



CED

Christian Economic
Development Network

*Savings Groups as a Platform for
Trauma Healing and Peace Building*

Emerging evidence from South Sudan

6 April 2022



About CED

The purpose of the Christian Economic Development (CED) network is to create a space where Christ-centered organizations and individuals can share best practices, learn from each other's challenges, and encourage each other in our pursuits of transformational economic development.

Learn more at www.cednetwork.org



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Engage in the conversation



The screenshot shows a Zoom meeting window. At the top, a status bar indicates 'You are viewing CED Network's screen' and 'View Options'. A small window in the top right corner displays 'CED Network'. The main content is a presentation slide with the CED logo and the text: 'Christian Economic Development Network', 'Savings Groups as a Platform for Trauma Healing and Peace Building', 'Emerging evidence from South Sudan', and '6 April 2022'. At the bottom of the Zoom window, a toolbar contains icons for 'Mute', 'Stop Video', 'Participants', 'Chat', 'Share Screen', 'Record', 'Reactions', and a 'Leave' button. The 'Mute' and 'Chat' icons are circled in blue.

Keep your mic off when you're not speaking

Use video when you can

Use the chat roll to ask or answer questions

This session will be recorded 



fivetalents

**COMMUNITY-BASED
PEACEBUILDING AND
SAVINGS GROUPS**



OUR MISSION

Transforming lives through economic empowerment.

OUR IMPACT

We are big believers in small businesses. To date we've transformed the lives of over 200,000 households around the world. We believe everyone should have a safe place to save plus the opportunity to: develop their skills; build their business; educate their children and feed the whole family, to the benefit of the entire community.

OUR VISION

Our vision is to eradicate extreme poverty by restoring human dignity and creating strong, sustainable communities.

Adopted unanimously Summer/Fall 2017 by FTI, FT-K, FT-UK and FT-US governing bodies.

Partnering with:

- **Mothers' Union South Sudan (MU SS)**
- **Episcopal Church of South Sudan (ECSS)**
- **Food for the Hungry South Sudan (FH SS)**
- **American Friends of the Episcopal Church of the Sudans (AFRECS)**

Inspired by:

- **COADY Institute**
- **Healing and Rebuilding our Communities (HROC)**
- **American Bible Society**

**HOW WE DEFINE
PEACE AND CONFLICT MATTERS.**

CONFLICT IS...

Conflict theorists Hocker and Wilmot (2018):

