THE CONFLICT SENSITIVITY WHEEL

A Tool for Conflict-Sensitive
Approaches to Development,
Humanitarian Assistance
and Peacebuilding

PMU

RESOURCE AND TOOL BOX

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– A Tool for Conflict-Sensitive Approaches to Development,
Humanitarian Assistance and Peacebuilding

Foreword

CONFLICTS HAVE EXISTED for as long as human kind has lived on the earth. They arise wherever the interests of individuals or groups collide. Throughout history, we have demonstrated an incredible ability to solve these conflicts in a peaceful way, and to make them important drivers of social and technical ingenuity and development. However, all too often, conflicts have also led to violence and destruction, and to broken relationships between people and groups of people. Still today, with many mechanisms in place all over the world to contain violent conflict, we struggle to stop negative spirals of conflict and violence in many parts of the world.

As development actors, because of the strong connection between poverty and conflict – also called the security-development nexus – we often find ourselves working in conflict prone areas. Sometimes, we might experience open violence. Other times, the society in which we are intervening seems relatively peaceful, but has latent conflicts brewing under the surface. In either case, as we will see in this book, our development intervention will never take place in a vacuum. What we do will interact with other processes in society, and depending on our actions and attitudes, we can make a big impact on the conflict situation in our context – for good and for bad. The aim of this book is to help development workers to do their best to make sure that their intervention has a positive impact on the peace and conflict situation in any given context. The tool that we present can be used in a variety of circumstances, and should be seen as a complement to other tools for project planning, monitoring and evaluation.

The book consists of two parts. In part 1, we give an overview of the concept of conflict sensitivity. In part 2, we systematically go through the different components of the Conflict Sensitivity Wheel. We hope that the material will be a source of inspiration and a support to development practitioners around the world.

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An Introduction to Conflict Sensitivity

STORIES FROM THE FIELD

Let us begin by sharing some real-life stories from the field. These stories are diverse in nature and come from different parts of the world. Yet one common factor brings them all together, and hopefully after reading them, you will be able to find out what that is.

We start in a province in East Africa, where an agricultural project to support farmers was taking place. Despite the good outputs and the increased productivity of the land, the project led to a sentiment of negligence and maltreatment among the province's pastoralists. Eventually, this led to increased hostilities and violent attacks between the farmers and the pastoralists.

We then move to a village in South East Asia, where an organisation was working with women in a small village, raising their awareness about their rights, and about gender equality in general, encouraging them to challenge all the unjust power structures. During a follow-up visit a year later, the organisation's staff were attacked by the women, and kicked out of the village. The women said that when they followed the project's advice, they were divorced by their husbands and thrown out to the streets without shelter and without any other possibilities.

Back to Africa, this time Central Africa, where a development organisation decided to relieve women from walking long distances to fetch water in a common source. The organisation started a well-digging project to make water available in each village. With time, they realised that the women were not happy with the change. And even worse, conflicts between the different villages were increasing. It appeared that the daily water-fetching meetings had been an important opportunity for the women from different villages to exchange news, resolve conflicts, and even prevent potential new ones. By digging wells for each village, the project had damaged this traditional conflict resolution mechanism.

We end our tour in the Middle

East, where a project was carried out to support refugees. Unfortunately, an incident took place in the project area where a refugee was killed by a local citizen. During the funeral, the project leader was attacked by a group of friends of the deceased. The group accused the leader, and the project, of being responsible for the death of their companion, because the intervention had led to tensions between them and the hosting community.

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GOOD INTENTIONS ARE NOT GOOD ENOUGH

In all four projects above, there have been good intentions to make life better for the people concerned. Yet the interventions have led to conflict and worsened conditions for at least some of the people involved. The common factor between all these stories, as well as many others from the field, is that good intentions alone are never good enough. They do not guarantee good results. Any intervention, whether it is a development project, humanitarian assistance or a peacebuilding project, always have an impact on the environment in which it is implemented . This impact can either push towards peaceful coexistence and social cohesion, or towards disparities and violent conflicts between the various groups.

When we become aware of the links between development cooperation on the one hand, and the status of peace and conflict on the other hand, and of the role that we, whether intentionally or unintentionally, do play in either ameliorating or exacerbating the root causes of violent conflicts, we understand the importance of taking into account the impact of our interventions on the peace and conflict status in the environment in which we are working. Subsequently, we as civil actors, must find means to better and more systematically understand this impact, so that we can proactively contribute to conflict prevention and peacebuilding in all the work that we do. This is where we see the significance of, and the need for, conflict-sensitive approaches to development.

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WHAT IS CONFLICT SENSITIVITY?

The concept of conflict-sensitive approaches to development is simple; it is based on the ability of your organization to perform three main tasks [1]:

- understand the `context` in which you operate;

- understand the `interaction` between your intervention and the context; and

- `act` upon the understanding of this interaction, in order to avoid negative impacts and maximise positive impacts.

...AND WHAT IS IT NOT?

Before delving into the details of these main tasks, it might be relevant to highlight some misconceptions, and to point out what conflict sensitivity is *not* about:

- It is *not* about politicising your work or becoming a politicised organisation.

- It does *not* necessarily mean that your institution becomes a peace-building organisation.

- It does *not* entail making any alterations to your organisational vision and mission, or your projects' objectives. It only means becoming more aware of your intervention, and how it influences the context where you are intervening.

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AN INTEGRAL COMPONENT OF ALL DEVELOPMENT WORK

One way of describing conflict sensitivity is to compare it to risk assessment and management. These two concepts resemble each other in that they both provide tools for an elaborated understanding of the context in which the intervention is taking place. They also enable us to design our intervention accordingly and to build scenarios for contingency plans. Conflict sensitivity however, is not limited to this. It adds one more dimension, an extra 'lens' through which we can examine how our intervention is actually influencing the

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1   Conflict Sensitivity Consortium (2012). How to guide to conflict sensitivity
    (London: Conflict Sensitivity Consortium). http://www.conflictsensitivity.org/how-to-guide.

context and its dynamics, particularly the peace and conflict status. In this sense, conflict sensitivity resembles gender mainstreaming, where we use 'gender lenses' to assess the impact of our intervention on the specific situation of women and men, girls and boys in the target group. Similarly to risk management and gender mainstreaming, we should strive towards making conflict sensitivity an integral component of our development work and a cross-cutting theme in all our projects and interventions.

What is a Conflict?

WHEN WE WORK with conflict sensitivity, and with conflicts in general, it is important to recognize that conflicts are not inherently bad or destructive. Conflicts are inevitable social phenomena and important drivers of change. This means that conflicts cannot be eradicated and should not be avoided. Therefore, when we speak about conflict prevention, we do not mean conflict avoidance or conflict suppression. Rather, we are referring to working together to avoid the negative and destructive elements and impact of conflict, namely violence, and to approach conflicts as an opportunity for constructive social change.

IT IS ALSO essential to acknowledge that conflicts can take on very diverse forms. It is easy to notice manifest conflicts, as they are accompanied by different forms of visible violence. However, conflicts can also be less easily visible and detectable, as they might be founded on structural injustices and human rights violations, or other root causes and systemic factors. Such latent conflicts might be just as destructive, even if they haven't had the opportunity to manifest themselves yet.

THESE TWO PREMISES are important to highlight, as they will guide us on how to approach conflicts and how to deal with them in constructive, non-repressive, means. They also draw our attention to the importance of thorough conflict analysis of any context we are working in to guarantee that we can detect even latent conflicts which might erupt at any time.

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Using the Conflict Sensitivity Wheel

BACKGROUND AND AIM OF THE WHEEL

In order to support development organisations in performing the three main tasks of a conflict-sensitive approach in a structured way, PMU [2] has developed The Conflict Sensitivity Wheel [3]. Our local partners' experiences from their work in the field around the world have been at the base of the development of this tool. It has also benefited from the experiences of our experts and advisers who work with peacebuilding and conflict prevention, and from previous models that have focused on conflict sensitive approaches to development, in particular Mary Anderson's *Do No Harm model* [4] and the *Conflict Sensitive Approaches: Resource Pack* [5] by the Conflict Sensitivity Consortium.

The Wheel aims at helping non-governmental organisations and other civil society actors – especially those who are working in contexts with an average or high risk of conflict, or with projects which activities' nature entails a high risk of conflict – to make sure that their interventions are undertaken in a conflict-sensitive manner. Using the image of a wagon wheel, the model visually relates the intervention to the environment in which it is taking place and poses several key questions that help actors identify how the intervention is influencing this context, especially its peace and conflict status. It makes sure that all the relevant aspects are taken into consideration when the intervention is being designed, and hence, helps actors in making informed decisions on which actions should be taken to make the context more peaceful, or at least to ensure that the intervention is not making things worse.

