by three technical staff of CRS. The FGDs were conducted with 6 single identity groups (1 youth group, 2 women groups, 3 men groups) and 4 mixed identity groups of representatives from CSOs. The FGDs gathered data to support the household survey and expand upon the differences in perception and experience between groups. The discussions informed CRS and its partners qualitative understanding of social cohesion and dispute resolution mechanisms in the communities.

Key Informant Interview

10 key informant interviews were conducted across the 6 statutory districts in Nimba county. Each interview considered targeting key stakeholders that are relevant to sustaining the peace in the country, using indigenous alternative disputes resolution mechanisms (I-ADRMS). Stakeholders interviewed included town chiefs, district commissioners and statutory district superintendent. The interview was used to (i) measure the project challenges faced by local leaders in resolving community conflict, (ii) assess how the project has adapted to overcome those obstacles.

SAMPLING PROCEDURES

The sample size of the midterm evaluation was based on the population of the area of intervention. The baseline sampling also aided the sample size of the midterm. The population was estimated at 133,557 leading to a sample size for the household survey at 391, of which 382 were collected. Sample size was determined with the following formula:

$$\text{Formula: } nf = \frac{n}{1 + \frac{n}{N}} \quad n=1/d2$$

nf= Sample size
N= Population
n= degree of representatives
d is precision (d= 0.05)

DATA QUALITY AND MANAGEMENT

The household survey data was exported from the CommCare system for analysis in SPSS and Excel by CRS' Regional Technical Advisor for MEAL. Further analysis was conducted by the C4P project team and CRS MEAL Officer using Excel for the final interpretation of data and production of report. The FGDs and KIIs were consolidated into summary reports.

To adequately analyze the midterm data, respondents were asked basic demographic questions on sex, age, and ethnic group. The survey data categories nine ethnic groups include: Bassa, Dan, Grebo, Kissi, Kpelleh, Kru, Lorma, Mende and Via. Respondents were classified into three age ranges 18-35, 36-55, 55 and above. NB: In order to reduce the length of the report only data of direct relevance to the results framework has been selected, for a full dataset please contact CRS Liberia (see cover page for details).

LIMITATIONS

Some of the limitations the project team and enumerators faced during data collection include, inaccessibility of a few communities due to poor road conditions, limitation of CommCare, the data collection application used, inclement weather conditions due to the rainy season, and respondents limited availability due to involvement in farming activities during the morning hours of the evaluation. Despite these challenges, the field enumerators visited all 36 project communities and reached out to 382 households, across the 6 statutory districts. Enumerators found that many towns residents leave their town early in the morning and come back late in the evening. As a result, enumerators administered the household survey during the evening hours, which contributed to a high number of households reached.

LESSONS LEARNT

Daily structured debriefings

Since the household survey took place across Nimba County, the evaluation team was not always able to debrief together. While individual teams debriefed at the end of each day, inter group comparisons were a challenge. More structured daily briefings (e.g. by phone) would allow the team to identify and address any issues with the questionnaire early as well as report on any early trends.

Maintain flexible scheduling for interviews and continue to schedule around daily activities

Some of the interviews occurred in the evening hours after the respondents had returned from their agricultural duties. This practice should be continued in the final evaluation.

Work with partner organizations to do some of the scheduling/outreach

The CRS team did most of the scheduling for the interviews with key leaders. CRS will engage partners more to do community mobilization and scheduling to ensure that the communities are aware of the upcoming evaluation exercise and are able to participate fully.

Results

OVERALL PROJECT PROGRESS: ABSOLUTE PROGRESS, BUT RELATIVELY SLOW

The conclusions of this evaluation are that the project is on track but is grappling with the problem of attribution and confronting social norms. While absolute progress has been made against each indicator (see table 1) the relative progress against targets is lower than expected. As we shall see, the reasons behind this slower than anticipated performance are the entrenched nature of social norms and an unconducive enabling environment.

Below is the updated indicator tracking table as of the midterm evaluation. The evaluation has focused heavily on the strategic objective level of the project, as these indicators require survey data to account for perceptions, not simply cumulative data. The table shows an absolute increase from the baseline, but a small increase which means that final targets might not be reached. However, given the prevailing environment an absolute increase is deemed a cause for cautious optimism.

Table 1: Performance Indicators

Performance Indicators	Unit of Measurement	Direction of change	Baseline Value	2018 Targets	FY18 Evaluation	Final Target
Goal: Positive Peace in Liberia is restored						
SO1: Horizontal Social Cohesion is strengthened						
SO-Indicator 1.1. Percentage of people who perceive healthy and positive relationships between and among social and ethnic groups in their communities.	Percent	+	41%	51%	43%	70%
SO 2: Vertical Social Cohesion Strengthened						
SO-Indicator #2.1. % of people who perceive having increased opportunities to engage with local leaders to discuss issues related to peace and security in their communities	Percent	+	0	35%	24%	55%
SO Indicator # 2.2 % of people who perceive having confidence in their community's IADRM structure(s) to successfully mitigate or resolve conflict	Percent	+	67%	72%	67%	77%

PROJECT GOAL: A MOVE TOWARDS POSITIVE PEACE

Enabling environment

While Liberia has passed 16 years of relative peace tribal tensions and old mistrusts persist. The smooth transition of power during the 2017 elections signaled deepening of positive peace, but the negative performance of the economy is also putting a strain on households and particularly youth who are unable to find worthwhile employment to facilitate their transition to adulthood. The poor performance of the economy raises the stakes of some of the triggers of conflicts such as land disputes and potentially contributes to the rise in frequency of others such as burglaries and theft.

Connect for Peace does not specifically address the triggers of conflict rather aims to strengthen both horizontal and vertical cohesion as a mechanism for contributing to overall peace in Liberia. The project has made positive strides in strengthening horizontal and vertical cohesion and the hope is that by strengthening relationships between identity groups and between citizens and the state, that conflicts can be resolved effectively and peacefully. However, the persistence of the triggers of conflict potentially contributes to further entrenching the stereotypes among identity groups and reinforces negative interactions, which could explain the slow movement on the C4P strategic objective indicators.

Triggers of conflict persist, but the ranking has altered

The main triggers of conflict found in the baseline persist though there is some difference in the overall ranking. The table below shows the changes in the overall ranking of reported conflicts. It must be noted that when aggregated conflicts are reported directly in line with societies demographic makeup (e.g. women report 51% of conflicts and men 49%, Manos report 44% of conflicts and are 45% of the targeted population). As an aggregate level, conflict is as expected and this holds true across, age, ethnicity and sex. However, identity informs which type of conflict is felt by individuals (e.g. women are more susceptible to domestic violence) and informs how the conflict is dealt with (women use 'lower' levels of justice e.g. household').

Table 2: Rank of triggers of conflict

Baseline rank of triggers of conflict	Midterm rank of triggers of conflict
1. Land disputes	1. Land disputes
2. Domestic violence	2. Burglary and theft
3. Debt collection	3. Domestic violence
4. Water pump	4. Marriage disputes
5. Burglary and theft	5. Physical harm
6. Marriage disputes	6. Debt collection
7. Physical harm	7. Water pump disputes
8. Property destruction	8. Property destruction
9. Adultery	9. Adultery
10. Rape	10. rape

This section will examine the three most prevalent types of conflict according to the survey results, two of these (land disputes and domestic violence) are the same as the baseline. Burglary and theft have replaced waterpoint conflicts in the top three. In addition, water pump conflict will also be examined as results indicate its decline can be partially attributed to improved mediation.

NB: these are self-reported rankings, as such some may be under reported based on cultural norms. In addition, the severity of the conflict has not been measured or accounted for. As stated previously CRS is concerned with the resolution of disputes so has not interrogated their causes beyond self-reporting.

Land Disputes

Land disputes remain the most common source of conflict within the surveyed communities. Land disputes comprise 22% of the conflicts that occurred in the past 12 months across all ethnic groups. Qualitative data from the baseline shows that confusion over communal land versus inherited land as well as delayed payment of land rental fees are triggers for land disputes. The FGD and KII respondents also identified tribal differences as a trigger and traditional councils that are not trained in mediation. Most land disputes are first brought to the town chief or traditional council. If the dispute is not resolved at that level it is escalated to the magistrates. KIIs show that town/district chiefs will escalate land dispute cases to magistrates or the police around 50% of the time. Middle aged respondents are more likely than youth or elderly respondents to list land disputes as a common source of conflict, most likely because middle aged respondents are more likely to own land.