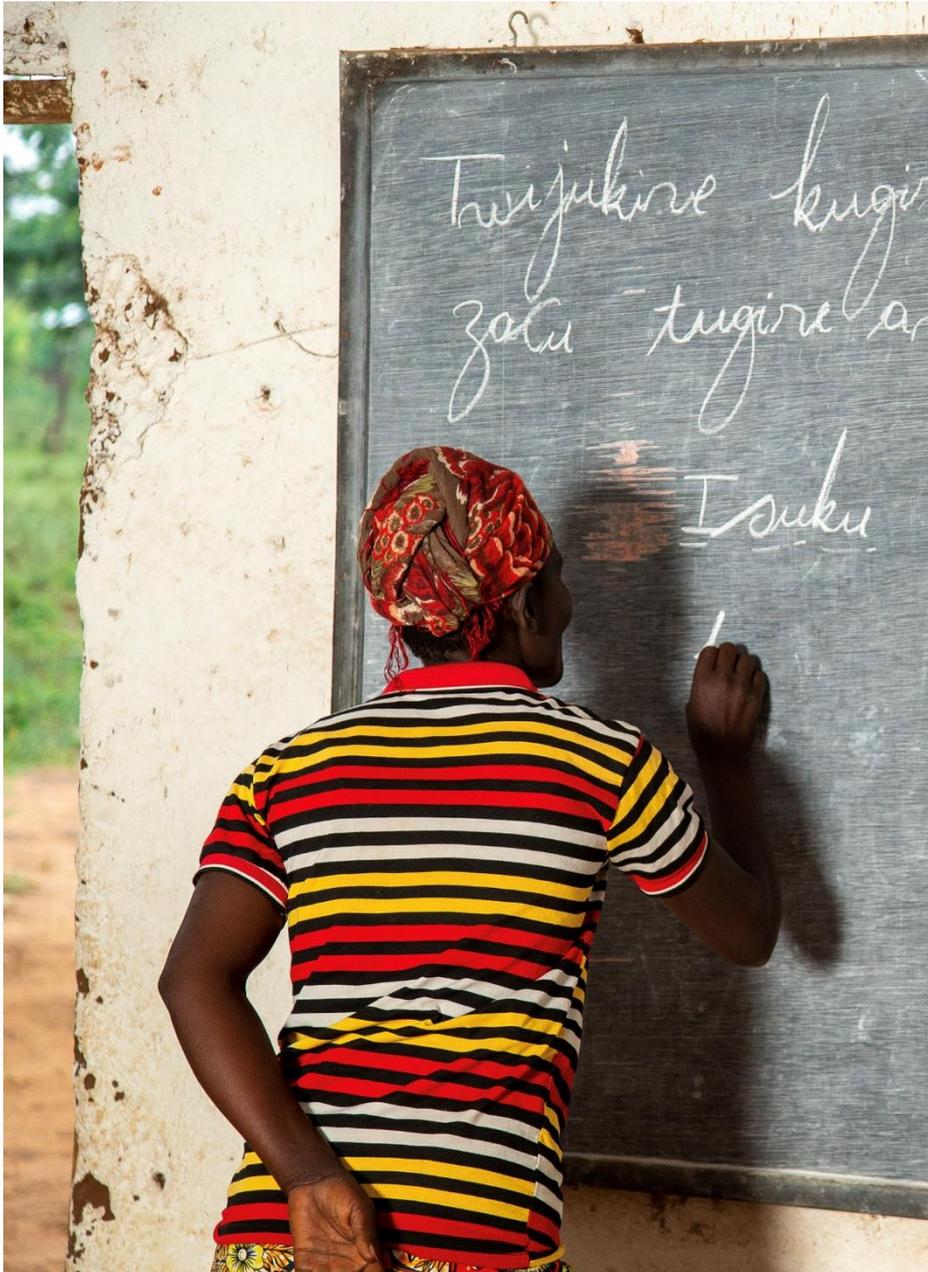
...“an **expressed** struggle between at least two interdependent parties who **perceive incompatible** goals, scarce resources, and interference from others in achieving their goals.”

DIFFERENT KINDS OF PEACE

- **Negative peace** - the absence of physical violence but the presence of structural and cultural violence in different forms such as poverty, racism and sexism (Galtung, 1969).
- **Positive peace** - the absence of physical violence in the presence of social justice (Galtung, 1969). Considers the attitudes, institutions and structures that create and sustain peaceful societies (Institute for Economics and Peace, 2020). *Close to biblical shalom or holistic peace.*

PEACE & CONFLICT CO-EXIST

- Peace and conflict are not something that exist in absolute states (Boulding, 2000).
- At the community level—peace and conflict actually co-exist.



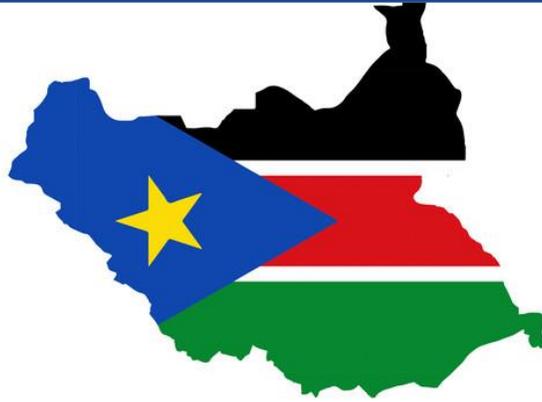
EVERYDAY PEACE

Roger MacGinty and Pamela Firchow

"... the practices, norms and stances deployed by individuals and groups in deeply divided societies to avoid and minimise conflict at both the intra and inter- group level. It is a form of tactical agency and depends on social awareness, an ability to 'read' situations and react accordingly. It is also logic or a way of thinking. It can be both conflict-calming and conflict-provoking, and often occurs in unthreatening or marginal spaces."