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2   The Wheel has been developed by Mr Bassem Maher on behalf of PMU.
3   For a visual presentation of the Wheel, please visit: *https://prezi.com/p/epknitosembg/conflict-sensitivity-wheel*
4   Anderson, Mary B. (1999), Do No Harm: How Aid Can Support Peace – Or War, Lynne Rienner, London.
5   International Alert et al (2004) Conflict Sensitive Approaches to Development, Humanitarian Assistance and Peacebuilding: A Resource Pack, London: International Alert, *http://www.conflictsensitivity.org.*
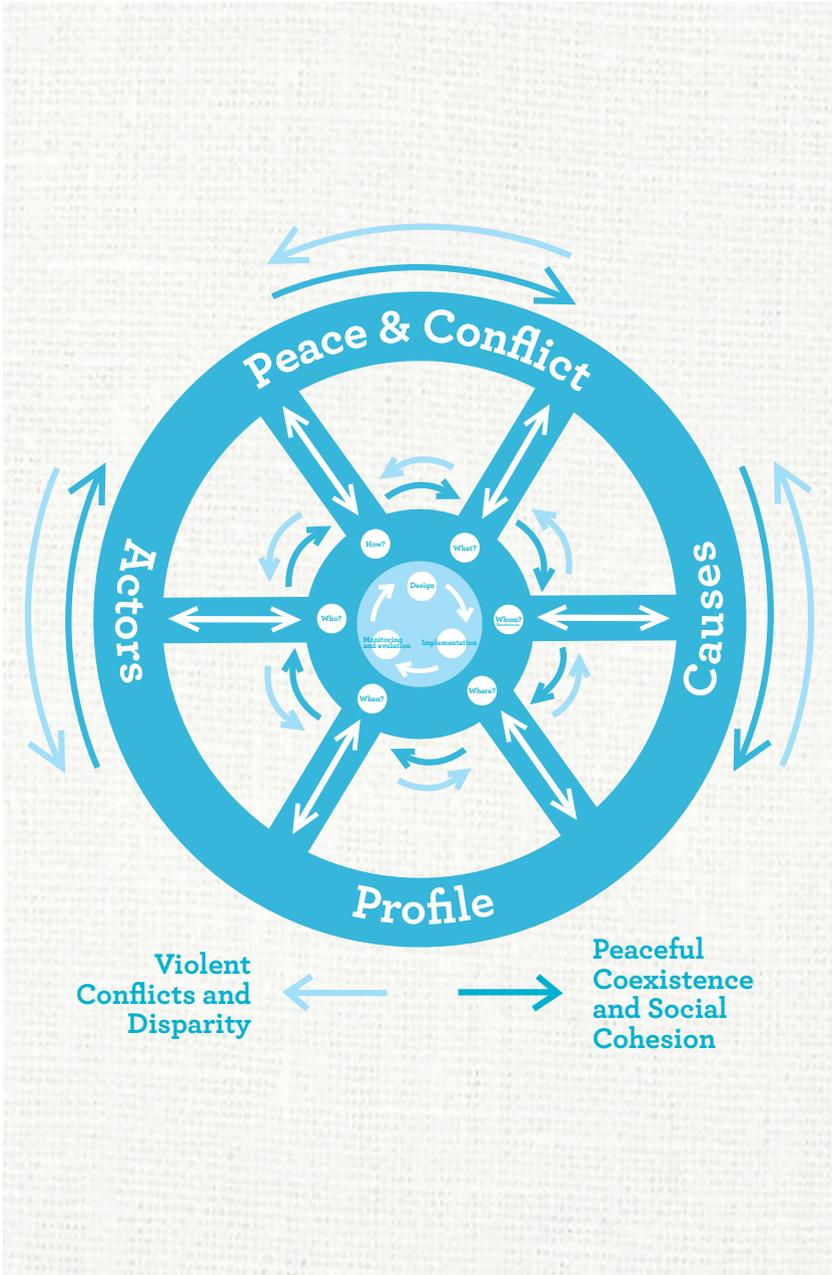
WHEN TO USE THE WHEEL

The model can be applied at various stages of the project cycle. It is highly recommended that it is used during the planning and design phase. It is also advised that the questions are revisited after the project has started, as a monitoring and follow-up tool. Moreover, it is a good idea to integrate it into the evaluation stage in order to extract conclusions and expertise that influence the planning and design of new interventions. If you have a project that is already ongoing, you might not have the same possibilities to let the model influence your project design. However, it is never too late to analyse your intervention from a conflict-sensitive perspective, as this will always help you to make informed decisions about the implementation and possible adjustments of your various activities.

TRANSPARENCY AND INCLUSION

When you apply the model of the Wheel to analyse your intervention, it is important to make sure that all relevant voices are taken into account. One way of doing this is to invite all stakeholders to the table during the planning stage. The implementing organisation can also meet and discuss with different stakeholders in different meetings, if this is judged better to assure that everyone can express themselves freely. In either way, it is essential to make sure that this participatory approach is not limited to inviting communities to provide information, but rather advocates giving them ownership over the process and the results. Such an inclusive and transparent approach is not only a must for using this tool; it is also a guarantee that projects are implemented in a more conflict-sensitive manner.

THE INTERVENTION AS THE HUB

The hub or centre of the Conflict Sensitivity Wheel represents the intervention, which is the core of our work as civil society actors. Whether it is a development project, humanitarian assistance, or any kind of intervention, the intervention is usually based on a simple project management cycle (PMC) that has at least three stages: design, implementation, and monitoring and evaluation. Throughout these steps, we make decisions and take actions that

directly impact our work.

However, as we have highlighted previously, the intervention never takes place in vacuum, but rather occurs in a certain context or environment. Whether we are aware and intentional or not, our interventions do influence, and are influenced by, various contextual factors in this environment, as illustrated by the outer circle of the wheel and the spokes and bolts that connect the two. The force and direction
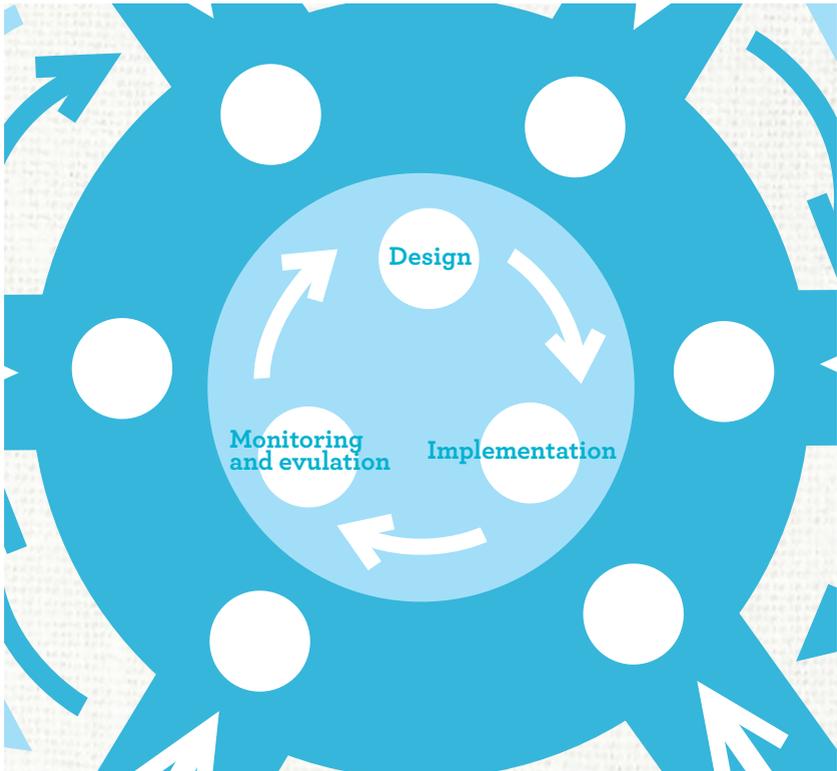
of movement comes from the hub, and once the hub is set in motion, the outer rim of the wheel move with it. In the same way, our intervention influences the context in which it takes place. Therefore, it becomes essential to analyse and understand both the context that we are influencing and being influenced by; and the impact of our intervention on this context, in a more thorough manner.

We will now go through the three tasks of the conflict-sensitive approach in detail, and hopefully following these steps will help your organisation to be more intentional and to make more informed decisions about how to approach the context.

The Use of Other Tools

THE FIELD OF peace and conflict studies enjoys a multitude of mapping and analysis models, each with a different focus. Such diversity of tools and models is certainly an advantage, as each tool enables us to see certain things and fails to take notice of others. When we take a photo of an object, it allows us to thoroughly observe, analyse, and discern things that cannot be seen without such a photo. Yet the same photo certainly misses other details, from other angles. Likewise, the conflict analysis tools that we are sharing in this toolbox are not an all-encompassing answer to all questions, and certainly not an exhaustive list of all the analysis models that could be used. Rather they are the tools that we, from our experiences, believe might be more relevant to the work that we, as civil society actors, are doing. However, the use of the Wheel should not exclude any use of other conflict analysis models and tools as needed.

I. Understanding the Context

The context is represented by the outer circle of the wheel, which is controlled by the inner circle, and at the same time controls how the whole wagon is moving or, in other words, how our intervention is influencing the environment in which it is taking place. This first step of the conflict-sensitive approach is about analysing the context from a peace and conflict perspective. This is what we mean when we talk about making a conflict analysis.

Four main contextual factors are the most relevant for us to analyse and understand from a peace and conflict perspective:

1. the context profile, which is the sociological, political, historical, and economic settings in which the intervention is taking place;

2. the peace and conflict factors, which are the factors in the community that either lead to healthy relationships or trigger and accelerate violence;

3. the actors, which are the entities, individuals, and groups of people influencing, and being influenced by, the context, as well as their incentives, abilities, and opportunities, especially in relation to our interventions; and

4. the causes and drivers of the current situation in relation to our intervention, as well as the root causes for potential conflicts in our environment of intervention, and how they interact with each other.

