Value of Trauma healing

A Social Return on Investment Evaluation of PACT Trauma healing sessions in ElWak, Somalia.

December 2015
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Assurance Statement

This report has been submitted to an independent assurance assessment carried out by The SROI Network.

The assessment concluded that the report shows a good understanding of the SROI process and complies with SROI principles. Assurance here does not include verification of stakeholder engagement, data and calculations. It is a principles-based assessment of the final report.

Acknowledgments

The analysis was led by selected BORDERS II project staff with mentorship support from Tim Goodspeed of Social Value Network UK. The primary research was undertaken by Project staff with support from field based implementing partner staff. The impact map and report were developed and written by PACT project staff.
1. Summary

Measuring the immeasurable

Pact Quraca Nabada (QN) trauma healing model aims to make a difference in the lives of conflict affected communities as a result of their trauma experiences. Unhealed trauma can result into a potential driver of violent conflicts. The difference the approach makes in the lives of people is captured in the data collected. However in the data collected impact of Volunteer facilitators is higher at 31% (valued at 2, 682487.50) in two outcomes over the targeted Direct beneficiaries who the projected expected to achieve a higher percentage value. The project team relates this to contextual issues surrounding the new trauma healing methodology execution process. During the study period Elwak continued to Experience insecurity and conflicts, for example conflicts were ongoing among the district administrators that continued to affect relations among communities and in some cases existence of renewed competition over resources. Killings involving attacks carried out by forces allied to the area district commissioner against those of his Deputy continued to limit progress in reconciliation, such existing conditions in which the project is not in control of affected perceptions from respondents for whether more conflicts are being resolved – this explain the very low value of all outcomes related to managed/resolved conflict as well as trust in authorities. Response to local conflicts during the period in which QN took place also involved other actors in line with the attribution. Security officials including AMISOM forces regularly arrested individuals considered as spoilers of peace or perpetrators of conflicts and so not every conflict was addressed non-violently (through peace dialogues) but in a number of instances military force was used to suppress conflicts. This continually make respondent feel that conflicts were not addressed give that drivers vary and external peacekeepers also influence processes either negatively or positively.

Overall in the value map the return on $1 spent on the QN trauma healing session yields a return of $128 on the same investment. This high return is associated to the fact that the model leverages more on community volunteerism, partner coordination effect and the potential benefits communities aim to achieve peace through trauma healing.

SROI is an approach that can help us include other outcomes to tell a wider story about the difference that the project initiative has made, and also consider which outcomes are more important by looking at how long change last, how valuable it is, and how much of the change is down to the project. Understanding the relative importance, or value, of outcomes can also help manage activities better and allocate resources to the most important areas.

SROI requires judgements to be made about things for which there is no absolute or objective truth, but it's better vaguely right than precisely wrong.
2. Introduction

Trauma healing may have an impact on people’s lives in a number of ways which would be valuable to an individual. In this study we assess the value of trauma healing in attempt to build opportunities for future social reconciliation among conflict affected communities.

Pact’s Broadening Options for Reconciliation, Development and Empowerment among Somalis II Program (BORDERS II) was a 36-month Somalia Stability Fund (SSF)-funded project in two regions and 10 districts in South Central Somalia. It is a continuation of Pact’s BORDERS I program. The BORDERS I & II programme supported community based organizations to implement strategic projects that contribute to social reconciliation between conflict-affected communities. Between 2013 to 2015 a number of key peacebuilding approaches were employed through the BORDERS II programme including: trainings on conflict prevention mediation and response (CPMR) to peace actors, CSOs networking, Trainings on Conflict Early Warning and Response, small arms and light weapons (SALW); assistance in coordination of community peace dialogues that led to development of community peace agreements together with Quraca Nabada (QN) trauma healing session to foster effective social reconciliation.

Trauma healing sessions were also carried out to deepen social reconciliation among conflict affected communities. Some of the targeted groups in the trauma sessions included clan leaders, gov’t representatives, women and individual considered as either victims or perpetrators of conflicts. Elwak Somalia district was a piloted district with QN model of trauma healing and targeted by the SROI study.

Social Return on Investments (SROI) is a framework for measuring an accounting for change and this much broader concept of value. Pact have used SROI to understand the impacts of their activities and show how they understand the value created, manage it and can prove it.

SROI is about value, rather than money. Money is a simply a common unit and is such a useful and widely accepted way of conveying value. SROI measures change in a ways that relevant to the people or organizations that experience or contribute to it. It tells the story of how change is being created by measuring social, environmental and economic outcomes and use monetary values to represent them. This enables ratio of benefits be calculated.
3. Scope

This analysis is an evaluation of 1 year’s impact of trauma healing sessions by Pact and its implementing partner (June 2014 – June 2015). Four areas were targeted with QN trauma healing session in the stated period but only Elwak district, Somalia was selected for study given its long history of inter clan conflicts, past trauma awareness trainings and the ability for access amid security limitations when compared with the other areas.