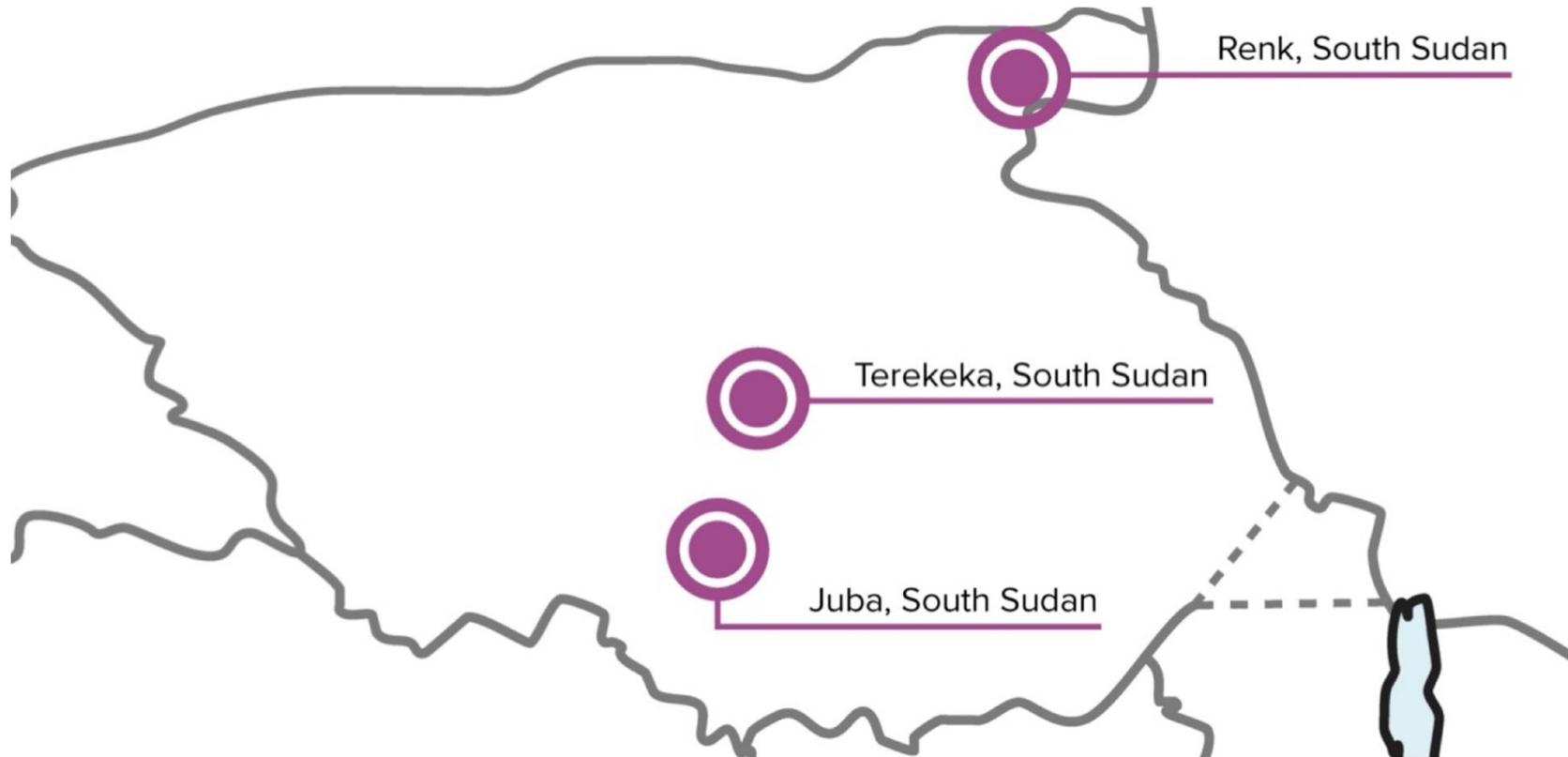
PEACEBUILDING AS ASSET-BASED COMMUNITY DEVELOPMENT

- Building *Everyday Peace* is an Asset-Based approach to Community Development
- It starts with the strengths and resources that are already in a community and builds upon those rather than externally imposing ideas and structures.
- This is both an approach and a mindset.



South Sudan

SOUTH SUDAN



LITERACY AND FINANCIAL EDUCATION (LFEP) METHODOLOGY

1. Participatory Adult Literacy & Numeracy
2. Savings Group Formation & Management

STEP ONE

Outreach &
Group formation



STEP TWO

Training in literacy
and numeracy



STEP SEVEN

The Group begins a new
savings cycle together.



STEP THREE

After three months of
saving together, members
can apply for a loan



STEP SIX

After 1 year, the Group
distributes its savings
and earned interest
back to the members.