In some contexts, it can be sensitive to use the terms 'conflict' and 'conflict analysis'. In such cases, the term 'context analysis' can be used instead.
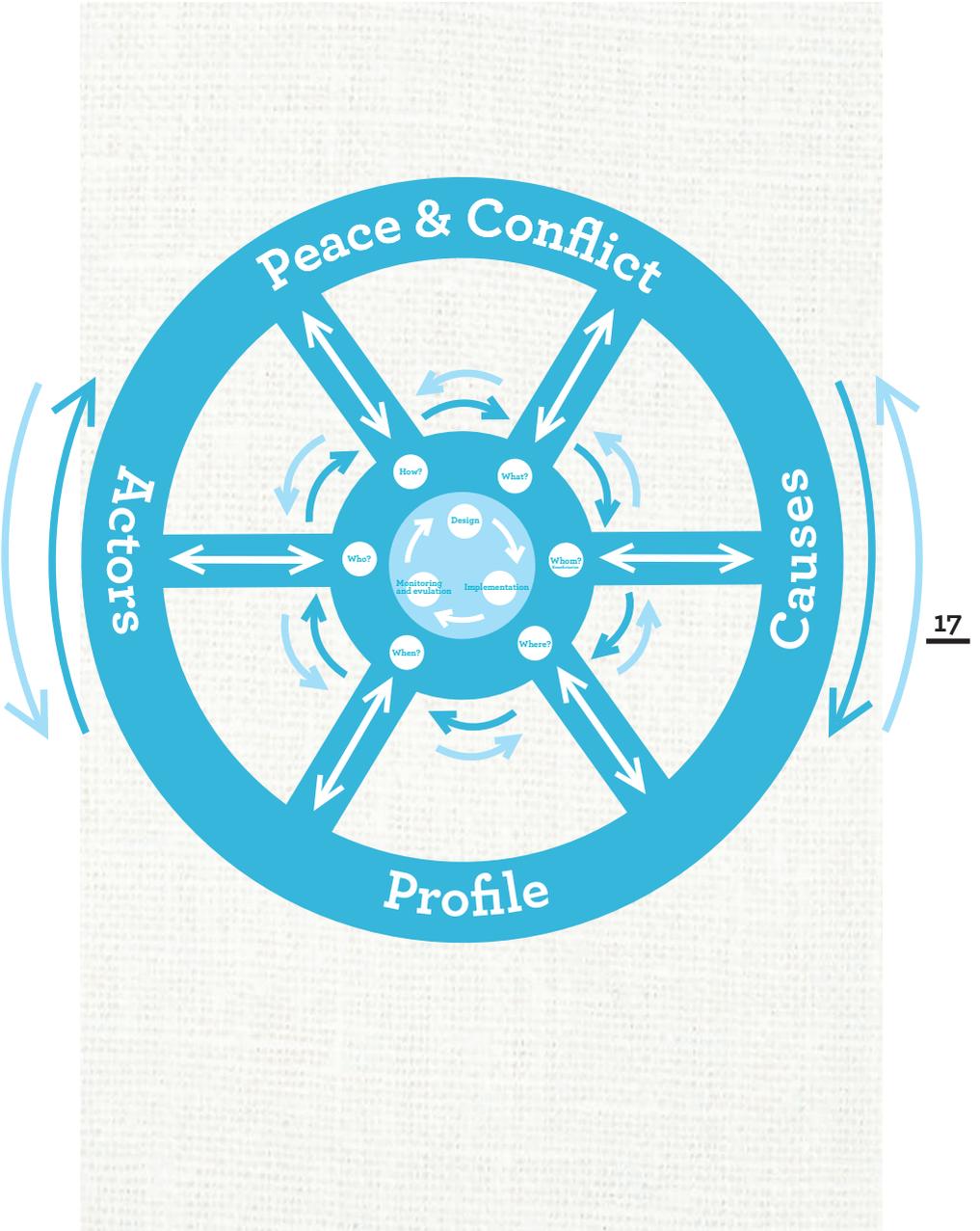
1. CONTEXT PROFILE

As noted above, the context profile is the sociological, political, historical, and economic setting in which the intervention is taking place. Some of the settings and factors highlighted here are gender, religion, history, ethnicity, politics, economy, geography, and ecology. This list is not exhaustive, and it is not necessary that all of these factors hold the same importance and the same influence in each context. Some factors play bigger roles in some contexts and enjoy smaller influence in others. Yet it is still important to consider asking ourselves, in a systematic manner, the right questions about these different contextual factors in order to better understand the context in which we are working. This allows us to predict how our intervention might be received by the different stakeholders and how it might influence the context, and especially its peace and conflict status.

Furthermore, we highlight that we
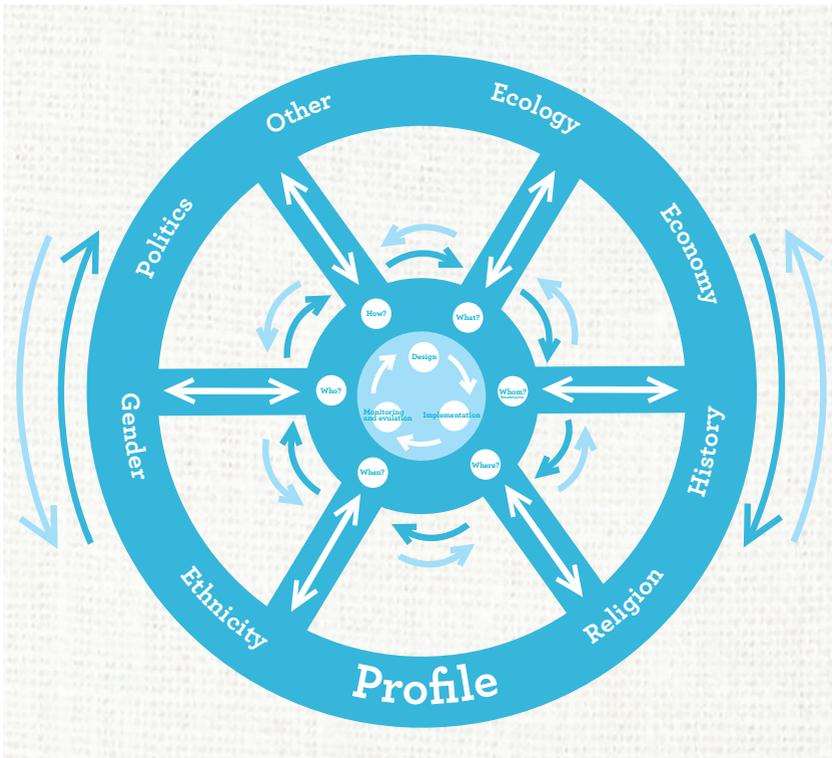
were struck by the fact that the need for such an analysis is relevant and applicable even for local actors, who come from the same context in which they are working. Even as local actors, we do not have immunity against the pitfalls of overlooking relevant issues and taking things for granted. Even though we think that we know everything about the context, a thorough analysis of it will always lead us to new discoveries and deeper levels of understanding, thus helping us to make sure that our work is not doing more harm than good.

For a better image of what we mean by analysing the contextual factors mentioned above, we compare it to a set of lenses, through which we can more precisely view an often blurred reality. For example, by putting on the gender lens we are able to see how gender norms – that is, the community's notions and understanding of what masculinity and femininity is, and the expectations of men and women – are influencing relationships and power structures, as well as access to, and control of, resources in the community. We are then able to understand how this influences the causes of conflicts, as well as their escalation and de-escalation patterns. It also helps us see how our intervention impacts men, women, and children differently, as well as to discover opportunities for more peaceful approaches to development. Some guiding questions could be[6]:

- What roles do people of different genders play in the community?
- What are the predominant gender norms for different social groups?
- How do people's actual behaviours compare to the gender norms?
- How do gender norms and behaviours shape how violence is used: by whom and against whom?
- Do norms relating to masculinity and femininity fuel conflict and insecurity in this context?
- Are there norms relating to masculinity and femininity which (could) help build or facilitate peace?

The same applies to adding the lens of history, for example, which will help us respond to questions about how different groups of people perceive and recall history differently, and how this influences contemporary attitudes, relationships, and power structures, as well as the potential causes for conflicts, based on historical grudges and grievances.

Similarly, we put on the lenses of geography, religion, ethnicity, or politics, in order to discover revealing details, which would have been blurry without such a lens, and discern the roles that they play in the context in which we are intervening.

