

**ASSESSING THE CONTRIBUTION OF FAITH-BASED ORGANISATIONS
TO PEACEBUILDING IN THE DISTRICT OF ABIDJAN, CÔTE D'IVOIRE**

BY
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Master of Science in Governance, Peace and Security studies in the Department of
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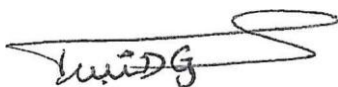
DECLARATION

I declare that this thesis is my original work and that it has never been presented in any other university or institution for academic or any other purposes.

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DEDICATION

This thesis is dedicated to my beloved wife, Chantal Boué Lou, whose unwavering support and understanding have been a constant source of strength throughout this academic journey. I also dedicate it to my children, Jessica Doua Lou, Roxane Doua Lou, Othniel Doua Bi, and Esther Doua Lou, whose love and encouragement continually inspired me to persevere. With heartfelt remembrance, I dedicate this work to my late mother, Joséphine Gouré Lou, whose values, sacrifices, and prayers laid the foundation for my pursuit of knowledge and excellence.

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ABSTRACT

The two civil wars in Côte d'Ivoire (2002-2007 and 2010-2011) enormously disrupted the socio-economic infrastructure of the country, mostly in the north, broke down the national cohesion and created more political, ethnic and religious segregation. This thesis evaluated the role of Faith-Based Organisations (FBOs) in peacebuilding of the District of Abidjan during the period 2002-2014. The overall objective of this study was to assess the contribution of Faith-Based Organisations to peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014. The study's specific objectives were to establish the causes of the civil wars in Côte d'Ivoire, to identify the activities and achievements of Faith-Based Organisations in peacebuilding within the District of Abidjan from 2002 to 2014, to examine the challenges encountered by Faith-Based Organisations in peacebuilding in Abidjan, Côte d'Ivoire, from 2002 to 2014, and propose strategies for enhancing the effectiveness of Faith-Based Organisations in peacebuilding within the District of Abidjan, Côte d'Ivoire. The study adopted three theoretical approaches which were John Burton's Human Needs Theory, Johan Galtung's Peacebuilding Theory, and John Paul Lederach's Conflict Transformation Theory. The research design and methodology was a descriptive survey research design that involved a probability sampling. A total of 96 respondents were sought from two major FBOs, namely the National Forum of Religious Confessions of Côte d'Ivoire (NFRC-CI) and the Community of Sant'Egidio Côte d'Ivoire. Scholars and researchers working in peace and conflict management were also interviewed in order to have their perception of the work of Faith-Based Organisations. Data were collected by using questionnaires filled by officials and members of FBOs and interviewing FBOs leaders, of which the reliability was secured by test-retest and Cronbach's alpha and validity was achieved by reading through experts and piloting the questionnaires. The analysis was carried out using inferential statistics to go beyond data collected, analyse them and learn about the study population. The results indicated that 66.7 percent of the respondents were between 31 and 40 years, 83.3 percent of them had university education, and 91.67 percent of them were men. Respondents claimed that there are key underlying reasons that caused the two wars such as political marginalisation, economic inequality between regions, ethnoreligious differences and the bad management of the 2010 presidential election. Some of the FBOs' contributions were to encourage an interreligious dialogue, conduct youth peace education, conduct mediation sessions, while cooperating with local and international partners. But due to the lack of human and financial resources, the mistrust from political actors, and the excessive use of volunteers, their actions had some limitations. The study draws a conclusion that FBOs are a central point in peacebuilding, reconciliation and social cohesion, hence the necessity of increased involvement of women, the youth, interfaith dialogue strengthening, attainment of sustainable funds, increase of peace education, and political neutrality. The outcomes suggest key policies such as the creation of peaceful atmosphere by addressing the root causes of the Ivorian civil wars and locally-led initiatives to reconcile Ivorians. They also provide useful information firstly to the government and relevant state institutions, then to FBOs leaders, and also to development partners to develop sustainable approaches of peacebuilding in post-conflict society with all-encompassing inclusivity and local ownership.