Land disputes, across all ethnic groups, are most likely to be brought to a town or clan chief first followed by the magistrates. Manos and Mandingos report higher percentages of bringing land dispute issues to clan chiefs than Gios. 100% of Mandingos and 80% of Manos said they bring land disputes first to the clan chief, while 62% of Gios said the same. Gios are more likely (31%) to bring land disputes to a family member first, which is much higher than the other ethnic groups. This could potentially be because the land disputes that Gios experience are intra-family as opposed to the other groups which are potentially inter-ethnic group.

Burglaries and Theft

Burglaries and theft comprise 22% of all types of conflicts cited in the last 12 months. FGDs and KIIs from the baseline indicated that the communities have been unable to implement safety measures that protects their property such as cattle, crops, clothes, and cooking utensil. While burglaries and thefts are initially brought to a town chief, they are often escalated to magistrates or the police. Burglaries and thefts are rarely brought to the traditional council. The increase in burglaries and theft could be linked to the slow rate of development and the increasingly poor economy in the communities. Chiefs interviewed in the KIIs all cited development initiatives and economic growth as a key to peacebuilding in their communities. Elderly across all ethnic groups are more likely than the other age groups to experience burglaries and theft in the past 12 months with 27% of elderly Manos and 33% of elderly Gios. Mandingo youth are more likely than elderly to experience burglaries and theft with 36% of youth Mandingos reports burglaries and theft in the past 12 months. Gios and Manos are most likely to report burglaries and theft to the traditional system while Mandingos are more likely to bring cases of burglaries and theft to the magistrates with 50% of Mandingo reports burglaries and theft to the magistrates compares to 13% of Gios and 17% of Manos. Manos are more likely than Gios to bring burglaries and theft to the traditional chief with 56% of Manos bringing conflicts to the traditional chief compared to 48% of Gios.

Domestic Violence

Both the baseline and the midterm evaluation show that domestic violence as a common source of conflict. Domestic violence comprises 13% of all conflicts reported within the last 12 months with women

more likely than men to see domestic violence as a common source of conflict. 100% of the female FGDs said that domestic violence is the most common source of conflict in their community. They also indicated that marriage disputes and physical harm are common sources of conflict as well, which could be conflated with domestic violence. The FGDs from the baseline provide some information about the perceived reasons for the high rate of domestic violence. These include adultery, poverty and unruly behavior from one of the partners. Respondents across all ethnic groups indicated that they bring domestic violence issues to a family member first and then to either the traditional system or the magistrates.

While physical harm is not a top source of conflict, it is interesting to note that 22% each of Gio men and women indicated that physical harm was a source of conflict in the past 12 months, which is a much higher percentage than the other ethnic groups. Physical harm was not well defined in the survey (and may well be the expression/form of conflict) and could include domestic violence or physical harm as related to some of the other sources of conflict. It is noteworthy though the Gios have report more incidents of physical harm than the other ethnic group and this will be further explored by the C4P project team.

Water pump-use dispute

Water pump use has moved from the third most common to fourth most common source of conflict. FGDs and KIIs show that these disputes are a result of insufficient water pumps at the community level and some community members believing that they should have preferential use of the pumps. The disputes often involve physical violence, specifically against children who are traditionally responsible for fetching water. Several chiefs interviewed in the KIIs spoke of new community measures that will address these disputes. The chiefs and district leadership have passed traditional orders that prohibit beating of young children over the use of waater pumps. Those that break the order will be brought the traditional council. Some additional strategies outline by the chiefs are working with the water pump committees and approaching different NGOs for fundng for additional water pumps. KIIs show that water pump disputes have not been escalated beyond the chiefs in the past 12 months.

Society experiences conflict in line with expectations, but identity distorts access to justice

While all identity groups are experiencing some type of conflict, identity and type of conflict affects how and when individuals access the justice system. The table below shows how the different ethnic groups initially attempt to resolve conflict. Across identity groups, individuals use first a system they know, even though they do not have complete confidence in the system. Male respondents are more likely to use a system dominated by their peers (e.g. traditional system, formal system), while female respondents use systems, they think can support them (e.g. family and friends, traditional system). There is a general reluctance to use the formal justice system, though men and youth engage with it more often than women or elders. It is also interesting to note that survey shows that the religious system is not widely used. This is surprising for Mandingos, a predominately Muslim ethnic group. The baseline showed that they often resolve disputes through mosques.

Table 3: First attempt at conflict mediation, by type of conflict

Ethnic Group	Type of Conflict	Church	Traditional Chief	Family Member	Magistrate
Gio	Burglary and Theft	3%	48%	38%	13%
	Domestic Violence	0%	42%	53%	5%
	Farmland Disputes	0%	62%	31%	8%
Mandingo	Burglary and Theft	0%	33%	17%	50%
	Domestic Violence	0%	0%	50%	50%
	Farmland Disputes	0%	100%	0%	0%
Mano	Burglary and Theft	0%	56%	28%	17%
	Domestic Violence	4%	50%	42%	4%
	Farmland Disputes	0%	80%	18%	3%
Others	Burglary and Theft	0%	33%	67%	0%
	Domestic Violence	13%	25%	25%	38%
	Farmland Disputes	0%	44%	44%	11%

STRATEGIC OBJECTIVE 1

Strategic Objective 1: Horizontal Social Cohesion is strengthened.

Indicator: Percentage of people who perceive healthy and positive relationships between and among social and ethnic groups in their communities.

The midterm evaluation data found only a 2% increase in the percentage of people who perceive healthy and positive relationships between and among social and ethnic groups in their communities since the baseline. While the majority of Liberian's indicate that they interact with individuals across ethnic groups and generations, progress has been slower than anticipated.

Despite the slow movement on SO Indicator 1, one area of improvement which has been observed was the increase in hometown associations. The growth of these groups represents a positive engagement in community development. The increase in usage of such groups is seen as one of the signals that the peace is deepening, and positive peace is possible.

No major changes observed in horizontal social cohesion

Social interactions among Gio, Mano and Mandingo ethnic groups still remains a challenge. 39% of respondents said that they socialize with all ethnic groups though 54% of all respondents said that all ethnic groups work together frequently on town issues. This seems to suggest that respondents are more willing to work with other ethnic groups, but not as willing to socialize. One reason that could explain why there is active participation across identity groups to work together on town projects is shared pride in being from Nimba. In fact, the midterm data shows that one of the unifying characteristics across identity groups is pride in being from Nimba County with 94% of all respondents saying they are proud of being from Nimba. This pride could contribute to individual's willingness to

work together on town issues, which in turn provides individuals of different ethnic groups opportunities to work together.

An individual's sex contributes to have how they perceive interactions among ethnic groups. The midterm data shows that women and specifically Gio and Mano women, are more likely to perceive interactions among all ethnic groups as rare than men of the same ethnic groups. Gio women make up 62% of all Gio that said never. Similarly, 66% of all Mano women said rarely. This shows that women are more comfortable working or socializing within their own ethnic groups or that they do not have as many opportunities as men to work across ethnic group. In contrast, Mandingo women are more likely than Mandingo men to perceive interactions among all ethnic groups as frequent with women comprising 85% of the Mandingos that said frequent. This could be because Mandingos are the minority group and so by necessity must interact with the majority group more frequently.

Table 4: Socialization among different ethnic groups

Ethnicity of Respondent	All	Gio	Mandingo	Mano	Others
	%	%	%	%	%
Gio	38%	25%	7%	16%	14%
Mandingo	59%	19%	15%	7%	0%
Mano	38%	17%	4%	22%	19%
Other	42%	8%	0%	17%	33%

What are the main perceived tensions (received wisdom) in Liberia?

C4P examines social cohesion through the lens of three identity groups, ethnicity, sex and age. These correspond to the perceived tensions in Liberia and the common wisdom of what affects how individuals interact with each other. The midterm data shows that all these tensions affect social cohesion in some way, but perhaps not to the magnitude commonly thought.

Ethnicity: Gios and Mandingos still at odds

In Nimba in particular, there has been ongoing tension between the majority tribes (Mano and Gio) and the minority Mandingo tribe. This stems from both the fact that Mandingos are Muslim in a majority Christian country, but also from accusations from the war that Mandingos were more loyal to Guinea where Mandingos are a majority tribe. While only 10% of all respondents said there is an ethnic group that they would not work with Mandingos were cited 73% of the time (of the 10%), as the group to be excluded. This shows that Mandingos are still being excluded or viewed as the "other".