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6   Saferworld and Uganda Land Alliance (2016). Gender Analysis of Conflict Toolkit, (London: Saferworld). https://www.saferworld.org.uk/downloads/pubdocs/gender-analysis-of-conflict-toolkit.pdf
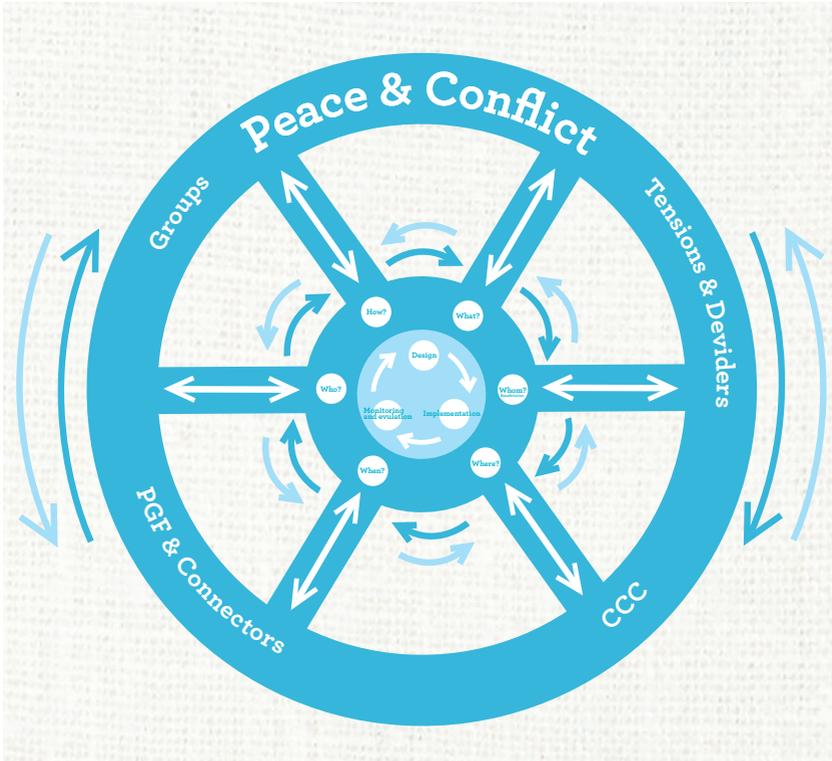
2. PEACE AND CONFLICT PROFILE

Once we have acquired and applied the necessary set of lenses to understand the profile of the context, and are able to better discern how the different factors influence the community we are working in, it becomes essential to put some focus on mapping the peace and conflict factors in the environment.

Conflicts do exist in all communities, and having conflicts is not in itself negative, as they might be resolved peacefully, leading to various constructive outcomes on different levels. However, to be able to prevent the negative aspects of conflicts and to make sure that we do not miss opportunities to build peace in our communities, it is indispensable both to draw a reliable image of the peace factors, and to map the conflict factors. Peace factors are the institutions, mechanisms, processes and values of the society that promote and sustain healthy relations.

Conflict factors refer to triggers and accelerators of violence as well as the tensions and latent conflicts that might be brewing beneath the surface and which might turn into violent manifest conflicts if not handled properly and intentionally. The four steps below will help you to draw such an image of the community.

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A. GROUPS MAPPING

Groups mapping is a means to help us detect the various groups in the community where we are intervening. This is a first step in drawing an image of the latent and manifest conflicts in this community. We start by asking ourselves the following question:

- What are the different groups within and around the community, or project area, where we are intervening?

In order to identify these groups, we need to locate the dividing lines that mark and define such groups. Dividing lines are related to how groups identify themselves in relation to other groups.

Such identification answers the question of who are *us* and who are *them* and is a key factor when it comes to inter-group conflicts. Some of these dividing lines are clearer than others to discern. For example, religion can be a dividing line, and groups in a community might define themselves as Muslims, Christians or Hindus, for example. In a number of communities, it is ethnic lines that divide, and in others the lines are tribal. One classical example of conflicts is between pastoralists and farmers, or more generally between settlers and nomads, in which the dividing line is lifestyle. Other dividing lines could be nationality, in which conflicts erupt between citizens of one country and immigrants, or two groups of immigrants in a country. In

other cases, it is about economic status, e.g. dividing the community into classes based on wealth, or the proletariat (working class) on one side, and the bourgeoisie (owners of the means of production) on the other. It is also important to discern the less clear dividing lines, such as affiliation with certain associations or groups; or the generational lines, where the community is divided into younger and older generations; or gender lines, where the division is in relation to sex and the roles and expectations of men and women; or any other division where the groups have conflicting interests with each other.

B. TENSIONS AND DIVIDERS
Once the different groups within the community are identified, we take it deeper by responding to the following questions:

- What tensions currently exist between these groups?
- What tensions could develop between these groups in the light of any history of violence between them?
- Which of these existing or potential tensions could lead to violence?

As we are analysing the tensions between the different groups in the community, we also consider the more general image of the community's dividers. In general, dividers lead to tension, suspicion, mistrust, splits, or increased conflicts or violence between groups. According to the Do No Harm (DNH) model, dividers can be classified into five categories:

- Systems and institutions: the formal structures, institutional policies, and local organizations in

the community. Examples could be markets, police stations, schools, churches, water distribution systems, water pipes, community assemblies, bridges and roads, and communication systems. If, for example, an oil pipeline is going through a certain community but is not serving its people, it can be a divider. Also, if churches or community assemblies are bringing together or serving one group and not the other, it can become a divider.

- Attitudes and actions: the pre-dispositions and behavioural patterns between community members. Examples could be hostility to foreigners, traditions and beliefs, parenting patterns, hobbies, etc. Accordingly, hateful behaviours, hate speech, stigmatising graffiti writings, or negatively labelling the groups on the other side of a conflict are dividers that fall into this category.

- Different values and interests: the different moral and religious values, as well as the world views and points of view about the appreciation or importance of one thing over another. This also includes interest in certain resources, whether physical, psychological, or even procedural. Examples of different values could be lifestyle, appearance (especially of women and youth), and authority in the community. As for conflicting interests, examples could be competition over job opportunities or over a scarce resource.

- Different experiences: significant situations that built a 'referent scheme' in the people's collective memory. An example of this could be an experience of trauma which, if unprocessed or processed differently by different groups, can divide people, as each group is unable to function emotionally.

- Symbols and occasions: the artistic, religious, or historic representations of identity or history, and the way they are celebrated. Examples are flags, traditional or religious cloth, traditional products (food, crafts, etc.), national holidays, monuments, and sporting events. Sometimes a wall, a street or a river can represent the conflict. It can divide people by prompting memories of past traumatic events and incite a sense of superiority/ inferiority.

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Understanding what divides people in each society helps us understand how our intervention is supporting such forces or countering them. Having done this analysis, we acquire a deeper understanding of the different groups in the context we are working in, and the current and potential tensions between these groups and their dividers.

C. PEACE GENERATING FACTORS AND CONNECTORS

Peace generating factors (PGF) refers to institutions, processes, mechanisms, and values of society that promote and sustain healthy social relations, justice, and peace. They play a major role in supporting peace and mitigating the expression of negative conflicts in society, as well as decreasing the levels of tension between different groups, and preventing the outbreak of violence. Examples of PGFs are a strong judicial system that addresses grievances impartially, accountable systems of good governance, religious values that promote social cohesion and peaceful means of conflict resolution, a vibrant economy, a just system for the distribution of wealth, traditional (e.g. tribal) conflict resolution mechanisms, etc.

An overlapping concept is the community's connectors . Connectors bring people together across dividing lines and conflict boundaries, and play a constructive role in increasing trust, cooperation, interdependence, and equality. Connectors can be classified into the same five categories as the dividers. Examples of connectors within each category could be:

- Systems and institutions: a church or community assembly that bring people from different groups together, a crisis and emergency plan in the community, a just system for water distribution, etc.

- Attitudes and actions: community development participative activities, adopting children from the 'opposing' side, positive attitudes towards foreigners or those who are perceived as different, joint actions, etc.

- Common values and interests: a shared belief in protecting children or the environment, belief in the importance of local peace, commonly shared parental values, etc.

- Common experiences: the effects of war on individuals and families, common suffering, surviving a

disaster (e.g. an earthquake), etc.

- **Symbols and occasions:** national flags, shared foods and traditional products in general, national or religious days/holidays, etc.

Mapping these factors and forces, both the peace generating factors and the

community's connectors, will help us to intentionally support and strengthen them through our intervention, or at least to avoid harming or weakening them through what we plan to implement.

D. CONFLICT CARRYING CAPACITY
Conflict carrying capacity (CCC) refers to the society's ability to live with, or cope with, conflict conditions or structures of injustice. CCC is not necessarily positive. However, it does allow the community to live with the structural conditions that feed conflicts without going into destructive violence. Examples of CCC can be a culture of silence, myths and beliefs that 'the Divine' will address the problems, repressive regimes and strong security grips, poverty and being consumed with the struggle for daily bread, or an increase in charismatic movements. As mentioned earlier, these capacities are

not necessarily positive factors, but they have the capacity to mitigate or lower the negativity of conflict. Therefore, it becomes vital to map such capacities and understand why different groups do not fall into violence against each other despite the mutual distrust and tensions, and to be intentional in working around such capacities, and such tensions.

To complete the analysis of the peace and conflict profile in our targeted community, we also need to understand the root causes or systemic factors that embed conflicts, i.e. the conflict generating factors. This, however, will be elaborated on later, under *4. Causes*.

3. ACTORS

Actors or stakeholders are the entities, individuals, organisations, or groups of people involved in, and affected by, the context; especially in relation to the planned intervention. It is very important to acquire background knowledge about these different groups and their needs, incentives, abilities, and opportunities, especially in relation to what we are doing. We also need to analyse and understand the power relations between the groups, and how they might interact with each other and with our interventions.