OPERATIONAL DEFINITION OF TERMS

Abrahamic faiths: include Judaism, Christianity, and Islam because they have a common ancestor, the biblical patriarch Abraham.

Civil society organisation: refers to independently organized groups of people who work voluntarily in various sectors including peace, social cohesion, and democracy.

Civil war: A civil war refers here to a war that occurs inside a state and opposes the government to one or more rebel groups.

Conflict: In this study, conflict means the deep cleavage and subsequent civil war in Côte d'Ivoire from 2002 to 2011 revolving around ethnicity, nationality, religion, politics, and development.

Faith-Based Organisations: refer in this study to national and international organisations motivated by their religious principles and values, which sought to build peace and lay the foundation for recovery, reconciliation, and social cohesion through activities including mediation, dialogue, peace education during and after the two civil wars in Côte d'Ivoire.

Inter-faith dialogue: In the study, inter-faith dialogue refers to dialogue between Christians and Muslim leaders during the civil wars in the country and after the wars to strengthen reconciliation and national cohesion.

National cohesion: can be used interchangeably with social cohesion in this study to mean the process of uniting Côte d'Ivoire into oneness despite political, ethnic, and religious affiliation.

National reconciliation: In this study, national reconciliation means the process of bringing together the various ethnic groups, religions, and communities of Côte d'Ivoire to a peaceful relationship.

Peace: In this study, peace denotes the absence of all forms of conflict and violence in Côte d'Ivoire following the civil wars, characterised by the restoration of social cohesion and harmonious relations among previously antagonistic communities.

Peacebuilding: Peacebuilding involves efforts by individuals, the state, international bodies, and civil society organisations—including faith-based organisations—to resolve and transform the violent conflict in Côte d'Ivoire, fostering a tolerant, non-violent society and rebuilding social relations and state institutions.

LIST OF ABBREVIATIONS AND ACRONYMS

ARLPI	:	Acholi Religious Leader Peace Initiative
ASACAAD	:	Academy of Sciences, Arts, and Cultures of Africa and African Diasporas (Académie des Sciences, des Arts, des Cultures d’Afrique et des Diasporas africaines, ASCAD)
AU	:	African Union
CBO	:	Church Based-Organisation
CSO	:	Civil Society Organisation
DDR	:	Disarmament, Demobilisation and Reintegration
DTRC	:	Dialogue, Truth and Reconciliation Commission (Commission Dialogue, Vérité et Réconciliation, CDVR)
ECOWAS	:	Economic Community of West African States
EU	:	European Union
FBO	:	Faith-Based Organisations
ICC	:	International Criminal Court
IDP	:	Internally Displaced Peoples
IEC	:	Independent Electoral Commission
IRCSL		Inter-Religious Council of Sierra Leone
LRA	:	Lord's Resistance Army
MJP	:	Mouvement pour la Justice et la Paix/ Movement for Justice and Peace
MPCI	:	Mouvement Patriotique de Côte d’Ivoire/ Patriotic Movement of Côte d’Ivoire (the political wing of the rebellion)

MPIGO	:	Mouvement Populaire Ivoirien du Grand Ouest/Ivorian Popular Movement of the Great West
NCKK	:	National Council of Churches of Kenya
NFRC-CI	:	National Forum of Religious Confessions of Côte d’Ivoire (Forum National des Confessions Religieuses de Côte d’Ivoire, FNCR)
NGO	:	Non-Governmental Organisation
REC	:	Regional Economic Community
TRC	:	Truth and Reconciliation Commission
UN	:	United Nations
UNDP	:	United Nations Development Programme
UNOCI	:	United Nations Operations in Côte d’Ivoire
UNSC	:	United Nations Security Council
US	:	United States

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This chapter intends to set the basis upon which the contribution of Faith-Based Organisations to peacebuilding in Abidjan, Côte d'Ivoire will be assessed. The chapter will cover the background of the study, a statement of the problem, the purpose and objectives of the study, and the research questions. The chapter will also present the significance and scope of the study, as well as the delimitations, the limitations, and the assumptions. Finally, the chapter will explain the theoretical framework and conclude with a conceptual model.