Gios are more likely than Manos or Mandingos to say that there is an ethnic group that they would not work with (58% of Gios). Manos comprise 40% of the respondents that said they would not work with a specific ethnic group. This could suggest that the tension between Gios and Mandingos is potentially slightly more pronounced than between Manos and Mandingos.

Sex: less opportunities to interact with others contributes to weak social cohesion

Women are more likely than men to only associate with their own ethnic groups. In fact, Gio women are more likely than Gio men to say that there is a group that they would not work with. Gio women comprise 33% of those that said there is an ethnic group that they would not work with compared to Gio men who comprise 25%. There is a similar trend with Mandingo women in which 64% of Mandingo men socialize with all ethnic groups compared to 56% of Mandingo women. Again, this could be because men have more opportunities to interact with other ethnic groups than women. In contrast Mano women are more likely to say all than Mano men with 43% of Mano women saying all compared to 33% Mano men.

Intergenerational tension: unclear relationships between youth and elders

Age is also a perceived tension in Liberia leftover from the war in which the use of child soldiers disrupted the traditional village systems and set up youth and elders as antagonists. Interestingly, when it comes to age the quantitative and qualitative data shows two different stories. The household survey shows that overall most people surveyed say that people of all generations work together frequently and an average of 70% of all youth surveyed say that people of all generations work together on town issues. However, the FGDs and KIIs revealed that there is some tension between elders and youth. Youth believe that the elders exclude them from town issues and elders view the youth as antagonists. There seems to be a desire on the part of the youth to take a larger leadership role in the community, which is sometimes perceived by the elders as a negative comment on their ability to lead. The FGDs also reveal that the youth prefer to resolve conflicts amongst themselves. KIIs with chiefs indicate that this is an accepted mechanism, but it is unclear how this is contributing to the perception of distrust and antagonism on both sides.

Hometown associations: a cause for optimism

Hometown Associations are social groups based in Monrovia that are comprised of people from communities in Nimba County. Hometown Associations can vary, and some are made up of single identity groups while others are mixed. The Connect for Peace project has been engaging the Hometown Associations through connector projects which are small scale development or community projects that benefit the entire community. Some examples are brushing the road and communal farming. Overall 71% of the population has some sort of contact with Hometown Associations with the most frequent being once a week and least frequent once a year. This is an increase from 54% reported in the baseline. There are some differences among the different identity groups. Women have slightly more contact with HAs than men with Gio and Mandingo women having stronger engagement than Manos.

Ethnicity is a stronger driver of engagement between the HAs and communities than age. Of the 29% of respondents that do not have any contact with HAs, Mano youth representing 25% of those respondents. Gio youth in contrast are more engaged with the Hometown Associations and represent 24% of those respondents who said they have contact with the HAs once a month. Middle aged Manos are 24% of those that said they have contact with the HAs once a year.

As stated above, one of the main activities of HAs is to lead community-based projects that support development in the community or contribute to improving the well-being of community members. 31% of all respondents said that they sometimes do projects with or because of HAs. This has remained about the same since the baseline in which 27% of respondents said the same. There has been a decrease in the percentage of respondents that have never done a project because of the HAs. During the baseline 56% of respondents said they had never done a project while the midterm shows that 40% of all respondents said that they have never done a project with or because of the HAs.

STRATEGIC OBJECTIVE 2

Strategic Objective 2: Vertical cohesion is strengthened

Indicator 2.1.: Percentage of people who perceive having increased opportunities to engage with local leaders to discuss issues related to peace and security in their communities

Indicator 2.2: Percentage of people who perceive having confidence in their community's IADRM structure(s) to successfully mitigate or resolve conflict

Individuals in Nimba County use both the formal judicial system and Indigenous Alternative Dispute Resolution Mechanisms (IADRM) to resolve disputes. There are different levels within the IADRMS, and the levels include household elders, town chiefs, district chiefs and the traditional councils (see introduction for overview). 60% of the respondents, regardless of age group and sex, said they turn to the household elder first, followed by town chief with 31%. 27% of the respondents that said they would turn to the household elder first are Gio females and 23% are Mano males. Elders are just one level within the IADRM hierarchy and cases brought to the elders can be escalated according to severity. Generally, attempts are made to resolve the issue within the family. This is particularly true of domestic conflicts such as marriage disputes, infidelity and domestic violence. Women are also more likely to bring conflicts to household elders first than men. 82% of all women interviewed said they first bring their conflicts to household elders while 58% of all men interviewed said the same.

Table 5: First Point of Contact for Dispute Resolutions, by ethnic group and sex

Ethnic Group	Sex	Household Elder	Town Chief	Clan Chief	Others
		%	%	%	%
Gio	Female	27%	24%	0%	5%
	Male	21%	24%	0%	29%
Mandingo	Female	3%	4%	15%	0%
	Male	1%	3%	8%	10%
Mano	Female	21%	24%	38%	10%
	Male	23%	20%	38%	43%
Other	Female	1%	2%	0%	0%
	Male	3%	0%	0%	5%
Total		60%	31%	3%	6%

Beyond household elders, citizens then follow the administrative structure for resolving community conflict, which begins with the household elders and continues to the Paramount Chief and the traditional council. The traditional council is comprised of members of the ADRM hierarchy. Chiefs and the traditional council will also often consult with youth groups and women groups especially when the conflict involves one of their peers. The FGDs also show the town chiefs will often refer conflicts to youth groups or women groups first so that they can be resolved instead of escalating to the clan chief or traditional council.

While the household survey shows that most respondents prefer IADRMS, there are cases in which conflicts are referred to the formal judicial system or in which actors from the formal judicial system are invited to participate in the ADRM process. The KIIs show that chiefs and the traditional council will sometimes invite the district commissioner or the district superintendent to participate in dispute resolutions specifically if they are unable to resolve the dispute themselves. Per KIIs with the district chiefs, the District Commissioner and Superintendent also work with the town/district chiefs to communicate messages to their communities and to address district wide issues. Certain types of cases are almost always referred to the Commission and Superintendent, such as rape cases and criminal cases.

The traditional justice system is widely accepted and used

Overall, community members trust traditional leadership more than government leadership and are more comfortable bringing conflicts to traditional leadership rather than the government. 68% of all respondents said that they sometimes bring their conflicts to local leaders compared to only 39% that said the same about the formal judicial system. 13% of all respondents said that they either bring conflicts to local leaders every time or often compared to only 4% that said the same about the formal judicial system. Manos seem to use IADRMS more frequently than the other ethnic groups with 10% of Manos saying that often bring conflicts to local leaders compared to 6% of Gios and 0% of Mandingos. Within the Mano ethnic group, middle aged Manos use IADRMS most frequently and make up 52% of those that said they use IADRMS every time they have a conflict.

57% of Nimba county citizens interviewed feel comfortable using IADRM structures with 52% of those interviewed indicating that they believed the chiefs and community leaders to be capable. The KIIs and FGDs validated this data. Interviewees elaborated to say that the majority of Nimba county citizens prefer IADRM structures to the formal judicial systems because they are cheaper and more accessible. Community members believe that I-ARDM structures contribute significantly to community cohesion and peace.

Despite use there are divergences in the level of comfort

While overall respondents prefer IADRMS, there are some divergences in the level of comfort in engaging local leaders in the traditional system especially across certain identity groups. Across all ethnic groups 13% said that they never bring conflicts to local leaders. While this is a relatively small percentage, it is important to consider how these exclusions affect overall peace. Women and youth tend to use IADRMS less frequently, specifically Gio youth and Mano and Mandingo women. Gio youth make up 26% of those that said never while Mandingo and Mano females are more likely than their male counterparts to say that they never bring conflicts to local leaders. This could be because some youth and women prefer to resolve conflicts within their own peer groups which the FGDs and KIIs revealed to be a common practice

44% of respondents say they are a little comfortable and 18% of all respondents say they are not at all comfortable bringing issues to the traditional council. Of those respondents there are equally 27% of male Manos and female Manos compared to 20% female Gios and 14% male Gios. This suggests that Manos are more reluctant to bring issues to the traditional council than Gios. Mandingo women feel more comfortable bringing issues to the traditional council than Gio and Mano women with 65% of Mano women and 69% of Gio women having low comfort approaching the traditional council compared to just 40% of Mandingo women. This could also be a commentary on the trust that Mandingo women place in the traditional councils as being an impartial source of conflict resolution compared to the family structure, where Mandingo women typically begin with any sort of conflict and have a high level of dissatisfaction.