A number of aspects might be covered when analysing the actors. However, in our model, two main aspects are in focus. The first is relationships among the stakeholders and the powers that they acquire, and the second is their perceptions of the current situation and the justifications for their behaviours. To get a good image of these two aspects, we propose two conflict analysis models: the conflict mapping model and the ABC triangle model, as described in the sections below.

A. CONFLICT MAPPING

The conflict mapping model, also known as stakeholders mapping, is a tool that involves producing a graphical representation of the conflict actors, allowing us to identify the relationships among them and the powers that they have. This helps us discern patterns of power, alliances, neutral third parties, potential partners for cooperation, and possible points where influence could be exerted.

Before using this tool, you need to respond to a few questions:

- At what point in time is the analysis taking place? As mentioned earlier, analysis models help us freeze reality as though taking a photo, enabling us to discover details that we could not have seen without such a photo. However, this entails freezing time to a certain moment, and since conflicts are complex and dynamic, and keep changing with time, it is crucial to determine at which moment exactly we are taking this picture. Is it right now, or

back at a point in history when the conflict escalated and relationships developed, or at any other relevant moment of time?

- What perspective are we adopting for the analysis? Part and parcel of the complexity of conflicts and conflict situations is the multitude of contradicting points of view on almost everything. Therefore, it is vital to acknowledge our biases, and sometimes to map the same situation from the different viewpoints of the involved major parties, or even to ask each of the parties to draw their own conflict map, and then compare these with each other.

Once these two questions are responded to, we can make our analysis through the following procedures:

- Start by identifying the conflicts

and/or potential conflicts of the context, or simply the issues that relate to your intervention in general, which you will base your analysis on.

- List all the actors that are relevant to your intervention and its context.

- Analyse and assess the relative power that each actor has, and draw a circle for each actor, with the size of the circle representing the relative power of this actor in relation to the issues analysed. Remember that power is relative, and can be misleading. A certain actor can be seen as very powerful in general; however, its ability to influence the outcomes in relation to the analysed issues might be weak. In this case, its power is minor. A good example to illustrate such relativity is that of a grown up and his 7-year-old daughter in a candy store. In gener-

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KEY

⬤	Actors involved in the conflict or on the issue under analysis. Size = power related to the issue under analysis
—	Links/fairly close relationships
═	An alliance
• • • • •	Informal or intermittent links
➜	Predominant direction of influence or activity

⌇⌇	Discord/conflict
⫽	Broken connection
▭	Issues, topics or things other than people
◢	External actors which have influence but are not directly involved

al, a grown up would be seen as the powerful side. However, it might be his young daughter who is usually able to influence the outcomes of such an 'intervention'. Hence, it is not always the adult with big muscles who enjoys the greatest power.

- Draw the relationships between the different parties by means of lines, arrows etc. (you can refer to the graphical elements used for conflict mapping in the image below).
- Place your own organisation on the map and draw its relationships with the different actors.
- Discuss the outcome and how this influences your work, or how it can benefit your intervention.

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B. ABC TRIANGLE

Once the relevant actors/stakeholders and their relationships and power relations have been identified, a different level of analysis needs to take place for some of these identified actors. At this level, we aim to understand the perceptions of the main actors with regards to the issues or conflicts that we are analysing, and what motivates them. The ABC triangle is a handy tool to gain this insight. This tool also assists in building empathy and highlighting factors to bear in mind to create conflict-sensitive interventions. It is based on the premise that a conflict has three major components: context, behaviours, and attitudes. These three components influence each other, creating a cycle. This is graphically represented below; the arrows lead from one aspect or component to another. The behaviour of one actor influences the attitude of the other, and these influence the current situation or context, which in turn affects each actor's behaviour and attitudes, and so on.

To apply this model, start by selecting, from the conflict mapping model, the actors that you need to learn more about. These could be two or more actors, but you should be strategic in the choice of the most relevant or influential stakeholders.

Once the main actors have been

identified, the following procedures can be applied [7]:

- Draw a separate ABC triangle for each identified party.

- On each triangle, and in relation to the key issues, list the related attitudes, behaviours, and perception of context from the viewpoint of the actor. If the actors are involved in this analysis you can ask them to draw their own triangles, from their own perspectives.

- In the middle of each triangle, write what the actor sees as its most important needs and fears.

- Compare the triangles, noticing similarities and differences between the perceptions of the actors.

Having made the analysis through the application of these two models, we now acquire a deeper understanding of the main actors in the context in which we are working, and are able to better discern their objectives, needs, and fears. We also know more about the power relations between the main actors, and between these actors and us. We can thus move to another level of analysis.

4. CAUSES

The fourth contextual factor that is relevant for us to analyse from a peace and conflict perspective is the causes and deep-rooted drivers of the current situation in relation to our intervention, as well as the potential causes, and effects, of conflicts in the environment in which we are working. At this level, we do not focus on the stakeholders' needs and fears, as we did with the actors mapping, but we rather take a step back and inquire into the long-term structural factors which led to the current situation. There are several models and tools that can help us to do so. One of them is the conflict tree.

A. THE CONFLICT TREE

The conflict tree model is a variant of the problem tree that is often used in the field of development work. The model aims at identifying the issues that the group sees as important, and identifying a core problem or conflict to which causes, consequences or effects are attributed. It aims at answering the following questions:

- What is the core problem?

- What are the effects that have resulted from this problem?

- What are the root causes? What are the events that make this situation worse?

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7   CAMP and Saferworld (2014). Training of Trainers Manual: Transforming Conflict and Building Peace (London: Saferworld). https://www.saferworld.org.uk/downloads/pubdocs/tot-camp-and-saferworld-manual-web.pdf
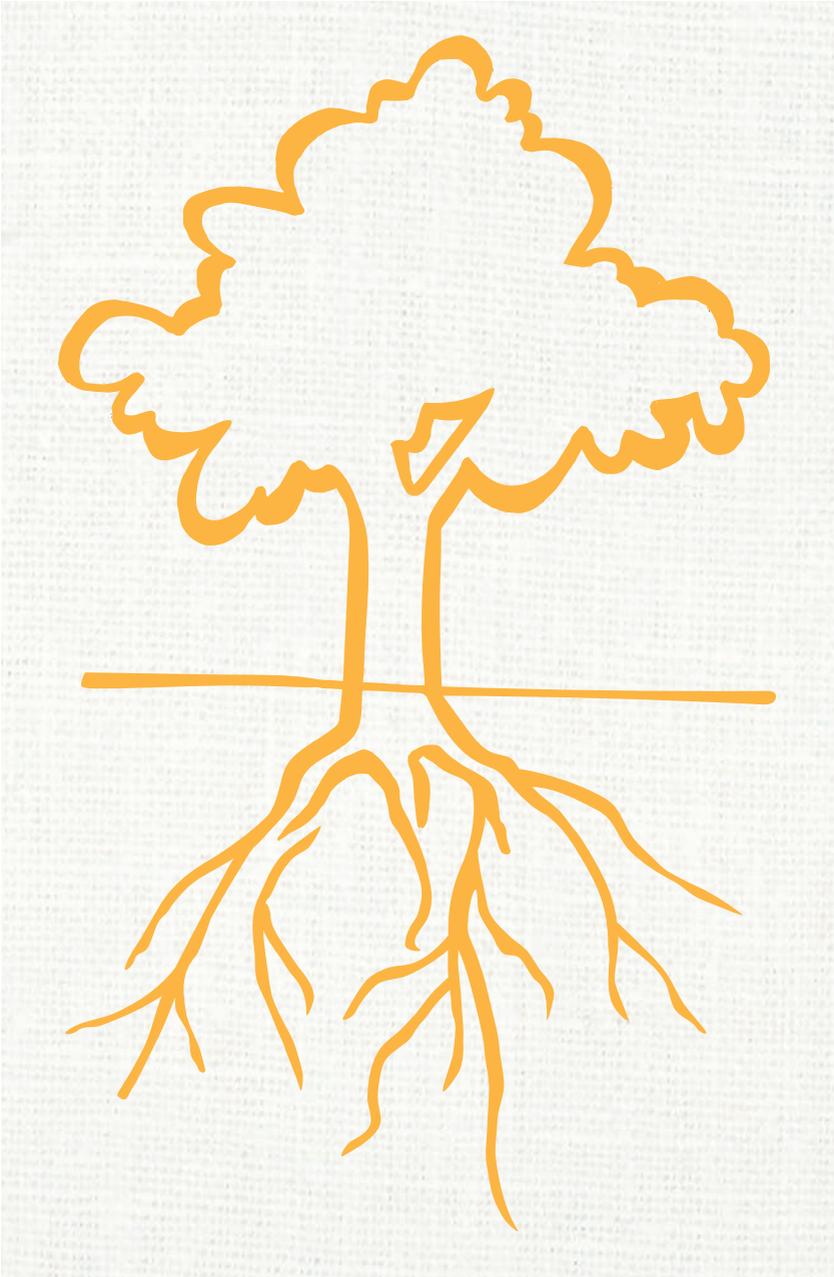
The first task for the analysing group, before applying this model, is to agree on the central issue or core problem that will focused on. It is totally acceptable to choose this subjectively from the specific standpoint of one's own organisation or group. It is also worth keeping in mind that when applying this model, it is very common for different opinions to arise when it comes to deciding on an issue, whether it is a cause or an effect of the current situation or conflict. This is common because it is often the case that the effects of a situation or conflict become causes for other situations and conflicts. It can be compared to how a tree's fruits will fall to the ground, providing seeds for other 'problem trees' to grow, or fertilizing the same tree. This, however, would create a good opportunity to discuss the cycle of violence, and how communities can become trapped by conflict.