1.2 Background of the Study

Africa is marked by several internal conflicts whose causes range from religious divide, ethnic frustrations, poverty, corruption, and mismanagement of state resources to bad governance. Civil wars are responsible for the direct and indirect destruction of life and the human fabric. Because of the increasing number of internal conflicts and their consequences the International Community pays more and more attention to these types of conflicts and in certain cases intervenes with a variety conflict management strategies and tools. For instance, The United Nations (UN), African Union (AU), and Regional Economic Communities (RECs) such as ECOWAS as well as local actors, including Faith-Based Organisations (FBOs) got involved in peacemaking, conflict resolution and peacebuilding in Côte d'Ivoire (N'gouan, 2018).

Faith-Based Organisations play a prominent, sometimes dominant, role in conflict prevention, management and resolution, based on religious principles.

Christianity sets that peace and reconciliation are divine acts. And peace was the central message of Jesus Christ, as shown in the following two verses, among others: ‘‘Blessed are the peacemakers, for they shall be called sons of God’’ (Matthew 5.9). As said in 2 Corinthians 5:19: ‘‘that is, that God was in Christ reconciling the world to Himself.’’ Peacebuilding and reconciliation are so fundamental for Christians that the bible says: ‘‘If you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift’’ (Matthew 5:23-24, New King James Version). Christians should love God, their brothers and sisters, neighbors and even wrong doers.

Peace, peacemaking and peacebuilding are also the cornerstone in Islam. Islam, which shares the same root with Salaam (peace in Arabic), believes in a moment of justice, tolerance, brotherhood and peace between the sons of Allah (God in Arabic). The Holy Quran prescribes that Muslims should be peacekeepers and they should advocate peace and justice with all human beings, even with the enemy.

First a combination of a clear and thorough understanding of the real causes of the civil wars, Then ground work which includes conflict management through negotiation and mediation, political dialogue facilitation, community mobilisation, advocacy, sensitisation and peace education, and finally responses to challenges faced by FBOs can bring about effective peacebuilding.

Throughout the world, there exist FBOs that serve several functions. The FBOs provide all kinds of resources, support healthcare, and offer opportunities to people in normal circumstances as well as in conflict or post-conflict settings.

During a workshop hosted by the United State Institute of Peace on 20th June 2001, international FBOs shared their view and experience in international peacebuilding. In the summary of the workshop report, Smock (2001) noted, among other points that:

Faith-based non-governmental organisations (NGOs) are increasingly active and increasingly effective in international peacebuilding. Faith-based organisations have a special role to play in zones of religious conflict, but their peacebuilding programs do not need to be confined to addressing religious conflict. The peacebuilding agendas of these organisations are diverse and range from high-level mediation to training and peacebuilding-through-development at grassroots levels”. (p.1)

Trends and news at the global level show that religious organisations have the resources to help promote peace. For example, the Catholic lay organisation called The Community of Sant'Egidio is a community with a high profile in peace negotiations, inter-faith dialogue, and peacemaking, has been involved in numerous successful peace negotiations as a facilitator or an observer across the globe, in countries such as Mozambique, Guatemala, Kosovo, and Democratic Republic of Congo (Bouta et al., 2005).

Browne (2014) posits that “because religious leaders are trustworthy, just, and have a moral and spiritual motivation for peace, they can mobilize sister communities both locally and internationally. Therefore, they can lend a conflict resolution movement more momentum around the world” (p.3). That is why they are always called upon to provide advice and guidance to conflicting parties and offer conflict management and peace building initiatives.

Some African nations which experienced conflict resorted to Faith-Based Organisations which have always been involved in peacebuilding and reconciliation activities. Bouta et al. (2005) for instance acknowledge the key role played by the Inter-Religious Council of Sierra Leone (IRCSL) as an active peace broker in the peace process in the country during the 1991–2002 civil war, through mediation, connecting actors and encouraging reconciliation (p.ix). Another case of Faith-Based peacebuilding occurred in East Africa, Uganda. Otim (2009) notes, “among the many NGOs working to resolve the conflict in northern Uganda, one group of diverse religious leaders is unique, and has effected significant change. The Acholi Religious Leader Peace Initiative (ARLPI) has played a significant role in creating a bridge between the government and the Lord's Resistance Army (LRA)” (p.1).