47% of female said they are comfortable or very comfortable bringing disputes local leaders, which shows that women are fairly split on whether they are comfortable bringing issues to local leaders. Female Manos seem to be less comfortable bringing issues to local leaders than female Gios. Female Manos comprise 29% of those that said they are not at all comfortable bringing issues to the traditional council. In contrast female Gios comprise 29% of those that said very comfortable.

While most people feel comfortable bringing disputes to their local leaders, the KIIs reveal that chiefs often distrust the community. Several chiefs indicated that community members do not respect town leadership and are not involved in development activities. One chief also indicated that community members refuse to participate in meetings on important issues. These opinions are interesting when you consider that overall community members seem to feel comfortable bringing their issues to local leaders. This could be linked to the dual purposes that the chiefs self-identified in the KIIs. While all chiefs listed that peace and social cohesion are part of the roles, they all also indicated that managing development projects is also part of their role. It is unclear if community members also see that as the role of traditional leadership.

All the chiefs mentioned that they are not paid for their services and indicated that payment would improve IADRMS. The lack of payment introduces a potential bias as mentioned earlier and some in the

FGD indicated that they felt traditional leaders are often biased by the potential for financial gain. While community members feel this, the chiefs feel that they are providing a service and are not receiving the respect they deserve from the community as well as not receiving payment which could exacerbate any existing tensions or distrust.

Reluctance to engage with government leadership and use formal justice system

To understand how people interact with the government leadership, the household survey asked people to rate their comfortability bringing issues to government leaders. The survey also examined the perception of the usefulness of government funds and structures and whether respondents believed that those things contributed positively to the community. Overall, people are far less comfortable bringing issues to government with only 26% of all respondents saying they are comfortable or very comfortable. This is in comparison with 72% that are comfortable or very comfortable bringing issues to local leaders. 58% of the people interviewed said they are not at all comfortable using the formal judicial system.

Reasons that could explain why people are less comfortable using the formal judicial system include; its comparative expense, its distance from communities (people are often unwilling to travel to a magistrate), it takes a long time and FGDs indicated that formal justice may not be good for social cohesion.

The KILs with the town and district chief seem to suggest that the chiefs actively discourage community members from bringing their issues to the formal judicial system as there is the perception that that it promotes discord within the community. That said, there are some types of cases that are always brought to the formal judicial system such as rape and physical violence. This could contribute to some individual's comfortability of bringing issues to the formal judicial systems as it could be reserved for very serious conflicts.

Table 6: Level of comfort using the formal judicial system, by sex

Ethnicity	Sex	Very comfortable	Comfortable	somewhat	Not at all
		%	%	%	%
Gio	female	8%	17%	30%	26%
	male	17%	26%	26%	19%
Mandingo	female	0%	3%	0%	5%
	male	8%	2%	3%	2%
Mano	female	17%	18%	18%	25%
	male	50%	31%	21%	20%
Other	female	0%	1%	0%	2%
	male	0%	1%	2%	2%
Total		3%	23%	16%	58%

Are dissatisfactions linked to identity?

To understand how satisfied community members are with conflict resolution mechanisms, the household survey asked respondents to rate how capable the local leaders as well as the frequency with which they are satisfied with the resolution. 77% of all respondents said that local leaders are either capable or very capable. Mano youth comprise 26% of those that said very capable compared to Gio youth that make up 18% of those that said very capable suggesting the Mano youth have a slightly more positive perception of their leaders' capabilities. 18% of all respondents said that the local leaders are only a little capable. Gio youth comprise 30% of those that said a little capable.

Table 7: Perception of capability of local leaders, by age group

Ethnic Group	Age Group	Very Capable	Capable	A little	Not at all
		%	%	%	%
Gio	elderly	11%	5%	6%	13%
	middle aged	13%	21%	16%	13%
	youth	16%	19%	30%	19%
Mandingo	middle aged	2%	4%	4%	0%
	youth	3%	2%	3%	13%
Mano	elderly	6%	8%	7%	0%
	middle aged	20%	23%	20%	6%
	youth	26%	17%	7%	25%
Other	elderly	1%	1%	3%	0%
	middle aged	0%	0%	0%	13%
	youth	1%	1%	4%	0%

Women, particularly Gio and Mandingo women, tend to perceive the local leaders as less capable than men. Gio women make up 30% of those that said leaders are a little capable when the data is disaggregated by sex and ethnic group. 27% of all Mandingo women interviewed said that the local leaders are a little capable of resolving disputes while 22% of Mandingo men said the same. That said, compared to men of other ethnic groups Mandingo men are more likely to have negative perception of local leaders' capabilities. 22% of Mandingos said that the leaders are a little capable which is a much higher percentage than men of other ethnic groups. 23% of Gio women said the leaders are a little capable compared to 18% of Gio men.

Table 8: Perception of capability of local leaders, by sex

Ethnic Group	Age Group	Very capable	Capable	A little	Not at all
		%	%`	%	%
Gio	female	24%	22%	30%	19%
	male	18%	23%	21%	25%
Mandingo	female	4%	4%	6%	0%
	male	1%	3%	1%	13%
Mano	female	24%	22%	16%	31%
	male	28%	25%	19%	0%
Other	female	0%	1%	3%	6%
	male	2%	1%	4%	6%
Total		25%	52%	18%	4%

While 77% of all respondents perceive local leaders as capable or very capable, 55% of all respondents indicate that they are either often or always satisfied with local leaders' dispute resolutions. This suggests that while the respondents believe that local leaders are capable, that they are not always able to resolve conflicts and meet the needs of the community members. This could be another reason why community members turn away from IADRMS. Men are slightly more likely to be satisfied with the local leaders' resolutions with 35% of all men saying they are often satisfied compared to 27% of all women. 40% of all respondents said that they are sometimes satisfied with the local leaders' resolutions which could correspond to the 50% of people that said the resolutions are only sometimes legally binding. It is possible that respondents are only sometimes satisfied with the local leaders' resolutions because there is nothing that prevents the disputants from disregarding the local leader's decision.

The system is working, but needs some changes to work for all

Only 5% of all respondents said that they are never satisfied with local leaders' resolutions. 37% of those that said never are Mano women. This could suggest that Mano women are disengaged from their local leaders or that the leaders do not have enough expertise to resolve the issues that Mano women commonly face.

Youth are slightly more likely to be satisfied with local leaders' dispute resolutions than middle-aged respondents with 44% of all youth saying that they are always or often satisfied with leaders' dispute resolutions compared with 39% of middle-aged individuals that said the same. That said, youth of certain ethnic groups are less satisfied. Mano youth comprise 32% of those that said they are never satisfied with local leaders' dispute resolutions. This is a very important finding from the midterm evaluation which indicates that there are inter-ethnic tensions amongst the Mano tribe.

Table 9: Frequency of satisfaction with local leaders' dispute resolutions, by sex

Ethnic Group	Sex	Always	Often	Sometimes	Never
		%	%	%	%
Gio	female	25%	21%	27%	11%
	male	21%	24%	21%	16%
Mandingo	female	1%	4%	6%	0%
	male	3%	2%	1%	11%
Mano	female	22%	19%	22%	37%
	male	25%	28%	20%	21%
Other	female	1%	0%	2%	5%
	male	1%	3%	2%	0%
Total		24%	31%	40%	5%

The top two reasons respondents gave for not being satisfied with local leaders' resolutions are 1. Local leaders are not fair (42%) and 2. Cases are not resolved (28%). The FGDs provide us more in-depth information about why people are unsatisfied. Some reasons given for dissatisfaction, include claims that the traditional leaders are biased or make decisions based on financial gain. The KIIs revealed that traditional leaders such as the town chief or the district chief are not paid for their services, which could contribute to the perception that the leaders are swayed by financial incentives.

90% of the FGD groups indicated that there has been improvement in the conflict resolution mechanism used by traditional leadership and the rulings have been fairer. However, those interviewed in the FGDs explain that often one party feels cheated by the resolution and either refuses to comply with the resolution or leaves the IADRMS and goes to the formal justice system which prolongs the conflict. The FGDs also show that there is some tension between the church and the traditional leadership. Some of the people interviewed believed that traditional leadership were biased against those who are religious though specifics about this were not specified. This reveals a potential tension between religious institutions and IADRMS, which could potentially be investigated throughout the next phase of programming. This seems particularly relevant for Mandingos, who are predominately Muslim. The baseline revealed that Mandingos often preferred to mediate disputes through their mosques. While the FGDs say "church" rather than Mosque, this tension seems relevant and will be explored in more depth. Those interviewed in the FGD also expressed that the resolutions often favor one of the parties and that traditional leadership makes decisions based on financial gain. Those interviewed during the FGDs also noted that if one of the parties in the conflict is dissatisfied that they will refuse to pay the fine or obey the resolution as determined by the traditional leadership. This can contribute to additional conflict as well as tension between the traditional leadership and the community.