Once the core problem is clarified to the working group, these procedures can be followed [8]:

- Draw a picture of a tree, including roots, trunk and branches. Label the trunk as 'core issue(s)', the roots as 'underlying causes' (the root causes of the problem or the current situation in relation to our proposed intervention), and the branches as 'effects' (what we see).
- In relation to the subject under consideration, identify the core issues, the root causes (underlying issues,

often less visible), and the effects (what you see). Write each issue on a card.

- – *If it is a core issue, place the card on the trunk.*
- – *If it is a root cause, place the card on the roots.*
- – *If it is an effect, place the card on the branches.*

- As the cards are being put on the tree, there may be a great deal of discussion about where each issue belongs.

- Once all the cards are on the tree, make connections between the underlying issues in the roots, and the effects in the branches. What events or actions have made the situation worse? These factors are known as 'triggering events'. Write these triggering events on the side of the paper. These factors might need to be considered when planning your intervention.

- Ask participants to visualise their own organisation as a living organism (for example, a bird, a butterfly, a worm, or ivy) and place it on the tree in relation to the issue it is currently addressing. Is the focus of the organisation mainly on the effects (in the branches), the causes (the roots), or the core problem (the trunk)?

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8 CAMP and Saferworld (2014). Training of Trainers Manual: Transforming Conflict and Building Peace (London: Saferworld). https://www.saferworld.org.uk/downloads/pubdocs/tot-camp-and-saferworld-manual-web.pdf

II: Understanding the Interaction

Once the different levels of contextual analysis have been conducted, and a deeper insight into the context in which we are working has been gained, we start examining the connection between this context and our intervention. More
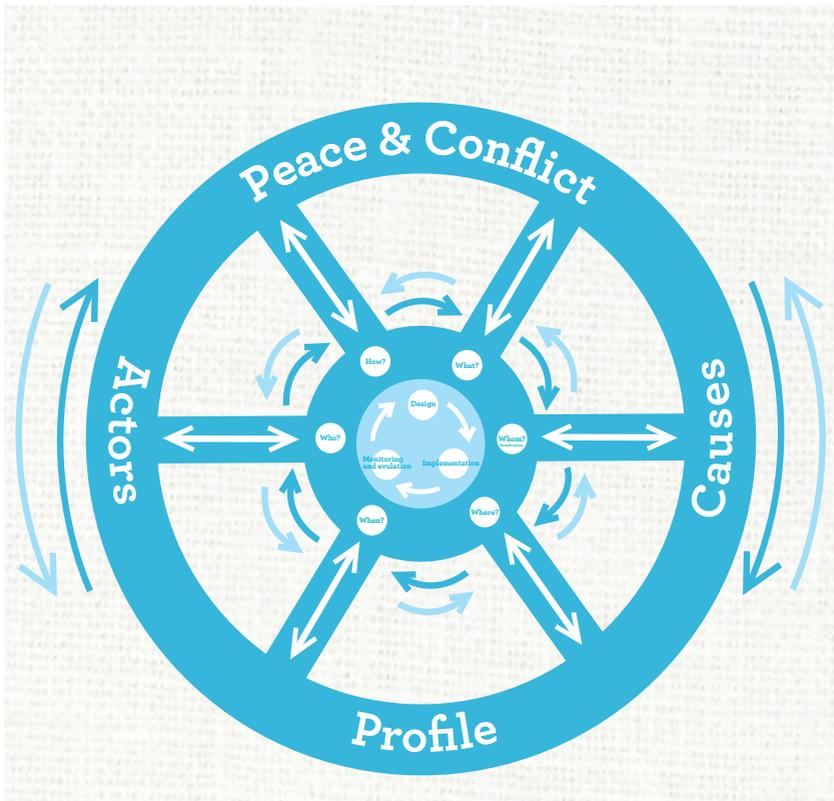
specifically, how does our intervention affect, and how is it affected by, its environment?

As mentioned earlier, the core of our model, and the hub of the wheel, is our intervention as development or humanitarian aid actors. It is from this hub that the whole wheel gets its force and direction of movement. Hence, our intervention can influence the whole context, and lead to movement either towards peaceful coexistence and social cohesion, or towards disparity and violent conflict. Therefore, our next step is to analyse and thoroughly understand the way we are influencing this system, and the impact

that are we creating. Such understanding comes from the analysis of the interaction between our intervention and the context, or according to this model, between the hub of the wheel and its outer rim.

As shown in the image below, six spokes connect the hub of the Conflict Sensitivity Wheel to its outer rim, and these six spokes are fixed to the hub by six bolts that hold the wheel together.

The six bolts represent six major questions, with specific points of focus under each question. They cover the *what*, the *how*, the whom, the *who*, the *when*, and the *where* of our intervention.

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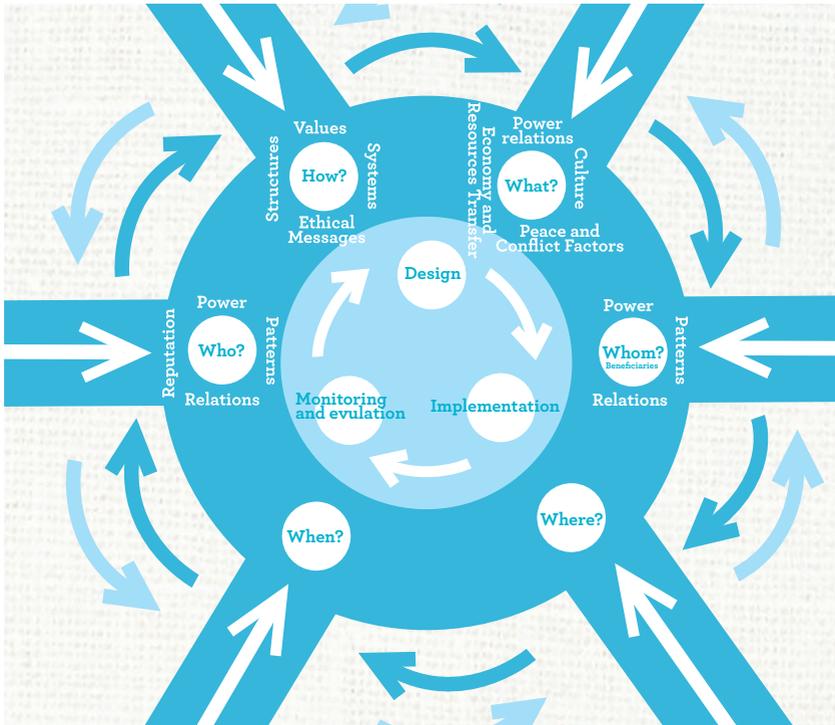
1. WHAT?

The main concern for this group of questions is to understand the influence that our intervention will have/is having on four main areas: power relations, economy and transfer of resources, culture and social values, and peace and conflict factors.

A. POWER RELATIONS

In long relationships, certain dynamics shape the relationship's boundaries, behaviours, and expectations. Among these dynamics is power.

The definition of power used here is "the ability to act, to influence an outcome, to get something to happen, or to overcome resistance"[9]. Power relations in a community can play a major role in its stability or instability. It is therefore vital to understand them, and more importantly, to analyse how our intervention is influencing them.

A simple analysis of power relations in the community in which we are intervening has already been mentioned in the analysis of actors, using the conflict mapping tool. Such analysis of inter-personal and/or inter-group power relations in the community gives us an image of the current situation. It is then necessary to ask ourselves the following questions:

- Are we challenging or are we upholding power relations?
- Why? Why not?
- Is it intentional? Is it constructive?

Let us take as an example a community where we are doing a microfinance project, and financial resources are controlled by men while women do not enjoy any significant influence in financial decision-making. It becomes relevant for us to ask ourselves whether we should challenge the current power relations and empower women by giving them access to, and control over, the grants; or if we should uphold the current power relations and deal with men.

The same applies to all the groups across the different dividing lines in each community, be it religion, ethnicity, lifestyle, etc. No one-size-fits-all answer can be provided, but our analyse and response will differ from one community to another. In some cases, it will be more sustainable to challenge the current unjust power relations and transform them into more just ones, whereas in others, it is wiser not to challenge the power relations for the time being, but rather uphold

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9   Mayer, Bernard A. (2000). The Dynamics of Conflict Resolution: A practitioner's Guide, (San Francisco: Jossey-Bass).

them while working with other factors that can lead to a peaceful change (e.g. changing the culture). However, either way our decisions must be intentional, with an eye on the peace and conflict status of our community.

B. ECONOMY AND TRANSFER OF RESOURCES

Another important area of focus in the 'what' inquiry is understanding how our project influences the community's economy, and how we are handling the transfer of resources into the project's environment. Two simple questions need to be asked:

- How are we influencing the economy of the community?
- Is what we are doing sustainable?

The intentional understanding of our influence in this area helps us not to fall into the trap of creating fragile and dependent economies, and to avoid supporting the economies of war.