Githigaro (2012) reports that in Kenya the National Council of Churches of Kenya (NCCCK) contributed to post-poll peacebuilding by designing and implementing healing and reconciliation programs and engaging in policy advocacy after the crisis that followed the December 2007 presidential election.

In South Africa, Christianity played a key role in the post-apartheid peacebuilding, racial tolerance and national reconciliation through the Truth and Reconciliation Commission (TRC) (Shore & Kline, 2006). The strong leadership of TRC Chair Archbishop Desmond Tutu impacted the whole process and it resulted in what is seen today in South Africa as miracle. During the reconciliation process, the various religious leaders (Christians, Muslims, Hinduist, Judaists) used mass prayers during the public gathering and on radio stations to promote peace and reconciliation.

Côte d'Ivoire is in West Africa. The country is administratively divided into thirty-one (31) regions and two (02) autonomous districts, including Yamoussoukro (the political capital city) and Abidjan (the economic capital city). Considered for a long time a peaceful country in a troubled West African sub-region, Côte d'Ivoire started its fall when its first president Félix Houphouët Boigny died on 7th December 1993. The political crisis on the succession escalated up to the first coup d'état in the history of the country in December 1999. The country then experienced a military transition from December 1999 to October 2000. The first civil war occurred from September 2002 to March 2007. The post-crisis presidential election ended with the second civil war experienced by the country from December 2010 to April 2011.

The civil wars divided the country into two parts. The North was under the control of the rebellion called the "Forces Nouvelles" (comprises of three different rebel groups, namely the Patriotic Movement of Côte d'Ivoire (MPCI in French), Ivorian Movement of the Great West (MPIGO in French), and Movement for Peace and Justice (MJP in French), while the southern part was in the hands of the government. The country was also under Chapter VII of the United Nations Charter. Therefore, the UN established the United Nations Operations in Côte d'Ivoire (UNOCI) to facilitate the dialogue between the rebels and the government and facilitate and monitor the implementation of all the peace agreements and UNSC resolutions.

From the beginning of the civil war in September 2002 to 2014, FBOs formed strategic alliances for peace advocacy and implemented peace-building activities based on the causes and consequences of the war and promoted social cohesion and national reconciliation. These activities ranged from training and peace education, advocacy, and

sensitisation as well as support to community-based peace programmes in the rebel zone as well as in the government-controlled part of the country.

Since the Ivorian crisis was also seen by many actors and analysts as having a religious background (alleged division between the unhappy Muslim North and the Christian South) dialogue took place between the Christian and Muslim religious leaders to contribute to building trust and peaceful coexistence. Coulibaly (2012) notes that this interreligious dialogue sessions “promote mutual respect between people; prevent religions from being used as a source of conflict and prevent incitement to hatred and violence” (p.98). FBOs remarkably contributed to the work of the Dialogue, Truth, and Reconciliation Commission (IAM, 2018).

The District of Abidjan is our study area. According to the “Direction Générale des Cultes” (the Registrar of religious communities and societies) of the ministry of interior and security, the District of Abidjan comprises thirty-one (31) mainstream churches and Muslim groups divided between the catholic church (one umbrella organisation); protestants (06 umbrella organisations); African churches (11 umbrella organisations), orthodox churches (02 organisations) and Islam (11 umbrella organisations). This information was provided by the Ministry of Interior and Security, Department of Cults. Twenty (20) of these churches’ Muslim groups join to form the National Forum of Religious Confessions of Cote d’Ivoire (NFRC-CI) and act as FBOs. Besides mainstream churches and mosques acting as FBOs, we have many other organisations such as the Community of Sant ‘Egidio Côte d’Ivoire. It is a social structure of the Catholic Church of Côte d’Ivoire, created in 1955 and declared to the Ministry of the Interior in 1968. Its

objective is to promote peace and development by creating a consciousness of solidarity, sharing, social justice and peace in harmony with the values of the Gospel.