Trauma healing approach was selected to carryout SROI study given that trauma healing outcome are hard to capture, and this process ensures consultations with stakeholders to identify outcomes experienced and how valuable those outcomes are to them. Findings from this could be useful to other areas where trauma healing work is ongoing.

This research will provide us with the values the trauma healing participants feel they received as a result of participating in these activities during the life of the BORDERS II project.

Trauma healing

Trauma healing is a conflict resolution approach in contemporary peacebuilding projects, focused at entrenching trauma awareness among conflicting communities to be more open to social reconciliation. The approach entails identification of traumatized individuals both victims and perpetrators who will then participate in trauma awareness sessions and in turn understand what trauma is and how that contributes to the recurrent cycle of conflicts among communities.

The aim of trauma healing is to initiate the emergence of a safe space for individuals to narrate their personal stories of past traumatic experiences in a conflict prone environment. These stories focus on past unresolved issues, grievances and injustices which can generate the desire for revenge at both the individual level and the wider community prompting cycles of renewed conflicts among communities. Healing both individuals and collective trauma is a concrete step towards reconciling warring communities which helps them to reflect on their own role in perpetuating narratives about marginalization, hardline stances to resolve conflicts, ethnic hatred and negative perceptions enabling them to overcome the feeling of being disempowered and disconnected.

Trauma healing therefore contributes to a deepening process of dialogue, building peaceful relationships between conflict affected groups, negotiated community peace agreements and strengthened improved networking among conflict mediators who respond to conflicts.

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1 This period is composed of a 12 week consecutive session in which beneficiaries benefit from the healing circles with other victims. The 1 year period includes what has been the effect to the local district after the sessions after the 12 weeks elapsed.
Trauma healing is regarded as a tool that promotes sidelined groups - women and other actors towards the forefront of peace initiatives, an effective trauma healing requires understanding and effective facilitation skills, and therefore provides an opportunity for leadership based on these qualities (in contrast to assumed authority of council of elders in a culturally patriarchal Somali community).

**Background of Trauma Healing in Elwak**

In the past Pact supported trauma healing workshops were conducted in this location by way of entrenching trauma healing awareness workshops for a period of 3 days with communities in conflict targeting perpetrators and victims of violence. This has enabled communities to identify symptoms of trauma and its effects on the wider community in respect to recurrence of sporadic conflicts. This has provided communities to interact in the workshops with few cases of individual transformation. A lesson learnt from this was participants had little time to interact and share their traumatic stories limiting opportunities for collective rebirth to achieve social reconciliation.

The Quraca Nabadda\(^2\) (QN) entails a 12 weeks sessions with identified groups of about 12 to 15 people who commit 2 hours per week to undergo the QN trauma healing process facilitated by community volunteer who work in pairs using context tailor made materials; drawings, community healing guide book and peace and conflict picture participants books. At the end of the healing sessions the groups, facilitators and communities converge for a district healing ceremony where beneficiaries talk about their experiences and personal change attributed to the process. These ceremonies come with eating together, traditional dancing and appreciate their strengths to enhance grass root reconciliation.

The QN methodology which this SROI exercise evaluated was piloted in Elwak in June 2013 under phase 1 of BORDERS II project by an implementing partner ESPC working with 8 groups in which each group was composed of 15 participants’ including women, youth, elders, religious leaders, security personnel etc.

The project trained volunteer facilitators (VFIs) through lead experts who technical trauma healing skills. The VFIs used QN healing tool kits (QN facilitators’ handbook, participants’ workbook, 3 pieces of ropes, bounded handouts and pictures, participants’ certificates and folder with M&E materials) to use and guide the 12 weeks long healing sessions.

Given the scale of activities under analysis conclusion for the outcomes can be drawn as a whole and analysis could involve other stakeholders (not only those directly

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\(^2\) Is in Somali language meaning “acacia of peace” was adopted from Eastern Mennonite University’s STAR (Strategies for Trauma Awareness and Resilience) model.
engaged) who could have outcomes to draw a balanced conclusion.

For this QN trauma healing intervention 12 weeks session in Elwak was a component

Under one sub award to an implementing partner based in ElWak.

**Funding**

The overall funding for the BORDERS II project was $8,013,289. It’s important to note that the QN work in Elwak district is a very small subset of the larger regions the BORDERS II project covered.

However specific to this work the sub award amount issued to ESPC only conduct piloted QN trauma healing amount as $ 9,732.00 (Celebrations $4032, Salaries $4,500 and overheads $1200). In addition the QN training materials costed $ 2,967 for ESPC though this was covered in Pact budget similar to other implementing partners in other areas – also added into the Value Map inputs.