For example, in many cases, the transfer of external goods into a community has led to the discontinuity of local production, as it becomes cheaper to receive the imported assistance crops or goods than to plant and/or or manufacture the same things locally. Hence, the community becomes dependent on such assistance and is no longer able to self-sustain, as production is not cost-effective anymore.

This also relates to what is known as peacetime economy and war economy. In some cases, the transfer of assistance materials leads to the creation of a war economy. This is where assistance goods are stolen, especially by those connected directly to a warring side, or where the dependency on the assistance leaves men out of jobs, leading them to join the warring parties instead. We have also seen, in the previous example, under power relations, that the transfer of financial resources entails the empowerment of some groups and the disempowerment of others (women and men in our previous example).

C. CULTURE AND SOCIAL VALUES

Culture and social values, exemplified by ideology, understanding of religion, language, art, law, and science, set the personal values, social behaviours, and the moral codes of a community. They influence the status of, and expectations from, individuals and groups in the community. This includes personal and collective rights and duties, power relations, the concepts and practices of security and protection, control over wealth and access to resources, normative frameworks for justice, and other social and cultural aspects. Therefore, it is important to understand how our intervention is interacting with the community's culture. This can be done by asking the following questions:

- Are we challenging the current norms and values systems and culture, or are we coping with them?
- Why? Why Not?
- Is it constructive?

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By responding to these questions, we become more intentional about how our intervention interacts with the community's culture and social values, and whether such interaction is constructive in the long term or not.

It goes without saying that respecting the local culture and social values is a main aspect of any conflict-sensitive intervention. It ensures better communication with, and acceptance by, the local communities in which the intervention is taking place. Such respect and appreciation are manifested, among other things, in the way we implement the intervention's different activities, and in the way we deal with the different individuals and groups of the community. This is key for us to be accepted by the community and supported in our intervention.

In some cases, however, it is constructive to challenge unjust or violent aspects of culture and social norms. One example is challenging the acceptance of violent means for resolving conflicts, and encouraging more peaceful conflict resolution. Another example is to try to challenge certain cultural norms and practices that marginalise certain groups, such as women, children or minorities, or to challenge certain violent practices, like the beating of children. In other cases, cultural consequences are complicated to discern. One example of this is a project that encouraged men to move away from cattle as their sole means of making a living and to take up agriculture, because raising cattle in this context entailed getting into

cycles of violence related to armed cattle raids. This change in lifestyle, without a change in the community culture, meant that the men who took up agriculture were considered to have "become women", because, according to the culture, these were women's jobs. Contrary to the intended project outcome, this lead to a relapse into cycles of violence.

Accordingly, whether we are coping with the culture or challenging it, all must be done intentionally, with an eye on the peace and conflict status of our community.

D. PEACE AND CONFLICT FACTORS
The last area of focus in this section is about the interaction between our intervention and the peace and conflict factors in the environment in which we are working. These factors have been listed and identified in the first section, under "Peace and Conflict Profile", and they include the identification of the peace generating factors (PGF), the connectors, the dividers and the conflict carrying capacity (CCC). We ask ourselves the following:

- Are we supporting or are we harming the community's peace generating factors?
- Are we supporting or are we harming the community's conflict carrying capacity?
- Are we strengthening the community's connectors or its dividers?

Such questions should entail all of the following:

- Making sure that we are not harming the community's PGFs, including its connectors;
- Making sure that we are not missing opportunities to support and amplify the community's PGFs, including its connectors; and
- Making sure that we are not missing opportunities to mitigate the community's tensions and dividers.

Unintentionally damaging local conflict resolution mechanisms, or missing opportunities to support community's connectors, will have a direct negative impact on the peace status in the environment in which we are working, and can have long-term devastating consequences. Therefore, it is crucial to thoroughly analyse and recognise the impact that our intervention has on the peace and conflict factors in the community, and to make use of the 'free' opportunities that we have to support social cohesion and peaceful coexistence.

2. HOW?

The wheel's second bolt is the 'how' group of questions. It seeks to shed light on in what way we are implementing our intervention. It is founded on the premises that the way we work is motivated and shaped by our values, systems and structures. These three aspects affect our way of doing things and communicate implied ethical messages to the different stakeholders. They can either make us closer to the community and more accepted and appreciated, or make us more distant and less accepted and appreciated, with the risk of aggravating conflicts and resistance to our interventions. Therefore, this

section guides us to examine these core elements, and the way they influence the implementation of our intervention. We do this by focusing on the following questions:

- What are our values, systems, and organisational structures?
- Do they make us close or distant to the community?
- How do they influence our planning and implementation?
- What ethical messages do they communicate?

Examples of such values, systems, and structures, which have both direct and indirect impact on the way we do things, could be:

- Transparency , including how we handle and share information, and our reporting systems;
- Inclusion , including our structures and mechanisms for planning and designing, and how decisions are made;
- Accountability , including anti-corruption mechanisms, proper management and utilisation of project resources, impunity, and the claiming of responsibility;

- Legitimacy , including the conformity to, and respect of, laws and rules;
- Respect , including the way we value human dignity and rights. The sensitivity to local needs and concerns;
- Equality and fairness , including the way we treat people from the different groups;
- Other values , such as appreciation of life, non-violence, trust, cooperation and collaboration, etc.

3. WHOM?

The third bolt focuses on the intervention's rights-holders, or beneficiaries. It starts with the examination of the rights-holders from a conflicts/tensions perspective, by posing the following questions:

- Who are our beneficiaries?
- Who are not?
- Why?

These questions make us examine the criteria that we have used while choosing certain groups of people, and not others, as our intervention's beneficiaries. It is helpful at this stage to examine our chosen beneficiaries using the lens of the groups/dividing lines, which we have explored during the analysis stage. This is done in order to detect if some groups are benefiting from us, while others

in the same community are not, and how this might influence inter-group dynamics. To better understand this influence, we examine three main areas: power, patterns, and relationships.

A. POWER
While we have previously, under the 'what' bolt, examined power relations in the community from a general perspective, we pay special attention here to the power relations among the beneficiaries, and between the beneficiaries and other groups who are not directly benefiting from our intervention, as well as the impact

that our intervention has on them. The related questions are:

- How are we influencing inter-group power relations?
- Is our influence constructive?

The aim of the analysis is to help us to be conscious about the way our intervention is influencing power relations in the community. This is because threats to group status, as well as the creation or escalation of power imbalances between groups, are common triggers of violent conflicts and need to be considered carefully. It is important to highlight that the empowerment of certain groups or individuals can take many different forms, including giving authorities to make decisions, building capacities and skills, building networks and access to associational powers, granting control over resources, and the recognition of moral power. If we become more conscious about this, we will see that our interventions are often actually empowering certain individuals or groups, sometimes at the expense of others, even if this was not our intention.

B. PATTERNS

As mentioned earlier, behaviours in different situations are shaped by certain patterns that are prevalent in each community. Behavioural patterns set the expectations for what should be done by whom. Contesting and refusing to adhere to these communal established patterns can be a trigger for violent conflict. Sometimes, however,

behavioural patterns that are violent or unjust to some groups need to be challenged. Whether behavioural patterns within or between the groups should be respected, or challenged, it should be done intentionally, with good understanding of the consequences. Therefore, we ask ourselves the following questions:

- Are we upholding or are we challenging current behavioural patterns?
- How? Why? Why not?
- Is what we are doing constructive in the short and long terms?

C. RELATIONSHIPS

The examination of the relationships between the different groups of rights-holders in the community, and how are we influencing them, is a key component of the work with conflict sensitive development. Particularly because working with different groups, especially across lines of tension and division, provides numerous opportunities to support better inter-group relations, as well threats to deteriorate them. We ask ourselves the following questions:

- Are we supporting better inter-groups relations and social capital (bonding, bridging, communication, etc.)? If yes, how?
- If not, why not?

Social capital is a broad term that can incorporate several definitions.

However, what is relevant to us here is the definition in relation to the factors that affect social groups. That is, the enhancement of intra-group networks (bonding), such as a shared sense of identity, shared norms and values, trust, cooperation or reciprocity; or the support of inter-group networks (bridging), such as better communication, interconnection, increased trust, cooperation or reciprocity. Through our interventions, we have the opportunity to enhance such social capital, especially on the inter-group level, leading to the management and mitigation of tensions, and to building peace. Examples could be creating platforms for inter-group encounters (e.g. shared schools and clinics), improving communication (e.g. creating meeting places), and supporting enhanced cooperation and interdependency (e.g. supporting partnerships between members of different groups in microfinance projects). Such opportunities to enhance social cohesion and to build peace should not be missed. If we fail to capitalise on them, or even worse if our intervention leads to the deterioration of inter-group constructive relationships, we need to be very critical of what we are doing.

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4. WHO?

The fourth bolt focuses on us as actors/implementers of the intervention, as well as those with whom we cooperate. Like the 'whom' group of questions, it starts with an examination of the actors from a groups/tensions perspective. It suggests the following questions:

- Who is implementing (staff, field workers, volunteers, etc.)?
- Who are we cooperating with (government agencies, contractors, goods and service providers, etc.)?

Such questions help us examine different dimensions related to implementers and collaborators, including the groups that they belong to, and the community groups that they do not belong to, with other words groups that were left out, be they based on age, gender, religion, ethnicity, nationality, tribal association, or other divisions. This also includes the criteria for selection, as well as the mechanism for selection.