Faith-Based Organisations in the various neighborhoods of Abidjan joined efforts to establish interfaith structures for cooperation and peacebuilding from 2002 to 2014. Women and youth of the Abidjan district were empowered to contribute to many faith-based peacebuilding initiatives

FBOs operating in Abidjan faced some challenges in their peace-building work. Firstly, after the outbreak of conflict in 2002, some FBOs were perceived as partisan. Secondly, there was a misunderstanding of the role of FBOs by some citizens who think that FBOs should not be involved in conflict resolution which looks like a political matter. Another challenge is the lack of human and financial resources.

From the initiatives mentioned above, Faith-Based Organisations clearly appear to have been actively involved in Abidjan. Therefore, it is important to assess the contribution of Faith-Based Organisations to peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014.

1.3 Statement of the Problem

As Haynes (2020) points out, “societal and political conflicts may have significant religious dimensions, whereby real or perceived related differences between people can drive both hatred and violence” (p.2). According to him, “The implication is that religious actors, including religious leaders and FBOs, can be characterized, albeit generally, predominantly as those who pursue peace avidly and those who are more concerned with triumphing in a conflict, if necessary, by the sustained use of force” (p.2).

The power and influence of Faith-Based Organisations and religious leaders derive from their moral legitimacy. Browne (2014) further stresses that “Religious actors are more likely to be seen as trustworthy, just, and to have a moral and spiritual motivation for peace, with fewer ulterior motives” (p.3). They are generally known as good peacebuilding actors during and after violent conflict focusing on peace and social cohesion.

Although the relationships between religion and conflict in Côte d’Ivoire has been the focus of many scholars before and during the civil war, in most cases this relationship was not organized so as to capture the role of religious organizations in conflict resolution and peacebuilding. Most scholars analyse the political landscape in Côte d’Ivoire through the lens of the North (Muslim) South (Christian) religious division. According to Coulibaly (2012) there was a social divide that goes back to the quarrel of succession of 1993. This divide became even deeper with the political and military crises of 2000 and 2002. He further opines that “A transformation of these crises into a “religious conflict” fueled and nourished by stereotypes will reveal the “religious geography” of Côte d’Ivoire with the armed rebellion which will consecrate the real partition of the country into two zones: a Muslim North and a Christian South” (p.104). Religions are viewed here as part of the conflict, as causes and drivers of the conflict, instead of being viewed as contributors to peace.

However, when war broke in September 2002, FBOs operating in the District of Abidjan established a network and mobilized leaders for interfaith dialogue, organised seminars, and training workshops on conflict prevention and management, taught peace, tolerance, and mutual acceptance during regional youth gatherings and advocated for peaceful post-conflict elections.

Despite their efforts, FBOs faced many challenges including suspicion from the government, lack of financial resources and skills, and weak inclusion in the national peacebuilding efforts of the government and the United Nations' mission in the country.

Their activities have not been sufficiently brought to light. N'gouan (2018) merges FBOs into the broader family of Civil Society Organisations (CSOs) and notes that like the other local organisations, they were not really involved in the various peace talks and their activities were not well covered by the media so they could be more visible. It is as if peacebuilding in Côte d'Ivoire, particularly in the District of Abidjan was the business of only the UNOCI, the African Union, ECOWAS, and renowned international NGOs.

This study, therefore, aimed to systematically assess the contribution of Faith-Based Organisations to peacebuilding from 2002 to 2014 in the District of Abidjan. It assessed how active they were in the peace-building process and to what extent they impacted peace and social cohesion.

1.4 Purpose of the Study

The purpose of this study was to assess the contribution of Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014.

1.5 Objectives of the Study

1.5.1 General Objective

The overall objective of the research was to assess the contribution of Faith-Based Organisations to peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014.

1.5.2 Specific Objectives

- i. To establish the causes of the civil wars in Côte d'Ivoire.
- ii. To identify the activities and achievements of Faith-Based Organisations in peacebuilding within the District of Abidjan from 2002 to 2014.
- iii. To examine the challenges encountered by Faith-Based Organisations in peacebuilding in Abidjan, Côte d'Ivoire, from 2002 to 2014.
- iv. To propose strategies for enhancing the effectiveness of Faith-Based Organisations in peacebuilding within the District of Abidjan, Côte d'Ivoire.