### 4. Stakeholders

**Stakeholder Analysis**

Potential stakeholders and their outcomes were identified in consultation with project staff including local implementing partner in ElWak Somalia.

<table>
<thead>
<tr>
<th>#</th>
<th>Potential stakeholder</th>
<th>Potential outcomes</th>
<th>Included or excluded</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Direct trauma healing beneficiaries</td>
<td>Reduction of bitterness and hatred. Increased social standing. Increased focus of victims. Change of attitudes towards local authorities and decision makers</td>
<td>Included</td>
</tr>
<tr>
<td>2.</td>
<td>Community volunteer facilitators</td>
<td>Better social standing and improved relationships with conflict affected families. Less income and limited time to other opportunities in life. Negative social outcomes avoided. Role satisfaction and better self-confidence to influence peoples decisions</td>
<td>Included</td>
</tr>
</tbody>
</table>
### Stakeholder involvement

All the stakeholders above were involved in the analysis. Details of the consultations with them is summarised in the following table.

**Table 2.**

<table>
<thead>
<tr>
<th>Stakeholders</th>
<th>Size of group</th>
<th>Target # to be involved</th>
<th>Method of involvement/Recording</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volunteer facilitators</td>
<td>13</td>
<td>100%</td>
<td>FGD Session facilitators</td>
</tr>
<tr>
<td>Direct TH beneficiaries</td>
<td>120</td>
<td>100%</td>
<td>FGD trauma healing groups</td>
</tr>
<tr>
<td>Families and friends</td>
<td>10</td>
<td>100%</td>
<td>Interviews</td>
</tr>
<tr>
<td>Council of elders and Religious leaders</td>
<td>14</td>
<td>100%</td>
<td>FGD Opinion leaders</td>
</tr>
<tr>
<td>District peace committee</td>
<td>15</td>
<td>100%</td>
<td>FGD peace group</td>
</tr>
</tbody>
</table>

Included
<table>
<thead>
<tr>
<th>Implementing partner</th>
<th>2</th>
<th>100%</th>
<th>Interviews</th>
<th>Sub grantee</th>
<th>Security patron</th>
<th>Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local authority</td>
<td>5</td>
<td>100%</td>
<td>Interviews</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Friends and family members of trauma healing sessions were likely to also be considered stakeholders. However direct contact with them was through their identification by direct beneficiaries and implementing partner to establish what changed for them was unavoidable. This is so because these categories of people were only known to the direct beneficiaries and implementing partners and not to us before the data collection process.

In some instances cultural practices including interviewing vulnerable women (whose family member is a trauma victim) limits access to detailed information owing to a natural family privacy. In such situation, appropriate direct consultations would be required and more resources to case specific cultural approaches including overcoming gender bias.

However, we did not want to limit or bias the stakeholder group to only those family members but instead additional information about them came from direct beneficiaries either related or associated with (their sons, friends or husbands who attended QN healing sessions) and not exclusively from themselves.

There were also big risks of bias with this approach, and some outcomes are likely to have been missed. In this scenario an alternative to include those who attended trauma healing sessions from these families was not a most relied means, and so on a balance, outcomes for some families were inputs from a related stakeholders.

In addition, there were challenges in the consultations with District Peace Committee and religious leaders. Firstly both did not directly participate in the trauma healing sessions although they knew those who attended such healing sessions. Peace committees will not be in a position to disclose more information if it appears conflicts continue to occur but generally give positive changes in conflicts. Some religious leaders responded with reservation owing to the applicability of the trauma healing methodology with use of pictures, other felt the trauma healing approach was good but had limited use due to use of imagery in the materials. However a small minority of the religious group fully embraced the methodology and even used the approach theory in their sermons. This divergent view is so given that religious leaders in this area to some extent lost their legitimacy as a result of the religious doctrine being hijacked by the militant groups – Al Shabaab. This therefore limited access to in-depth information on the outcomes for other stakeholders.

The involvement of an implementing partner to participate in the mobilization and the subsequent nature to disclose the consultation to the identified stakeholders including the volunteer facilitators was also a potential bias for a project funded implementing partner. Nevertheless, this was the only way to have access with these stakeholders, due to the established relationship.
A stakeholder engagement plan was developed (see Table 3) and aimed to contact as many stakeholders as practicable, across representative range of individuals as possible in the time and resources available. **All stakeholders interviewed involved in determining the outcomes as shown in Table 3.** Representation or sampling was not used due sensitivity that could affect the process.