Conclusions and Recommendations

CONCLUSIONS: A TIME OF CAUTIOUS OPTIMISUM

Overall project progress

The program is on track, in an absolute sense, all the indicators have moved in a positive direction. However, the rate of progress towards future targets is slower than anticipated. Despite, this slow rate of progression, CRS deem the program successful and impactful, notably because 90% of FGDs report an improvement in the dispute resolution process. Absolute gains are a measure of success, a) once headwinds in the enabling environment are accounted for and b) once other nuances (social norms) are elucidated. To date the project has worked within the traditional systems and has not fully confronted all social norms, some of which are driving levels of dissatisfaction with the justice system. With a greater understanding of how identity shapes access to justice, C4P will be able to iterate improvements and compounding successful implementation.

Project Goal: A move towards positive peace

The enabling environment has shown a mixed trend to date. The peaceful transition of power in the government signaled a deepening of positive peace. The fact that 94% of respondents reported 'pride' in being from Nimba also could indicate the presence of an identity within the state system, yet tribal tensions and old mistrusts persist. Meanwhile, the negative performance of the economy is putting a strain on households and it is yet to be seen if this will lead of negative outcomes, such as a return to violence and political instability.

All triggers of conflict persist, although there has been a slight change in the rates of these instances. Land disputes, domestic violence and theft are the most common forms of triggered now. Debt collection and water pump conflicts have moved down the list.

Notably, reports of conflict are directly correlated with the demographics of the identity groups. Therefore, at an aggregate level it is possible to say that conflict still pervade society, as all are exposed to it equally. However, once we unpack how identity affects access to justice, we can see that who you are matters a great deal, when it comes to conflict and justice.

Strategic Objective 1

With regards to horizontal social cohesion, no major changes have been observed when comparing with the baseline. The picture this leaves is a mixed one. While 54% of all respondents said that all ethnic groups work together frequently on town issues, only 39% of respondents said that they socialize with all ethnic groups. Tribal tensions and other social norms run deep and exclusion from justice does occur. Only by disaggregating identity groups in detail does a full picture emerge.

Ethnicity and tribal culture are deeply ingrained in Liberian society. The status of the Mandingos as one of the most excluded groups, but also given that they are a minority group, they themselves are open to working with all other ethnic groups. This exemplifies a trend where groups are more open to work across ethnic groups but socialize more harmoniously.

Age presents more complexities and contradictions. Quantitative data seems to show that youth resolve disputes with elders (70% of youth reported this). However, focus groups and key informants give responses more in alignment with traditional opinions, namely, the civil war broke the trust in the tribal system.

Women remain somewhat isolated and seem to socialize less outside their ethnic group. This isolation may be linked to other traditional sex roles and social norms. Notably, domestic violence is a systemic problem and of large concern for women. Women's access to justice is at a lower level, household elder escalating to town chief, whereas men tend to enter the justice level at town chief and escalate above that.

Lastly, one area of improvement which has been observed was the increase in hometown associations. The increased use of these groups (71% up from 54%) represents a positive engagement in community development. The increase in usage of such groups is seen as one of the signals that the peace is deepening.

Strategic Objective 2

Reporting of conflict might be in line with demographic expectations, but the type of conflict and how it is resolved are heavily determined by who you are. However, at present people are accepting of the justice system, but prefer the traditional justice system. 68% of all respondents said that they sometimes bring their conflicts to local leaders compared to only 39% that said the same about the formal judicial system. People are far less comfortable bringing issues to government with only 26% of all respondents saying they are comfortable or very comfortable. This is in comparison with 72% that are comfortable or very comfortable bringing issues to local leaders. With 58% of the people interviewed saying they are not at all comfortable using the formal judicial system, there is clearly a space for IDRAMS, but they are far from perfect.

While acceptance of the system is high, satisfaction remains low. Only 35% of all men saying they are often satisfied, with resolutions through the IRAMS, compared to 27% of all women. The top two reasons respondents gave for not being satisfied with local leaders' resolutions are 1. Local leaders are not fair (42%) and 2. Cases are not resolved (28%). The mismatch in satisfaction and acceptance highlight that a) identity matters when it comes to justice, and b) unless underlying tensions are addressed high level of acceptance might not last.

Once again ethnic considerations and age are important to consider. Elders prefer the traditional system, whereas youth are more predisposed to use the formal justice system. Whether this is a sign of broader social change and a move towards formalization and positive peace is not yet clear. Who you are matters greatly in how the system works for you. Indeed the 13% who say they never bring matters to local leaders, could be one of several proxy indicators of exclusion. The financial resources required to access formal justice provide another clue as to how the system is not yet equal, although this was not studied directly in the survey.

The CRS project has built on the traditional system, but in doing so has also reinforced some of the prejudices and injustices wrought by that system. As the recommendations will show, now these issues are coming to light they can be tackled with tweaks to the program implementation.

Overall though the story is one of cautious optimism. The fact that the justice system in its current form broadly accepted, shows that the peace is deepening. There are still negatives (e.g. exclusion), but these issues are understood, and measures will be taken to tackle them. At present Liberians have a system they broadly agree on, improving it and weeding out structural injustices is the next phase of the project.

RECOMMENDATIONS: HOW TO MOVE FROM ACCEPTANCE TO SATISFACTION

Recommendations for the remainder of the connect for peace project

Gain better understanding of most common sources of conflict: While land disputes have remained a main source of conflict, there has been a marked increase in burglaries and thefts since the baseline. The C4P team will explore why incidents of burglaries and theft have increased and how different ethnic groups are affected. Similarly, the C4P team will try to gain a better understanding of what groups mean by physical harm and to what extent this type of conflict is related to other reported types of conflict, such as domestic violence or burglaries and theft. It will also be important to understand whether this is occurring within identity groups or among different identity groups.

Strengthen mediation strategies to increase satisfaction with dispute resolutions: While most people feel comfortable going to their local leaders when they have a conflict, less are satisfied with the resolution. The resolutions are rarely legally binding, which could contribute to a low level of satisfaction. In the next year of the program, the C4P project team will focus on strengthening ADRM leaders' ability to mediate disputes and to implement the strategies they learned through the C4P 3Bs/4Ds trainings. The C4P team will also look deeper into why individuals are not satisfied. Is it a problem with the mediation techniques or a lack of awareness?

Engage and understand mediation strategies of youth groups and women's group: KIIs with the traditional chiefs revealed that youth groups and women's groups play a significant part in conflict resolution. These groups often mediated lower level conflicts for their peers and chiefs will sometimes consult with the groups for bigger conflicts. The C4P team wants to better understand how these groups are mediating conflicts. What mechanisms are they using?

Engage Mandingos to better understand higher levels of dissatisfaction within social networks as well as with those outside of their social networks: The FGDs revealed that there is a perception that IADRMS are biased against religious individuals. The C4P team will investigate this tension specifically how it relates to Mandingos who primarily Muslim. The team will also try to gain a better understanding of how Mandingos resolve disputes especially through the mosques and imams. The midterm report also revealed that Mandingos are more often dissatisfied with conflict resolution than other ethnic groups even when the conflict is being mediated within the ethnic group. This is especially true for women Mandingos

Examine other mechanisms being used besides the formal judicial system and specifically examine how spirituality affects dispute resolution: While people are using the formal judicial system as one of the

alternatives to IADRMS, the FGD revealed that communities often turn to traditional methods such as the Sah Say Woo or other spiritual traditions. What are these other methods and who accesses them and when?

Recommendations for other peacebuilding actors and future peacebuilding in Liberia

Target the relationship between youth and elders: The relationship between youth and elders is often tense, with elders believing the youth are disengaged from the community and youth feeling that elders lack understanding. The C4P team will specifically work create interventions that will act to bridge the relationship between these two group. One strategy could be to pair a youth leader with a household elder or chief during conflict mediation or to have youth and elders design specific activities that will get at the heart of the root causes of their perceptions towards one another.