1.6 Research Questions

This study attempted to answer the questions below:

- i. What are the causes of the civil wars in Côte d'Ivoire?
- ii. What did Faith-Based Organisations do towards peacebuilding in the District of Abidjan, from 2002 to 2014
- iii. What are the challenges faced by Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire from 2002 to 2014
- iv. What were the strategies used by Faith-Based Organisations to enhance their contribution to peacebuilding ?

1.7 Significance of the Study

Significance of a study is an important part of the research in so far as it shows how the findings and recommendations benefit or impact people and society (Simon & Goes, 2018). This study adds to the written sources on peacebuilding in the civil wars in Côte d'Ivoire, and the post-war social cohesion initiatives. It tried to fill the knowledge gaps on

the factors underlying the absence of effective approaches and initiatives to peacebuilding, reconciliation, and social cohesion by the Faith-Based Organisations in the District of Abidjan.

Religious leaders and individuals and Faith-Based Organisations have a mission, including both spiritual and social dimensions, and can therefore use approaches based on religion and faith to foster peacebuilding in nations. The findings and results of this study will be beneficial to the people of Côte d'Ivoire, particularly the FBOs working in the District of Abidjan. Religious leaders and other faith-based executives will benefit from the recommendations coming from this study. At the national level, other FBOs working in the country shall also benefit from the study. Other groups to benefit are the policy makers and other stakeholders dealing with peacebuilding matters. At the global level the findings and the recommendations shall enhance the development of FBOs policy in peacebuilding.

It was also anticipated that the findings of the study will be useful and helpful to the various social science research institutes and universities in Abidjan and the Department of Governance, Peace and Security Studies, School of Humanities and Social Sciences at Africa Nazarene University, as this work will complement the existing literature and references on peacebuilding, reconciliation, and social cohesion. The study will hopefully be a peacebuilding tool in the hands of the religious groups and leaders and will help them understand their role as peacemakers in communities. They may use the study as a resource towards building a peaceful Ivorian society. Communities living in the District of Abidjan will be knowledgeable about the drawbacks of conflicts; they will be able to create a culture of mutual tolerance, understanding, and forgiveness.

At the level of the government the findings of the research and recommendations formulated will help focus on strengthening ministry of national reconciliation, solidarity and social cohesion and other state institutions such as the Office of the Mediator. They will also help establish clear framework for more government-FBOs dialogue. The government will strengthen its support to locally led initiatives meant to promote and reinforce social cohesion. The state's support to practical activities such as the organisation of conflict prevention and problem-solving workshops and seminars, local communities dialogue sessions, negotiations, and mediation among others will prevent conflicts in the future.

1.8 Scope of the Study

The scope of a study refers the geographical and methodological limits within which it is conducted (Simon & Goes, 2013). This study was strictly limited to the District of Abidjan. Data were collected from the Director of the Community of Sant 'Egidio and his deputy operating in the district and 20 mainstream churches and Muslim groups, which are members of the NFRC-CI, out of 31. It involved the Director of the Community of Sant 'Egidio and his deputy, 18 leaders of the NFRC-CI, 69 members of the Community of Sant 'Egidio and NFRC-CI and 7 researchers. The study chose a descriptive survey research design which aims at describing the characteristics of the population or phenomenon studied, engaging the people who are at the center of the research objective, and establishing relationships that exist and practices that prevail.

1.9 Delimitation of the Study

Simon and Goes (2018) define the delimitations of the study as the boundaries set by the researcher through conscious decisions considering the subject of interest.

Delimitations are not shortcomings, they are within the researcher's control. A large number of national and international organisations, agencies, and institutions played a role in peacebuilding in the District of Abidjan from 2002 to 2014. However, the study was narrowed to the Community of Sant 'Egidio Côte d'Ivoire and the National Forum of Religious Confessions of Côte d'Ivoire.

1.10 Limitations of the Study

Limitations in a study are the possible shortcomings that may impact the study. They are usually out of the researcher's control. They not only restrict the scope of the research but can also affect its outcomes (Simon & Goes, 2018). Because the questionnaire items included some politically sensitive questions and were also a form of work appraisal, respondents were hesitant to provide factual information and tended to overrate themselves. To address such shortcomings, the researcher told the respondents that the study had only an academic purpose and that anonymity and confidentiality would be preserved. In addition, the leaders' interview schedule was employed to triangulate the information gathered.