### Table 3

<table>
<thead>
<tr>
<th>Stakeholders</th>
<th>Size of group</th>
<th>Target # to be involved</th>
<th>Method of involvement / Recording</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>HOW?</strong></td>
<td><strong>WHO?</strong></td>
<td><strong>MEANS</strong></td>
<td></td>
</tr>
<tr>
<td>Volunteer facilitators</td>
<td>13</td>
<td>100%</td>
<td>FGD</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Session facilitators</td>
</tr>
<tr>
<td>Direct TH beneficiaries</td>
<td>120</td>
<td>100%</td>
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<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Opinion leaders</td>
</tr>
<tr>
<td>District peace committee</td>
<td>15</td>
<td>100%</td>
<td>FGD</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Local area peace group</td>
</tr>
<tr>
<td>Implementing partner</td>
<td>2</td>
<td>100%</td>
<td>Interviews</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Project sub grantee</td>
</tr>
<tr>
<td>Local authority</td>
<td>5</td>
<td>100%</td>
<td>Interviews</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Security patron</td>
</tr>
</tbody>
</table>

Local implementing partner and volunteer facilitators are an important part of this intervention, and so they play a pivotal role in the lives of those direct beneficiaries, their immediate families and friends. For clarity purpose of the BORDERS II project families are not ideally supported as a whole in the intervention but also benefitted indirectly particularly if those from their homes experienced positive outcomes.
5. Understanding Outcomes

The data from the stakeholders’ interviews shows that Pact trauma healing sessions in ElWak Somalia provided individuals with ability to understand existing trauma and its effects in conflicts leading to either reduction or resolution of conflicts which in turn means less trauma and less pain for victims of conflicts.

Outcome SROI Definition: The change resulting from an activity. The main type of change from the perspective of stakeholders are unintended (unexpected) and intended (expected), positive and negative change.

The life changing nature of the positive outcomes of trauma healing sessions seemed to be the only thing stakeholders associated with Pact work in Elwak and not any other outcome derived from other project intervention including the peace dividends projects. In some outcomes stakeholders considered not associated with the project, though it has being
referenced to other actors, they did not consider it further even when mentioned to them again.

For example, although stakeholders report to have better sense of self security, improved livelihood resilience and without leading to resolution of conflict or the peace of mind, they did not value it, and did not either report as an outcome unless it has an effect to reduction of conflicts. They are probably aware of what could involve in a holistic trauma healing process and would be required to change them. This was not mentioned by direct beneficiaries but by the volunteer facilitators in what behavior change and managing cycle of violence could look like. It’s also possible that the volunteers (locally referred to as the trauma teachers) not expecting to change themselves but may derive some changes that they are for now not expecting to achieve, and when they feel they have not achieved a positive outcome that could result chances of success ultimately in their future.

However attempts were made to understand what happens to those who do not experience change but rather feel to have experienced sense of renewed hope but could still fall into suicidal thoughts, the direct beneficiaries did not identify any material outcome given the dominance of outcomes from post-traumatic symptoms for them and this sounds to limited any other potential outcomes and so reported “no change”.

Outcome for other stakeholder groups are available were similarly analysed and included in the impact map.

Although the implementing partners and the Volunteer facilitators were central to other to the changes they also helped to confirm the outcomes were dependent on each other for the case of direct beneficiaries, and so reflected their experience.

In consultations with district government officials including the police head they were unable to identify further outcomes. They could not comment on individual cases due to protection of others image and information. Generally, they dwelled on conflict and security information shared to them but could not explicitly relate changes to participants attending trauma healing session.

YH is 42 year old male who has become a victim of militia rampage in an inter clan feuds, “I have been down that bitter route of a grenade attack, I survived, but two of my close relatives perished on the spot. I was full of rage, anger and the burning desire for revenge. But after much reflection and meditation I found my peace. It’s only then that I became human. I was blessed. As I lied on bed I received so many messages of condolences, encouragement and hope”.
The direct beneficiaries however felt that reduction of bitterness and hatred is a stronger change. It contributed to the understanding of the effects of perceptions around conflicts as they remain a bold factor in revenge attacks and killings. Deeply held anger and bitterness within conflicting groups can be a constraint to the resolution of existing conflicts limiting opportunities for dialogue.

When traumatic experiences are shared and told it enables individual to be less aggressive and in some instances victim moves from the victimhood cycles and do not grow to be new perpetrators of violence.

Selecting Outcomes

Outcomes were selected on materiality in the analysis as well as negative outcomes, outcomes with high value, quantity and duration.

There were outcomes removed from the impact map. It was observed and judged that capturing some of the outcomes would lead to any different decisions or conclusions about the activity since the beneficiaries associated with other humanitarian actors or at some point other Pacts interventions other than outside QN trauma healing.