Explore links between economic development and peacebuilding: While we do not have specific data on why there an increase in burglaries and theft has been, the KIIs and FGDs provide some context. All chiefs interviewed note a strong connection between economic development and peacebuilding and recommend increasing development projects in their communities to promote social cohesion. The C4P project currently provides small grants to the Hometown Associations, which are used to implement “connector” projects, which are small community development projects which benefit the community as a whole and provide a space for mixed identity groups to interact. The C4P team is proposing to expand on this idea and potentially introduce CRS’s Savings and Internal Lending Communities (SILC) methodology. SILC is like Village Savings and Loans groups, which are already being implemented within the community. SILC will provide opportunities for community members to work cross-identity and gain access to savings and credit mechanisms, which in turn will support economic development within the community.

Introduce a stronger sex lens: Domestic violence remains a common source of conflict, but it will not be possible to be specifically addressed through the first year of programming. C4P team will try to gain to better understanding of how women experience and perceive conflict and how local leaders are currently mediating domestic violence conflicts. The C4P will potentially use that information to strengthen local leaders’ ability to address domestic violence.

Appendices

ANNEX A. MIDTERM EVALUATION TERMS OF REFERENCE



Liberia Conflict Mitigation and Management Connect for Peace (C4P) Project Midterm Evaluation Terms of Reference

Overview

Catholic Relief Services (CRS) Liberia is undertaking Midterm Evaluation of its Conflict Mitigation and Management-Connect for Peace (C4P) Project. The evaluation will take place in Nimba County from 01-15 September 2018

I. Introduction/Background

Since the end of the conflict in 2003, Liberians have witnessed three successive democratic elections, but they have not experienced the dividends of peace. The structural and systemic causes of the war – inequitable distribution of development and economic resources; limited access to basic needs and services outside of Monrovia; perceived high rates of corruption in government; persistent rivalries and conflicts within and between ethnic groups; and the high level of civic distrust of state officials have not been addressed substantively and justly, and therefore frequently have led to violent confrontations between communities and/or with the police.

To address these challenges, Catholic Relief Services (CRS) Liberia partnered with The Catholic Justice and Peace Commission of Liberia (JPC) and the Mano River Women’s Peace Network (MARWOPNET) to launch the Connect for Peace (C4P) Project, which is funded by the United States Agency for International Development. The C4P project, is a 36-month initiative to support peace efforts in Nimba County and Monrovia and contribute to peace writ large in Liberia.

For the past 12 months, the C4P Project has strengthened vertical and horizontal social cohesion between and among CSOs and public officials through P2P trainings, workshops, consultative public gatherings, social and cultural events, and connector projects. C4P partners has employed CRS’s methodology “Applying Appreciative Inquiry to the 3Bs” (3Bs/4Ds), which is to enhance sustainable impact through Training of Trainers and cascading training. Activities have built individual and institutional capacity, offer disparate adversarial groups opportunities for reconciliation, establish trust between citizens and the state, and reinforced Indigenous Alternative Dispute Resolution Mechanisms (I-IADRMS) so that women and youth and all members of civil society, public sector institutions and traditional authorities will embrace diversity, resolve differences constructively, and establish conditions for positive peace in Liberia.

Specifically, the Connect for Peace (C4P) Project has the following strategic objectives and intermediate results:

Strategic Objective 1: Horizontal Social Cohesion Strengthened

- Intermediate Results 1.1: Capacity for reconciliation enhanced

- Intermediate Results 1.2: Ties between Monrovia and Nimba County kinship groups strengthened.

Strategic Objective 2: Vertical Social Cohesion Strengthened

- Intermediate Results 2.1: Mutual trust between citizens and state in Nimba County established
- Intermediate Results 2.2: Indigenous Alternative Dispute Resolution Mechanisms (I-ADRMS) in Nimba County strengthened

Objectives of the Midterm Evaluation

The midterm evaluation will assess service delivery as outlined in the detailed implementation plan and the technical narrative and will measure progress against stated goals and objectives, including the effectiveness, efficiency and timeliness of the CMM-C4P program interventions in achieving targets against baseline values. The midterm will review the results framework with all project documents and critical assumptions and consider the implementing environment, including enablers and constraints, with an aim of making necessary modifications or mid-course corrections to support the project to meet its stated goals and objectives and achieve sustainability. Specifically, the evaluation will provide the following:

1. the relevance and appropriateness of the design and strategies used;
2. Identify key lessons and good practices;
3. assess the effectiveness of strategies and implementation of interventions and provide recommendations to further improve the Program;
4. interpret significant trends and highlight differences between planned and actual performance;

In addition, the evaluation aims to establish: 1. The extent of progress on project implementation and intervention 2. Implementation experiences, mostly from the study team, implementing partners including mentors and trainers 3. Outcome and/or influence of the intervention on the effectiveness of formal and informal structures related to conflict mitigation and management and the current interplay between IADRMS and the state justice system, 4. Sustainability of the intervention 5. the level of vertical and horizontal social cohesion and other contextual factors interface with the outcome of the intervention; 6. observe the roles of beneficiary participation and feedback and inter-sectoral cooperation in activity implementation.

Evaluation findings will be used as a learning process to identify strengths, gaps and areas for improvement. Evaluation findings will also be used to propose clear and implementable recommendations for any required changes or modifications to the study and give proposals for a sustainable long-term implementation plan to inform the remaining time and any possible scale up in future.

Preliminary key evaluation questions: The midterm evaluation will consider questions specifically related to intervention relevance, implementation effectiveness, project efficiency, project achievements and sustainability. The midterm evaluation will address (but is not limited to) the following questions:

Relevance

Relevance is defined by the extent to which the project activities are suited to the priorities of the target group recipient and donor. Key questions to address are:

- Are the activities and outputs of the project consistent with the overall goals and the attainment of its objective?
- Are the activities and outputs of the project consistent with the intended impacts and effects?
- Does the program meet communities and government priorities?
- Are stakeholders (conflict management committees, communities, local authorities) satisfied with their participation in the program? Why or why not?
- Does the project align with government policies and programs (local, national)? Does the project align, and compliment other donor, other NGO and/or local organizations managed programs?
- Has anything unexpected come out of the community's participation in the implementation?

Effectiveness: Effectiveness is a measure of the extent to which project activities attain its objectives. Key questions are:

- To what extent were the objectives of the project and the yearly benchmark indicators achieved/ are likely to be achieved?
- Were the implementation strategies relevant and effective enough to strengthen: 1) Horizontal Social Cohesion? 2) Vertical Social Cohesion? Are there more effective strategies that would have a greater impact?
- What are the project's major limitations?
- Has program implementation been effectively monitored? How well did the monitoring and evaluation mechanism in place help the implementation of the project?
- What changes are required in the project to achieve project goals and objectives?
- ?

Efficiency: Efficiency measures both qualitative and quantitative outputs in relation to inputs. It assesses the extent to which project uses available resources to achieve the desired results. Key questions to address are:

- Were activities cost efficient?
- Was the project implemented in the most efficient way compared to alternatives?
- How efficient was the project in terms of proper resource utilization, delivery and timeliness?
- How as the overall partnership with CRS and its sub recipients? How does this impact efficiency?
- How as the project managed to achieve agreed upon results?

Outcome: Impacts are positive and negative changes produced by the intervention directly and indirectly intended or unintended. This involves changes impacts and effects on the local social economic, environmental and other development indicators. Key questions are:

- What is the overall project outcome to date? To what extent project objectives and the yearly benchmark indicators have been achieved? What is facilitating or not, the achievement of results and objectives in a timely manner?
- Are the mechanisms used to prevent and manage conflict effective?
- How aware are community members of different DRMs?
- How satisfied are community members and leaders with their local conflict resolution mechanisms?
- What is the current situation regarding interactions and relationships between identity groups in Nimba?

- How close are the ties between the hometown associations in Monrovia and the communities in Nimba compared to the beginning? Are there differences between ethnic groups regarding this?
- What is the level of trust between community members and leadership compared to the beginning? Are there differences in interaction between traditional leadership and formal leadership?

Sustainability: Sustainability is concerned with measuring whether the benefits of an activity are likely to continue after donor funding has been withdrawn. Key questions are:

- What activities and/or outcomes (both expected and unexpected) of the program are likely to be sustained? What evidence is there to suggest this?
- What are the major factors which can influence the achievement or non-achievement of the sustainability of the project?
- How do the government's capacities, policies, procedures, and priorities contribute to sustainability?
- What strategies should be used to obtain long lasting support from communities and local/central administration that goes beyond the time of the project?