1.11 Assumptions of the Study

This study assumed that many active Faith-Based Organisations operating in Côte d'Ivoire contribute to peacebuilding in the District of Abidjan. The study further assumed that Faith-Based Organisations that contribute to peacebuilding are well-structured, accessible, and willing to cooperate. And the leaders and members of Faith-Based Organisations are accessible and willing to cooperate by filling the questionnaires and responding to the interview questions.

1.12 Theoretical Framework

The theoretical framework that guided this study was derived from three theories and models: John Burton's Human Needs Theory, Johan Galtung's Peacebuilding Theory, and the Conflict Transformation and Peacebuilding Theory developed by John Paul Lederach.

1.12.1 John Burton's Human Needs Theory

Burton's (1998) Human Needs Theory explains the causes of civil wars. He posits that "denial by the society of recognition and identity would lead, at all levels, to alternative behaviour designed to satisfy such needs, be it ethnic wars, street gangs or domestic violence" (p.1). This theory is important for this study because it provides a possible explanation of the drivers of the first civil war in Côte d'Ivoire. The rebellion was made up mostly of young people from the north of the country with the argument that they were not recognised as citizens and were suffering from political discrimination. Therefore, the rebellion was an alternative to bring about change in their life.

1.12.2 Johan Galtung's Peacebuilding Theory

Galtung (1976) theorised about peacebuilding in his article, "Three approaches to peace: peacekeeping, peacemaking and peacebuilding" (pp. 103-115). According to him, peacekeeping, whose goal is the end of direct conflict or fighting, is a "dissociative approach" that keeps conflicting parties separated by a third party. Galtung argued that peacekeeping is different from peacemaking, "the conflict resolution approach", which leads to conflict resolution by going beyond cessation of hostilities to address the contradiction between conflicting parties. From peacekeeping and peacemaking, Galtung

developed the concept of peacebuilding, which refers to conflict-prevention and resolution activities. Galtung (1976) advocated the creation of robust peacebuilding structures and institutions to promote effective, sustainable peace by not only addressing the root causes of conflict but also supporting local initiatives for conflict prevention, management, and resolution. According to him: "The mechanisms that peace is based on should be built into the structure and be present as a reservoir for the system itself to draw upon, just as the healthy body can generate its antibodies and does not need ad hoc administration of medicine" (p.298). He further stressed that any peace structure to be put in place must not only eliminate the latent, apparent, and manifest causes of war but also produce reliable alternatives to conflict.

In his conceptualisation of peacebuilding, Galtung makes a distinction between negative peace and positive peace. According to him, negative peace refers to just stopping violence (peacemaking) and preventing violence from violating peace (peacekeeping). At the same time, positive peace is real and permanent changes in society that make peace last (peacebuilding). Peacebuilding activities lead to positive peace because they primarily address the causes of conflict, create structures, institutions, and conditions for justice, tolerance, brotherhood, and cooperation, and prevent future misunderstandings that might escalate into conflict. Galtung's theory is useful to this study as it provides a framework for how decision-makers who implement peace agreements are selected in peacemaking and the peacebuilding process can operate effectively. Galtung's work emphasises conflict prevention and peaceful resolution initiatives at the government and state institutions' level that lead to what he terms positive peace. However, Galtung's theory does not provide a sufficient framework for FBOs' peace initiatives that go from the root causes of conflicts

to mechanisms for long-lasting peace. Hence, there is a need for a second theory that privileges a bottom-up approach at the local or community level. Local actors such as Faith-Based Organisations perform conflict prevention or resolution activities at a community level to establish a peace that is more than the mere absence of violence and to incorporate a structural transformation of a post-conflict society into one where positive peace prevails. Lederach's conflict transformation and peacebuilding theory will serve as the main supporting theory for the research.