There were no other outcomes for staff and project donor since they were not targeted, so they were removed from the final impact map as stakeholders too. For the case of volunteer facilitators again mentioned to have met with other persons who bolstered their network during or even after the trauma healing sessions, this enabled them to have experiences which makes them feel satisfied with their current roles and that could finally give them better job roles to play in decisions within communities.

Similarly, although conflict were resolved through their initiatives given the roles they served, it’s worth noting that volunteer facilitators have managed to overcome other consequences as a result of their improved ability to be sensitive and mitigate backlashes after attempting to resolve disputes.

6. Developing an Impact Map

For each material outcome stakeholders identified, indicators were developed and then data collected from the identified stakeholders and used to quantify outcomes if it was appropriate.

Indicators

\(^3\) Somalia Stability Fund are the donors of BORDERS II project, they were not considered for interviews, so they have no outcomes in this case, however they are regarded as important for their inputs even though they don’t have outcomes in the impact map.
Indicators and quantities are shown in the impact Map (Annex A).

Some of the direct beneficiaries who experienced trauma and had gained the confidence to share their traumatic experiences, they can for now feel empathy with other victims who never shared their cases of trauma, they feel there is hope in life and they are less stressed and these trends made to observe discipline with how they relate with others and so they remained less aggressive. In an overall way they consider to have reduced their traumatic symptoms such as anger, guilt, blaming, shame, poor appetite, irritability, desire for revenge. This means they are going through a process of a better life. This later in the analysis leads the stakeholders to identify reduced hatred and bitterness as an outcome.

Similarly, the indicator for volunteer facilitators measured change in their skills and knowledge in regards to trauma healing. In these instances we interviewed them to grasp evidences that their abilities have scaled up. However, these sessions according to the volunteer facilitators they identified better social standing, role satisfaction and self-confidence; negative social outcomes in regards to unresolved conflicts were avoided. However some also recorded less income and limited time to venture into other sources of income as a negative outcome. This means that some of the facilitators forfeited other incomes hence considered as an opportunity cost on their side.

For the local authority this sessions mean that there is a better trust hence they can take time on other functions including attending regional meetings, provide support to local security and address internal issues among security heads etc.

For the peace committee, religious leaders, council of elders and ESPC there is a significant outcome of resolved conflicts. This therefore means in Elwak local conflicts are often resolved with the exception of a militarized conflict. This includes smaller conflict that could grow to be bigger destructive conflicts. This is then to say there is a growing mass scale to respond to future conflicts with limited external support amid growing trust among previously conflicting communities.

Although these outcomes were directly from interviews with identified stakeholder there were no other additional sources. There were no national studies carried out by the Somalia state gov't or other research and writing related to this work. It would be important if other sessions of this kind be rolled out then individual progress data reports be tracked at least for every cohort.
7. Valuing outcomes

In putting values to the change an analysis included the value of outcomes to beneficiaries. Desirable financial proxies were identified to ensure they are relevant to the stakeholders regardless of whether money exchanged hands. In identifying the values there were no contemporary standardized valuation technique used in the analysis, but rather on context dynamics.

Value to Direct beneficiaries

These stakeholder group outcome values were derived through value games in which a more representative one was picked to demonstrate how the stakeholder feels about when it comes to measuring the worth of the change. Equally values might not provide perfect match to an outcome but they give a strong indication of areas of potential outcomes that are not included in the value trauma healing.

For an outcome “reduction of bitterness and hatred” demonstrated that the individuals have being visiting shops/markets and attending social events of clans who they were in conflict with and expect less to be attacked. This is what was mentioned and alluded to trauma healing work where those who talk about it are now not willing to retaliate or lead a revenge attack.

In addition two other outcomes for this stakeholder group are “increased social standing” and “increased focus of victims”. Being a victim of trauma and perhaps on a recovery route, the feedback that they feel they are better persons makes them feel respected and appreciated within conflicting communities thus giving them a sense of peace in which community events and functions are much better and inclusive among groups. Majority of such group were youth who report they are useful during times of clashes and not during resolution of conflicts. At some given point the group mentioned the subject of “suicidal thoughts” as an outcome but further deliberation led to “increased focus of victims”. In the understanding of unhealed trauma individuals stories sustain hope for others to much slowly recover where positive solutions and non-violent resolution of conflicts are ultimately embraced. When conflicts are addressed non-violently, is a way of challenging what is not fair and making the surrounding environment a better place – in future this trend could make individuals to be more productive given a growing sense of being focused about their lives after conflicts. However in the value map these two outcomes are only valued at 7% and 6% respectively implying that they are not substantial outcomes for this stakeholder group.
**Value for volunteer facilitators**

The two material outcomes under this stakeholder group were the “improvement of relationship with others” and “increased social satisfaction in the roles they play in the community” – both of which were valued at 15% each. From the value of outcomes, there is more value to this stakeholder group than all the others.