Additionally, this study will respond to different questions that will assist the project team to correctly orient the project in terms of project activities in the community to implement peace related activities. This study should identify the needs, resources, knowledge, and availability on an individual and system levels (i.e. I-IADRMS use). It will also contribute to the overall knowledge and understanding of the county of Nimba.

Methodology

The MTE will utilize the same methods as the baseline. It will consider qualitative and quantitative approaches in the collection of data. A **survey** will be done with a random sampling of households in all 36 towns of project communities throughout the 6 statutory districts of Nimba. Enumerators will be trained to collect data under the supervision of the CRS MEAL Officers. The main indicators to be tracked by this study are detailed in **Annex 1**.

The midterm will apply a mix of quantitative and qualitative methods to assess the effectiveness of strategies and implementation interventions and provide recommendations to further improve the primary areas of Conflict and Dispute Resolution Mechanisms and Social Cohesion. Employing randomized sampling technique, the consultant/we will administer to a total of 345 households across 36 targeted towns in Nimba County. To supplement the quantitative data, 10 focus groups discussions (FGDs) and 10 key informant interviews (KIIs) will be held with various key stakeholder groups including women, youth, elders, and members of civil society and community-based groups.

These interviews will be used to (i) understand the challenges and obstacles the leaders have in resolving conflicts that come to them, (ii) ways that the project can assist in overcoming those obstacles, (iii) continue incorporating the leaders in the project to enhance buy-in.

Three CRS Liberia technical staff including support staff members will lead the FGDs in the districts in which they will be working. The groups will include women, youth, elders, and CBOs, and will be undertaken to gain a deeper understanding of the differences in perception and experience between groups. This will also allow for an open discussion in which CRS and its partners are able to gain a more robust and diverse knowledge of social cohesion and dispute resolution mechanisms in the communities

Results of the evaluation will be presented to the project management team in a reflection meeting at CRS Monrovia office with the attendance of Local Partners and CRS Staff. The final report will be shared

by e-mail to partner structures involved in project implementation. Results will be discussed and integrated into the project's monitoring and evaluation system. Targets will be updated in the indicator-monitoring table and performance measurement will be refined.

IV. Evaluation Key Audience:

The midterm evaluation's primary anticipated audiences are:

- **USAID:** overall report on program performance to date
- **National government actors:** overall report on program performance and share program findings on peace building interventions with any initial recommendations
- **Program implementation team:** overall report on program performance and key recommendations, including mid-course corrections, to ensure attainment of program goals and objectives and support program sustainability
- **Targeted communities:** feedback on program performance

V. Midterm evaluation dissemination plan

Following the evaluation, CRS will invite stakeholders including implementing partners, government representatives, local authorities, conflict committee representatives and other organizations implementing similar interventions to a workshop to discuss and validate findings and recommendations. The final report will be shared with USAID. CRS will also prepare a summary report highlighting findings, lessons learned and recommendations to share with relevant stakeholders, including the Minister of Justice and peace, local government officials and other actors working peace and justice sector of Liberia. CRS will ensure that results are shared widely in appropriate formats and at various venues. Field agents will facilitate a meeting in each target community to share key findings and lessons learned. The meetings will serve as an opportunity to reflect on actions that communities can take to reinforce achievement and work toward project sustainability.

VI. Period of the midterm evaluation

The study will take place from **01-15 September 2018** in 36 communities targeted by the project. August 29th & 30th will be used to train and field test the enumerators, travel to the field (Nimba County) on the 1st September 2018. Data collection in the field will take place between the September 2-14, 2018. For data cleaning, analysis and report writing, that will be done from 20th September – 25th October 2018

VII. ORGANIZATION OF THE MIDTERM EVALUATION

VII.1 Management and supervision of the study

The evaluation will be coordinated by CRS MEAL Officers in collaboration with the CMM Peacebuilding Program team with support from MEAL Regional Technical Advisor.

VII.2 Composition, roles and responsibilities of the team

The evaluation will be led by the CRS MEAL Officers with support from the Peacebuilding Program Manager, Program Officer, and a team of enumerators. Each group will be responsible for facilitating the study and for ensuring compliance with quality, time and cost requirements.

As the lead for the midterm evaluation, the CRS MEAL Officers are in charge of:

- Developing an Inception Report for the Midterm Evaluation;
- Planning a detailed survey schedule with support from the Program Manager;
- Supervising the data collection exercise on the field
- Drafting the midterm evaluation report along with conclusions and recommendations
- Finalizing the midterm evaluation report after comments from the Program Manager and Head of Programs and consultation with the project team and partners

VIII. Presentation of the report and documentation of conclusions and recommendations

The CRS MEAL Officers will jointly validate main conclusions and recommendations of the midterm evaluation with support from the Peacebuilding team. A final report will be published following the reflection meeting to capitalize on the lessons learned and best practices of the experience.

The report will be structured as follows:

- A table of contents
- A list of acronyms
- Executive summary
- Introduction (or Project Background)
- Objectives of the Midterm Evaluation
- Methodology
- Key Findings
- Summary and Conclusions
- Recommendations
- Annexes which include raw data, the terms of reference, a summary table (s) showing the current level of project indicators, the tools used, the list of people met, the documents consulted and the survey schedule

IX Use of evaluation findings and recommendations: CRS will work with implementing partners and other stakeholders to develop a response to evaluation findings and recommendations. Project management will elaborate activities for each recommendation, identify responsible party for each action, the timeline and the responsible party to verify completion. The response plan and results will be reviewed at quarterly program coordination meetings.

ANNEX 2: MAIN INDICATOR TO BE TRACKED DURING THE MIDTERM EVALUATION

INDICATORS	Informers	Triangulation	Collection tools
SO-Indicator 1.1 Percentage of people who report improved reconciliation and restoration of healthy relationships between and among groups, and connecting groups separated by distance and environment.	Households	Leaders	Household questionnaires (Leaders)
SO-Indicator 1.1.1. Percentage of people who report improved functioning of the IADRMS, including its recognition by state actors as a credible alternative to the formal justice system	Leaders of community organization	Households	Household questionnaires (Leaders)
SO-Indicator 2.1: % of people who perceive having increased opportunities to engage with local leaders to discuss issues related to peace and security in their communities	??	Household	Household questionnaires

ANNEX B. DATA COLLECTION TOOLS

ANNEX B1 HOUSEHOLD SURVEY QUESTIONNAIRE

	MIDTERM EVALUATION QUESTIONNAIRES
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Hello, my name is _____, and I work for CRS, a Non-Governmental Organization. I am here to ask you a few questions about your town and your experiences for a new project that we are doing. Your opinion is very important to us and we value any information you can share with me. Before we begin, do you have any questions? Are you willing to continue with the assessment?
Yes ☐ No ☐

A. General Information
A1. Date of interview:
A3. Name of District
A2. Name of Town:
A3. Name/s of person conducting interview:

B. Background
B1. What age group is the person
B2. Sex: Female ☐ Male: ☐
B3. Are you a part of any community group or CSO? Which one? Youth ☐ Women ☐ Elder ☐ CSO Name _____

B4. What tribe are you from?

QUANTITATIVE QUESTIONS FOR ENUMERATORS

A. S.O.1 Percentage of people reporting improved relationships between groups.

The following questions gather general information about the relationships that exist among different groups of citizens of Nimba County. This is confidential, so please be honest. If the answer is 'other' please ask them to say who the other is.

No.	Questions	Options	Result
1.	Which ethnic groups do you socialize with?	1) Gio 2) Mano 3) Mandingo 4) All of them 5) Other (Please specify)	
2.	How common is it for people from all ethnic groups to work together on town issues?	1) Rare 2) Sometimes 3) Frequent 4) I do not know	
3.	Is there any ethnic group you would not work with? <i>If the answer is no, continue to question 5.</i>	1) Yes 2) No	
4.	Which of the following ethnic groups would you not work with?	1) Gio 2) Mano 3) Mandingo 4) Other (Please specify)	
5.	How common is it for youth and elders to work together on town issues?	1) Rare 2) Sometimes 3) Frequent 4) I do not know	
6.	How comfortable do you feel bringing up issues to the traditional council?	1) Not at all 2) A little 3) Comfortable 4) I do not know	
7.	Do you feel as though government funds and structures help with your community?	1) Not at all 2) A little 3) Usually 4) Always	

8.	How safe do you feel living in your town?	1) Not at all 2) A little 3) Mostly safe 5) Very safe	
9.	How frequently do you have contact with hometown associations in Monrovia?	1) Not at all 2) Once a year 3) Once a month 4) Once a week or more	
10.	How often do you do projects with or because of your hometown associations in Monrovia?	1) Not at all 2) Rarely 3) Sometimes 1) Often	
11.	How proud do you feel to be from Nimba County?	1) Not at all 2) A little 3) Very 4) I do not know	

B. S.O.2 Indicator: Percentage of people who report improved functioning of the IADRMS

The following questions are about how conflicts are resolved in your community.