Who?

The mapping of who is involved in the implementation (staffing, partnering, working with authorities, procuring of goods and service providers), and who is not, draws an image of who we are, and how the community might perceive us. We also take it deeper

by exploring four main areas: power, patterns, relationships, and reputation.

A. POWER

Once again, our focus here is not on the community's power relations in general, which we have previously examined under the 'what' group of question, but rather on the power relations between the implementers and the rights-holders, guided by the following questions:

- What are the actors' (implementers and collaborators) power relations to the community?
- Is it constructive?

Unlike in the 'whom' group of questions, where the focus of the power relations area was limited to examining the way our intervention is influencing power relations, we also focus here on the existing power relations between the actors (staff, collaborators, partners, authorities that we work with, goods providers, etc.) and the community in general, in particular the target groups.

This additional aspect allows us to understand the actors, not only based on the groups that they belong or do not belong to, but also in regards of the powers they have in relation to the target group. How are they using these powers, and how does this influence their image, and hence our image as employees and collaborators, in the community and amongst the target groups? The influence can be positive as well as negative.

B. PATTERNS

Parallel to the previous point, we ask two similar questions:

- What are the actors' (implementers and collaborators) behavioural patterns with the community?
- Is it constructive?

Similarly to power, we must examine the behavioural patterns of the actors (staff, collaborators, partners, authorities that we work with, etc.) in relation to the community in general, and the intervention's target group in particular. We scrutinize what the main values are that shape these patterns. Do they represent our values, and what implied ethical messages do they communicate through their behaviour? Do they communicate respect, appreciation of human dignity, equality, fairness, nonviolence, etc.? If not, do the patterns contradict what we believe to be our own values? In this case, they can be counter-effective and destructive to our work and can trigger distrust and violence.

C. RELATIONSHIPS

Examining relationships in this group of questions takes us back to the conflict mapping exercise, under the analysis of actors in the first section. We revisit the map and focus on our positions, as an organisation, and those of the co-implementers (collaborators, partners, authorities that we work with, etc.), and on the connotation and implications of such positions. The questions are:

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- What are the actors' (implementers and collaborators) relationships to other actors in the community?
- What does this imply?

Hostile relationships, for example, between one of our collaborators and a group from the community, whether among the beneficiaries, or other rights-holders who were left out, might have various negative implications on our work unless handled properly and proactively.

D. REPUTATION

The last section of this group of questions focuses on the reputation of the intervention's actors, and the effect that this reputation might have on our work with the different groups. This is done through the following questions:

- What is the actors' (implementers and collaborators) reputation in the community?
- Is it constructive?

Examining and understanding the reputation of the different groups of actors in the community, including those of our donors, and the connotations and implications of such reputation, helps us make informed and proactive decisions for our interventions.

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5. WHEN?

Two general questions are related to this fifth bolt of the wheel:

- Are there any considerations that we need to keep in mind when it comes to the timing of the intervention?
- Are there any negative significance or implications to the choice of this timing?

The purpose of this question is to consider the factor of timing in our intervention's design and implementation. The first thing that we need to consider here is whether the current time is suitable for bringing in our intervention. As we could see under the 'what' group of questions, in the section of power relations, a community might not be ready at a given point to challenge some of their existing power structures, while they would be ready to question other patterns. In some cases, the intervention will be accepted by some groups, while others will not relate well to it. It might also be that a process of change is already ongoing and that this process may even be harmed if an intervention is perceived as pushing the change 'too hard'.

When?

The issue of timing is also relevant for specific activities, since it can communicate different messages, including respect or disrespect. For example, having a certain activity during religious days/holidays, or days of fasting, can be perceived by the community as insensitive, or as though the implementing organisation is ignoring or discrediting their beliefs. The same kind of problem can occur when the proposed activity is to take place when certain groups are occupied with other things, e.g. harvesting. This might give the impression that the implementing organization is favouring one group, who are not farmers for example, over others. Another example would be seasons in which one group does not have access to certain locations, while other groups do, for example because of the rainy season, or tide.

6. WHERE?

The last bolt in our model relates to the 'where' questions, and here we consider the following:

- Are there any considerations that we need to keep in mind when it comes to the whereabouts of the intervention?
- Are there any negative significance or implications to the choice of this whereabouts?

The purpose here is to put an emphasis on the decisions made regarding the location where the intervention, or any of its activities, is implemented. It encourages us to think about the reasons and criteria for choosing certain geographical areas (territory, village, province, etc.), and the reasons for not choosing others, or in other words, the reasons for 'leaving out' other areas. It also takes us back to the importance of thinking about the opportunity to do bridging between the different groups by bringing them together and creating platforms for meeting. Therefore, we always consider the implications, and implied messages, of our choices in relation to the whereabouts of our interventions and activities.

Where?

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III: Acting Accordingly

The model of the Conflict Sensitivity Wheel is designed to enable us to thoroughly examine and understand the environment that we are working in, and the interaction between our intervention and this environment. This, however, will have no value to our work unless our analysis is shaping our decisions. Our understanding should enable us to not only avoid aggravating disparities, but also mitigate tensions and potential violence in the community and participate in the building of long-term peace. Therefore, we share the following recommendations, to help you with the third step of the conflict-sensitivity approach, to act accordingly, to ensure that whatever impact we have on the context, it will be to move it towards more social cohesion and peaceful coexistence, rather than towards disparity and violent conflicts.

THINK RELATIVELY

Different types of interventions might need different focuses of analysis. An emergency response and humanitarian aid intervention might be analysed differently than a development project or a peacebuilding project. For example, the questions on the economic impact and transfer of resources (under the 'what' bolt) might be more significant for an emergency response in a place where the local economy is fragile, than it is in a development programme in a more stable economy.

Likewise, the different stages of an intervention might need different focuses of analysis. For example, during the assessment and design phases, it is very important to go through all the steps of the outer rim/context analysis (context profile, peace and conflict factors, actors, and causes), while for later phases, e.g. implementation and monitoring, the focus should shift to the bolts, and the questions related to these. During the implementation phase, it is also important to continually follow up and to focus on changes and adjustments that can be made to ensure that activities are carried out in a conflict-sensitive manner.

THINK CONTEXTUALLY

As mentioned earlier, the Wheel model is made to help you ask the right questions, without being oblivious to any relevant detail. However, it is not a one-size-fits-all answer to all contexts and situations. Therefore, invent your own Wheel. Feel free to take the most relevant aspects, and overlook others that are not relevant to your context. Also, feel free to add to it whenever there is a need. But make sure to keep the original Wheel as a reference and return to it every now and then, to ensure that you do not lose any significant details.

Another vital aspect is that you respect and embrace the complexity of each context. Getting one thing right in one context does not necessarily mean that the same thing will be a success in another.

THINK STRUCTURALLY

Conflict sensitivity is not a one-time event, and should not be treated as such. It should be mainstreamed in all your work, and be incorporated into the structures and systems of your organisation. Therefore, ensure that:

- Institutional capacities are built;
- Institutional and managerial commitment to CS is established;
- Organisational structures are CS friendly;

- Polices and strategies are in place, and support the CS work;
- Organisational learning and knowledge are tuned to incorporate the different experiences of working with CS;
- CS is integrated into your project/ programme cycle;
- CS is integrated into your mechanisms (e.g. feedback, accountability, anti-corruption, documentation, planning and decision-making).

THINK INDIVIDUALLY

Ensure that all staff and volunteers are on board, and that they acquire the needed knowledge, skills, and attitudes that enable them to practice CS. Build staff competencies, increase their skills and understanding, and integrate CS into the staff development and learning processes.

THINK PROACTIVELY

Use the Wheel. Utilise its tools to predict potential patterns and changes in the context, and to foresee the impact of your interventions. Always revisit, test, and redesign accordingly, and always identify conflict sensitive alternatives to what you have originally designed. Build on your previous experiences and the outcomes of evaluations, as well as on your previous responses to the different dynamics in the context, in order to develop better responses.

THINK INTENTIONALLY

The whole model is built on the premise that any intervention in a conflict-prone environment will inevitably have an impact on its peace and conflict status; whether intentionally or not. Needless to say, we all yearn for peace, or at least for avoiding the aggravation of tensions and violence. Therefore, being aware and intentional in what we are doing is key.

We do conflict sensitivity because we believe in it, and this model was created to help us doing it. It is not about satisfying the donors' requirements, or ticking an extra box in the project application. It is about our values, and desire to build sustainable peace.

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Conflict sensitivity is a concept which is relevant for everyone engaged in development cooperation and poverty alleviation, whether working in war-torn areas or in regions free from open and violent conflicts. Conflict sensitivity highlights the necessity to analyze any intervention in a broader perspective, including the peace and conflict status of the region in which the work is taking place.

The Conflict Sensitivity Wheel is a new tool, designed to help development actors to be aware and intentional about how they work and interact with the target community, when planning, implementing and evaluating interventions. This book offers a comprehensive and systematic guide on how to use the Wheel, as well as a general overview of the importance of understanding the potential causes of conflicts, and the capacities for peacemaking, in an intervention area. Thanks to the mix of theory, practical working models and concrete examples from the field, it can be used by people from various backgrounds, and it is our hope that it will become a source of inspiration and knowledge to which the reader can return many times.

PMU