Volunteer facilitators, beyond their local contextual familiarity they too play a key role in the healing process. Outside the sessions they provide mentorship support to those recovering victims. Their values in respect to the outcomes depict change with the exception of a few VFs who mentioned to have forfeited some opportunities. Over the period volunteer facilitators continued to mention about their improved skills and better understanding of trauma and its symptoms. – This opportunity enabled them to closely work with victims and in turn gave them experience that anchored the roles in community service and social status.

As their positions in the community slowly improved they could attend to conflicts in a sensitive manner such that they could overcome possible backlash from either of the parties. However it wasn't clear from the field consultations how some confidential information about victims of trauma were handled by facilitators and whether such challenges may have limited positive results.

**Value to the local authority**

The local administrators who also manage the local peace and security of the area are also another stakeholder group. Their outcome relate to their functions given a growing trust with communities.

Criminal activities have reduced in the area given that beneficiaries could share information with them which helped in repulsing insecurity in the area – this is to say that the security authorities also have less drivers of conflict to respond to. This trend even makes a more important outcome “more time to take on other functions. Official could now have more time to address other issues – the administrator attended to regional security meetings during the period when compared to the preceding year when tensions remained active.

This ample time could reflect on them delegating some conflicts to elders for resolution or clan leaders taking new initiatives to address them. This is more valuable to them from the outcome discussions; it could make them effective and work towards providing better services to the community making them more legitimate to govern. However in the valuation process, these outcomes were valued very low by the group – potentially direct beneficiaries didn’t share much security updates with them when compared to other community members who were not engaged in the QN process.

**Value to ESPC – the implementing partner**

ElWak Somalia Peace Committee is a local peace group that grew into a CBO over the last few years; they have played roles in peacebuilding and conflict mitigation even before the BORDERS II project. However under this study they remained significant. They implemented the trauma sessions on ground with various groups and were an obvious targeted stakeholder.

Under QN trauma healing ESPC ability on social reconciliation changed – they gained more experience on trauma healing as an approach hence “able to provide technical support to other peace actors” in the area. This skill improvement lead to two additional outcomes; they be recognized as a peace organization by the community and “ESPC be able to resolve conflicts using trauma healing” making
the relied on by officials. This is the case as they had leveraged from other past or ongoing work with communities that managed to benefit from the mutual relation with actor and other gatekeeper to address communities common causes of conflict, this continued to build space for talks and initiating opportunities to resolve conflicts including the QN trauma healing sessions making them be better relied on as an important resource for peace.

In addition to the above, ESPC experienced some internal changes as an organization. Given that they have engaged with different groups including key decision maker within the community they live in, their focus to transform from a conflict prone to peaceful set up.

As a result the implementing partner staff gained confidence to work on peace building which improved their self-esteem meaning that the staff could be in a position to carry out further conflict management work within the community. However, in the valuation ESPC’s increased self-esteem outcome was only valued at 1% while “reduction of violent conflict” outcome was valued at 0% meaning that at least the QN trauma model does not necessarily enable ESPC to resolve violent conflicts in Elwak since direct beneficiaries only experienced a reduction in bitterness and hatred that could foster social future social reconciliation, and not put off violent conflicts.

**Value to District Peace Committee**

District peace committees are community centered peace group continually involved in responding to conflicts, are not very formal but rather crafted from the traditional systems of resolving disputes in Elwak. They are aware of ongoing conflicts and known by both internal and external actors; rather they act as conduit for peacebuilding initiatives whether voluntary or funded. Although they did not directly benefit from the trauma healing sessions, there was a value in reaching out to them since they are the natural group to engage for inputs in peace process given their indigenous knowledge and expertise in conflict management and peace building. They were able to enhance inter-clan dialogues, attempts to respond to militarized conflicts though insecurity was continually reported with the exception of the township.

The fact that they could initiate grass root peace processes proved they are accepted hence legitimate. This generated a self- introspection outcome of “feeling empowered and social satisfaction with the role they play in the community” an outcome that was highly valued at 15% in the value map.

**Value to Religious leader and Council of Elders**

The role of religious leaders remained slightly limited, as observed in the consultation there are varying stances among them hence they have limited effects on resolution of conflicts but those who had stronger relations with the traditional structure were reported to participate. As a note, the religious leaders still remain victims of Somalia based militants – Al Shabaab who stole their legitimacy given that they still operate with radical religious doctrines. However despite all that their relation improved with conflict victims, an outcome that was valued at 10% noting that they provide spiritual guidance to limit revenge trends and inculcate a culture peace and forgiveness.