STEP FOUR

Loans made to members
at rates determined
by the Group



STEP FIVE

Loan repayments are
made and the Group
fund is replenished



**PEACEBUILDING
AND TRAUMA
HEALING AS THE
WORK OF THE
CHURCH**



“THEIR RELATIVES WERE KILLED, THEIR PROPERTIES WERE LOOTED, BUT THEY HAVE LEARNED THAT THEY CAN FORGIVE AND START A NEW LIFE.”

“THEY HAVE BEEN ABLE TO FORGIVE THOSE WHO HAVE HURT THEM AND THIS HAS FREED THEM TO PURSUE OTHER OPPORTUNITIES RATHER THAN DWELLING ON THEIR PAIN.”

“THE MEMBERS WILL NOT TRUST EACH OTHER UNLESS WE DO SOMETHING TO BRING PEOPLE TOGETHER.”

HOW DOES THE METHODOLOGY CONTRIBUTE TO PEACEBUILDING?

- Enabling positive Inter Group Contact through Savings Groups
- Enhanced critical reflection and action through adult literacy for everyday citizenship
- Changing behavior and coping mechanisms through trauma healing



SAVINGS GROUPS ENABLE INTER-GROUP CONTACT

Under specific conditions, contact/exposure between different groups of people can have a positive effect on the respective group members by breaking down negative perceptions and stereotypes of the other group.

CONDITIONS FOR INTER-GROUP CONTACT

Positive inter-group contact occurs in 'contact situations' characterized by four key conditions:

1. equal status,
2. common goals
3. inter-group cooperation,
4. and support by social and institutional authorities (Pettigrew, 2005)

EXAMPLES

How can we see this at work in Savings Groups?





ADULT EDUCATION AS PEACE EDUCATION

- Peacebuilding is a citizen led process—where people must see themselves as being able to effect change in their own life.
- Participatory Adult Education helps adults to develop this belief/capacity because it regularly connects *information* with *reflection* on a community's lived experience, potentially fueling *action*.

EXAMPLES

How can we see this at work in Participatory Adult Literacy?





TRAUMA HEALING and PEACEBUILDING TRAINING

- Group based training on the consequences and management (coping mechanisms) of trauma.
- Helping members recognize and reflect on the consequences of trauma in their own lives and connecting these with healthy coping mechanisms.
- Enabling individuals to make positive contributions towards peace in their community (and to stop aggression and further cycles of violence as a coping mechanism)

EXAMPLES

How can we see this at work in the life of individuals and the community?



TRAUMA HEALING IMPACT

- 935 men and women across 30 Savings Groups have been trained in trauma healing and peacebuilding through bible-based materials. Through the platform of the group meeting members were able to give and receive psychosocial support amongst the group.
- 843 of the 935 (or 90%) participants reported improved capacity to cope with the social and emotional implications of being internally displaced within South Sudan as a result of insecurity, conflict and war.

PEACEBUILDING IMPACT

- 92% took personal action to increase trust and peace in their community.
- 94% advocated for peace in their community.
- 90% participated in peacebuilding activities as a result of the training, including:
 - mediating household and community conflict
 - advocating for victims of domestic violence
 - intentionally building bridges with people from other ethnic groups

	Baseline	Outcome	% Change
Percentage of members reporting having a leadership role in their community?	19%	39%	20%
Percentage of members reporting participating in community decision making?	23%	56%	33%
Percentage of members knowing about women's rights?	17%	77%	60%
Percentage of members who report actively participating in advocacy for women's rights in their community (the most commonly given example was advocating for victims of domestic violence in their community).		74%	No Baseline
How many members report a change in women's role in household decision making about money since they joined the group?		71%	No Baseline
Percentage of members that have ever met with their local BOMA or PAYAM (local government) leaders?	9%	39%	30%
Percentage of members reporting participating in a place of worship?	58%	89%	31%

QUESTIONS THAT WE ARE REFLECTING ON...

- When is this most effective in the project cycle for trauma healing and peacebuilding? At the beginning or the end?
- How effectively are we making the connection with participants between individual peace and community-level peace?
- Are there any relevant Participatory Learning and Action (PLA) resources specifically for helping communities talk about peace and conflict that we can use in the Functional Adult Literacy phase of the project cycle?

**QUESTIONS,
COMMENTS,
REACTIONS?**

CITATIONS

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