No.	Questions	Options	Results
12.	Who do you usually turn to first for help in solving disputes?	1) Household elder 2) Friends 3) Chief 4) Other (Please specify)	
13.	How comfortable do you feel going to the local leaders if you have a conflict?	1) Not at all 2) Somewhat 3) Comfortable 4) Very comfortable	
14.	How capable are the local leaders in solving disputes?	1) Not at all 2) A little 3) Capable 4) Very	
15.	Do you use other mechanisms for resolving conflicts?	1) Never 2) Sometimes 3) Often 4) Always	
16.	Do you feel as though the leaders are fair in their decisions?	1) Never 2) Sometimes 3) Often 4) Always	

17.	How often are you satisfied with the resolution?	1) Never 2) Sometimes 3) Often 4) Always	
18.	How often is the resolution legally binding?	1) Never 2) Sometimes 3) Often 4) Always	
19.	How often do you use the formal judicial system?	1) Never 2) Sometimes 3) Often 4) Always	
20.	How comfortable do you feel using the formal judicial system?	1) Not at all 2) Somewhat 3) Comfortable 4) Very comfortable	
21.	How easy is it to access the formal judicial system?	1) Not at all 2) Some obstacles 3) Easy access 4) Never tried	
22.	Would you like to have more access to the formal judicial system?	1) Yes 2) No 3) I do not think about it	
23.	How much influence do you feel you have on local government decision-making?	1) None 2) Very little influence 3) Some influence 4) A lot of influence	
24.	Is there a peace committee that currently works with your town? <i>Only ask question 25 if the answer is yes.</i>	1) Yes 2) No 3) I do not know	
25.	Who started this peace committee?	4) JPC 5) CJPS 6) The UN 7) Other (Please specify) 8) I do not know	

C. Causes of conflict questionnaire. *If they have not experienced the dispute, stop after 'B' and continue to the next dispute.*

Type of problem	(A) How many times?	(B) If you could not resolve the problem yourselves, who did you take it to first? (If you were to experience this dispute whom would you take it to first?) [do not prompt]								(C) Was the issue resolved to your satisfaction	(D) If the issue was not satisfactorily resolved where do you take it next? (If the issues had not been satisfactorily resolved, who would you have taken it to next?) [do not prompt]								(E) Was the issue resolved to your satisfaction?
Ask them "Have you had a problem with ... in the last 12 months?"	[Write "0" if they say no to the first question. If more than one dispute, ask about the most recent when moving on to section B.]	Friend	Family member	Traditional council	Town Chief	Magistrates court	Police	Church	Clan chief		Friend	Family member	Traditional council	Town Chief	Magistrates court	Police	Church	Clan chief	
Farmland disputes																			
Conflict with someone from a different age group																			
Burglaries and theft																			
Disagreement over land inheritance																			
Domestic violence																			
Adultery																			

Other Marriage disputes																				
Debt collection																				
Rape																				
Physical harm																				
Water pump use disputes																				
Property destruction																				

ANNEX B.2 FOCUS GROUP DISCUSSION GUIDE

Form completed by:	
1) Focus Group Type:	2) District:
3) Total # of Focus Group: M: F:	4) Community:
4) County:	6) Date:

Engage with the Focus Group based on the following questions and follow up questions provided below.
Record key points and notable quotes in space provided

1) What are the most common causes of conflict in your community?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

2) Can you tell us about the process for managing disputes in the town? Who do you normally go to first for help? If you are not satisfied is there someone else, you can go to? Who is it? Etc.

(Make note of how the process might differ depending on the type of conflict)

b. What are the benefits and problems of the system?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

3) What other routes or processes exist for resolving disputes in your community?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion

	that were voiced and by whom.

4) Do you think most, some, or none of the resolutions of disputes given by the Town Chief are fair?

- b. Why do you think this is?
- a. Are there any groups in the community that are especially dissatisfied with the traditional justice system?
- c. Do the decisions benefit some groups more than others?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

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5) When do community members engage with formal judicial/legal services to resolve conflict?

- a. What is the process for this?
- b. Do people wish they could engage more with it?
- c. (If yes) What obstacles keep people from using the formal system more?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

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6) Does anyone have a story of a major conflict that was resolved in the community? (If a lot of responses, take 2-3)

- a. How was it resolved? (Make special note of alternate dispute resolution mechanisms used, and creative/innovative approaches)

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

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7) What changes would help in creating a peaceful community?

a. What ways can your group work with other groups to make those changes? What would you need to do this?

Key Points - covering the full range of opinions expressed in the discussion; must represent both the most common comments from participants and any significant differences that emerged. Please quantify responses using number or % of focus group participants to capture agreement or division by other group members in response to the answers.

Notable Quotes/Examples - comments which best illustrated the key points, memorable individual comments, any important differences of perspective and opinion that were voiced and by whom.

Reflections on the FGD, which questions or activities need to be changed or tweaked for the next discussion? What did I do well as a facilitator? What could I do better next time? Other insights, lessons learned, thoughts on moving forward.

ANNEX B.3 TOWN CHIEF INTERVIEW AND QUESTIONNAIRE



TOWN CHIEF MIDTERM ASSESSMENT QUESTIONNAIRES

Hello, my name is _____, and I work for CRS, a Non-Governmental Organization. I am here to ask you a few questions about your role as town chief and learn more about your community. Your opinion is very important to us and we value any information you can share with me.

Before we begin, do you have any questions? Are you willing to continue with the assessment? Yes ☐ No ☐

C. General Information

A1. Date of interview:

A2. Name of Town:

A3. Name/s of person conducting interview:

D. Background

B1. Name of Chief:

B2. Sex: Female ☐ Male: ☐

B3. Is this your permanent position, or are you acting on behalf of someone else? Permanent ☐ Acting ☐

B4. How long have you held your position: 0-5 years ☐ 6-10 years ☐ 11-15 years ☐ 16-20 years ☐ 21+ years ☐

B5. Did you inherit the position or were you selected another way: Inherited ☐ Elected by community ☐ Other ☐ _____

B.6 What other positions in the community have you held?

E. Dispute Resolution

C1. What are your key responsibilities in addressing conflict in your town/community?

C2. What are the main challenges that prevent you from carrying out your role in dispute resolution effectively?

C3a. Have you ever previously received training on your role in resolving disputes? Yes ☐ No ☐

C3b. If so, who provided the training? Ministry of Justice ☐ Local Government ☐ NGOs ☐ Other ☐ _____

C4. Would you like to receive training on your role in resolving disputes? Yes ☐ No ☐

C5a. Are there any NGOs or other organizations currently working in this town/community on peacebuilding activities? Yes ☐ No ☐

C5b. If yes, which ones:

Name:

Name:

Name:

Dispute resolution in the community							
Type of problem	A) How many times has this problem occurred in this town in the past twelve months?	(B) How many of these disputes were originally brought to you?	(C) How many of the disputes brought to you did you send to the police?	(D) How many of the disputes brought to you did you send to the clan or general town chief?	(E) How many of the disputes brought to you did you send to the magistrate's court?	(F) How many of the disputes brought to you did you arbitrate?	(G) How many of the cases that you arbitrated were successfully resolved?
C6. Farmland disputes							
C7. Inter-generational conflict							

C8. Burglaries and theft							
C9. Private land inheritance dispute							
C10. Domestic violence							
C11. Adultery							
C12. Marriage disputes							
C13. Debt collection							
C14. Rape							
C15. Physically harmed by others							
C16. Water pump use							
C.17 What institutions exist in the town/community to help you with carrying out your role? Traditional Council ☐ Women's groups ☐ Youth Groups ☐ Other ☐ _____							
C.18 In the past 12 months, have you organized any community meetings? Yes ☐ No ☐							
C.19 What issues were discussed during these meetings?							
C.20 In the town/community are there other places people can take their disputes aside from bringing them to you? Yes ☐ No ☐							
C.21 If so, where? (do not prompt)							
Additional Comments , including any feedback from the chief							
Reflections on the Interview , which questions need to be changed or tweaked for the next interview? What did I do well as an interviewer? What could I do better next time? Other insights, lessons learned, thoughts on moving forward.							