**Deadweight** (what would have happened anyway)

Other than Pact, there are other peace actors who contribute in management of conflicts in Elwak. Stakeholder groups mentioned contribution of other entities that aided the changes they experienced in that not all is down for Pact – other systems could have played an additional role. The direct beneficiaries in respect to the outcome “reduction of bitterness and hatred” were also aided in the
religious sermons at mosques on issue of forgiveness and brotherhood alongside cultural traditions that inhibit revenge. Some respondents argue that while trauma healing sessions make one feel more concerned about others pain, there are other actors including the peace committees who respond to conflicts and handle victims’ compensation reducing escalation of violence. This means that when conflicts that lead to trauma takes place community systems are able to respond and mitigate negative effects.

**Duration**

The effect of some outcomes will last longer than others. Some outcomes depend on the activity continuing and some do not. For example, by contributing to reduction of bitterness and hatred among communities maybe considered important as it expected with reduction and individual understanding of trauma and it effects, however in order to ensure that its subject for sustained support or rather communities facilitating avenues to address existing conflicts, though the benefit may last a while then the worth lies on whether the drivers of trauma are then after wards targeted within conflict affected communities. Although conflicts will be experienced there are also other locally driven opportunities within the conflict systems that attempt to address or respond to conflicts – this include local authorities or council of elders, in some cases volunteers who initiate dialogue to manage conflicts, this in turn explains the 20% attribution outside the project. With volunteer facilitators both of their outcomes have more to do about their image with others, their increased social satisfaction in the roles they play within the community gives them a sense of worth and beneficial to communities – this however not going to continue after 2years if other entities use their abilities to support peacebuilding for the moment they consider appreciation by beneficiaries, community leader as an additional boost to their work. Similarly the change in the relation is seen important, they are now visible and anticipate leveraging from that in that such relations would place them in better positions within their communities and visible to external groups aiding peacebuilding related interventions. Similar in this group are the peace committee members, feeling empowered to them make them better group and able to work with other groups in conflict related events, but this needs to be scaled up over the years by peace practitioners if their indigenous knowledge is likely to support peacebuilding efforts.

Religious leaders who as observed in the process continue to face challenges have improved relations with traditional leaders, even without the project intervention they claim relations would have changed slowly as extremist groups such as Al Shabaab were getting weakened. They to mention local security official in part of the attribution in building working relations though trauma healing under the project stimulated engagement and individual’s ability to share frustrations from the past.

**Financial Proxies**
In order to better gauge the values attached to outcomes by stakeholders, we used valuation proxies with the aid of a value game. Stakeholders were asked to put outcomes in a relative order and the selection of financial proxies and their values were informed by the order of priority that stakeholders put outcomes in. In getting this proxies participants were engaged in identifying what is more relevant and locally useful to local communities.

Financial proxies were used to determine the social value of an outcome, some of them might appear relevant but further scrutiny of monetizing social factors could be exposed to overestimation and may need on stages discussions with the stakeholders cognizant of a relevant quantity and value. In some instances the choice of most treasured items including gold or camel may need critical checks when it comes to the estimated market price.

Similarly values of outcomes may vary among individual but occasionally stakeholder groups develop consensus on what can stand as a replacer of the outcome, however regardless of the worth of change valuation in this nature is not always perception driven but also about admirations for future human needs, e.g. I may select a Land cruiser as a replacer of my outcome simply because I admire such a vehicle but my level of change maybe above or lower than the value of a land cruiser in real sense.

Valuation is also challenging when it targets fragile environments, it's not easy to come up with documented market values for everything and where prices change rapidly due to either existing peace or ongoing active conflicts that affects local economy, this calls for mechanism to sample market value and who is right to provide that – for value of camels is only traditional livestock marketers that can tell above other existing groups.

As a result of these challenges, the team used financial proxies given the mentioned limitations and process involved in reaching out to individuals outside the targeted stakeholder groups to produce realistic market values and a way of managing potential biases in prices.

**Findings**

- The value impact map indicates that the return on $1 spent on the QN trauma healing sessions yields a return of $128 on the same investment. The return of 128 is quite high and largely attributed to the volunteerism nature of the QN trauma healing pilot project in which the Volunteer facilitators were not paid stipends or allowances for participation or facilitation. Similarly the direct beneficiaries catered for logistic such as venues and refreshments which translates that communities consider significant what benefits they leverage from the trauma healing sessions when compared with the amount of inputs they provide against victimhood cycles created by conflicts. Partner effect is also associated with the value for their presence to coordinate the process and ensure their relations with communities and volunteers remain important in pushing the process.

- Direct beneficiaries of trauma healing sessions did not identify any other material positive outcomes other than those that lead to reduction of post-traumatic symptoms specifically the reduction of bitterness and hatred towards perceived perpetrators of their trauma. In the
value map analysis the valuation of this outcome was 18% valued at $1, 592352.00 for the 97 participants. We expected a higher percentage valuation for this stakeholder group since they were the main target group of the activity – this could have being necessitated they valued the outcomes based on the value game which is new to them, additionally it has issues to do with the piloted QN that is different from the workshop model in that sessions are short but for a long period of 3 months, the venues are rotational with participants moving from one household to the other every week which needs the participants to adapt constantly. Group selection was also a potential factor in that the participants were not people who usually met together before, but were only brought together by the implementing partners for this exercise – this might have affected the trust and confidence of sharing personal experiences.

• The Volunteer facilitators has a rather high percentage value of 31% in the value map (at $2, 682487.50) in two outcomes; 16% under the outcome of increased social satisfaction in the role they play in the community and 15% in improvement in their relationship with others. The high value could be attributed to the Volunteer facilitators’ view of being involved in an international organization intervention work, this engagement also gave them recognition in their community as teachers and expert in trauma healing and peacebuilding work.

• Peace committees are traditionally involved in conflict resolution, however in this case the outcome around more conflicts being resolved by this stakeholder group was only valued at mere 1%. However the other outcome around them feeling empowered and having increased social satisfaction with the role they play in their community was valued at whooping 15%. In Elwak roles of youth and women are changing in responding to conflicts where the beneficiaries of trauma work are now upcoming peacebuilders while receiving mentorship and guidance from the Peace committee members. The high percentage could be attributed to the social satisfaction derived from these types of mentorship in which the members feel they are raising a new generation to mitigate communal conflicts.

• Though the outcome by Religious leaders in conflict management had a value of 0% there was a high percentage in improvement of relations between Religious leaders and trauma victims which was at 10%. In recent years the role of Religious leaders especially in conflict resolution has been eroded due to active activities by Al Shabaab who continue to operate with radical religious narratives making this stakeholder group face the backlash hence loosing legitimacy. However after the trauma healing initiatives the direct beneficiaries were able to open up and share their traumatic experiences with the religious leaders who perhaps provided spiritual support and mentorship to victims e.g. family level and individualized support.

• In this analysis families and friends, local authorities and ESPC stakeholder groups were found not to be material. This could be attributed to the low numbers of people in this stakeholder groups limiting the total value of their outcomes.

• From all the stakeholder groups (ESPC, local authorities, Volunteer facilitators, Religious leaders, families and friends and Peace Committee) with a reduction of violent conflicts as an outcome, the value of these outcomes were found to be very low and immaterial. This there infers that trauma does not necessarily lead to resolution of conflicts but rather creates an
atmosphere of reconciliation through reduction of bitterness and hatred after violent conflicts to ultimately obtain future peace.

**Recommendations**

- *Quraca Nabadda* trauma healing methodology is less commercial, however volunteerism limits its effectiveness and there is need to sustain a level of support alongside using community based volunteers to strengthen the model. This includes stipend support to volunteers and other allied stakeholders, provision of a constant venue throughout the process to reduce confusion around venues as a result of volunteerism.

- Though there were elements of behavior change in individual lives as a result of their participation in trauma healing sessions, there is need for a long term solution on how on sustaining the change in behaviour for example through introduction of livelihood support components in transforming trauma victims’ way of life and ensuring beneficiaries are better placed to recover and engage in meaningful way of life.

- Trauma healing is an abstract subject; its success varies from individual to individual. It’s not easy to tell the level an individual trauma has reduced after going through healing sessions. Trauma is as well a mental health subject, there is need to foster close working relations with line professionals – psychiatrists, Doctors and counsellors and other mental health agencies to improve its quality. Their involvement will ensure that work on grass root trauma healing is carried out within the confines of mental health standards to further strengthen the approach.

- Conflict resolution process is complex, for future initiatives trauma healing should limit the traditional focus “mass trauma healing”. for this process to remain much relevant, maintain a significant targeted groups and locations/districts that need to be justified so that blanket targeting is limited, identifying which stakeholder group is critical ensures a focus in priority. Also such processes need to target security forces/peace keeper since their actions could affect peace and healing processes.

- Volunteer facilitators play an important role in trauma sessions. Their motivation, selection process and basic education are important for sustainability of the QN process to enhance reduction of bitterness and hatred among conflict affected communities. Building the ability of Volunteer facilitators for communities in fragile area or areas affected by conflicts is critical, to increase values there is need to further understand that unaddressed trauma primarily drives communities to conflict, and so strategic mechanisms are needed to identify historical traumas that drives different communities into conflict and process to address them which includes targeting not only victims but also perpetrators including clan leaders and authorities. By considering the leaders rather than focusing on wider community,
intervention such QN trauma healing would deliver better values that ultimately contributes to the management of sporadic conflict