1.12.3 John Paul Lederach's Conflict Transformation and Peacebuilding Theory

John Paul Lederach developed a conflict-transformation-oriented peacebuilding theory in his book "Building Peace," published in 1997 by the US Institute of Peace. This theory informs the study because it provides policy practitioners and peace actors with relevant guidance for supporting local initiatives. His theory shows not only one of the best approaches advocating a change of paradigm toward the local, but also a widely used guide for groundwork institutions such as Faith-Based Organisations. This theory is well-suited to the nature of the Ivorian conflict and to the contribution of FBOs operating in Abidjan to transforming it into sustainable peace. According to Lederach (1997), peacebuilding "is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships" (p.20).

Lederach (1995) also argues that all peacebuilding initiatives and activities advocating for peace, peace education, and mediation share the same goal, complement and support each other, and contribute to building new peaceful relationships and a transformed society. For instance, mediation, a key activity in FBO's work, aims to

articulate the opposing interests and needs of conflicting parties. Lederach's conflict transformation and peacebuilding theory advocates the need to build social networks, which he believes are essential for peacebuilding. He argues that peacebuilding requires the development and strengthening of relationships of trust between differing factions, on the grounds that human relationships are the basis of any misunderstanding and conflict, as well as its viable and durable solution. Conflict transformation is therefore about transforming conflicting interests, discourses, and relationships, and building a new peaceful society. And this is what FBOs aim at in their various peacebuilding initiatives. He argues that peacebuilding and reconciliation involve truth — that is, the clear acknowledgement of what went wrong — before justice and forgiveness. Lederach (1995) also holds that justice implies rectifying wrongs, restoring, and creating genuine relationships based on tolerance and fairness. Lederach's (1997) ideas are relevant to the study because dialogue and truth provide a solid foundation for peacebuilding, which includes ongoing actions leading to accountability, justice, healing, forgiveness, reconciliation, harmonious relationships within communities, and national cohesion. The principles he advocates are core in religions.

Lederach indicates that the leading actors of peacebuilding are composed of three strata of the population involved at different levels. The first level (top leadership) includes political, military, and religious leaders with a higher level of understanding of the situation and a broader vision. The second level (middle-range leadership level) comprises leaders who are respected within segments of the population, such as ethnic and/or traditional leaders, religious leaders, academic leaders, and leaders involved in humanitarian activities (NGO leaders). Finally, the third level is made up of grassroots leaders, that is, community

leaders at the local level, community helpers and developers, local health officials, and refugee camp managers. According to him, approaches to peacebuilding differ from one level to another. The top level is mainly committed to high-level negotiation and mediation, while the middle-range leadership is involved in workshops aimed at solving problems and in training related to conflict resolution and peace in the neighbourhood. Lastly, grassroots leadership is devoted to local peace commissions, grassroots training, and trauma healing in communities.

1.13 Conceptual Framework

A conceptual framework in research is a system of concepts, assumptions, and expectations that inform and support the research. According to Lester (2005), “a conceptual framework is an argument that the concepts chosen for investigation, and any anticipated relationships among them, will be appropriate and useful given the research problem under investigation.” (p.460). The conceptual framework of this study is depicted diagrammatically to represent the independent and dependent variables and their relationships. The conceptual framework has three variables that, when they interact, form effective peacebuilding. The first variable is the causes of the civil wars. Under this item, there are alleged political and social injustices across religious and ethnic lines, as well as the poor management of the 2010 presidential election. Burton (1998) posits that the state’s failure to meet people's needs can lead to conflicts and require satisfaction. The needs can be satisfied through the establishment of democratic institutions, the implementation of equitable policies, and the equitable distribution of state resources. The second variable — the work of FBOs — includes conflict management through negotiation and mediation, political dialogue facilitation, community mobilisation, advocacy, sensitisation, and peace

education. Under the third variable, the response to challenges faced by FBOs, there is a misunderstanding of FBOs' role by the public, limited government involvement in peace talks and peacebuilding initiatives, and a lack of human resources and financial support. The interaction and proper responses to the three variables with a conducive environment (intervening variables) will produce the dependent variable, namely, effective peacebuilding, which leads to reconciliation and national cohesion.

Figure 1.1 depicts the study's conceptual model.

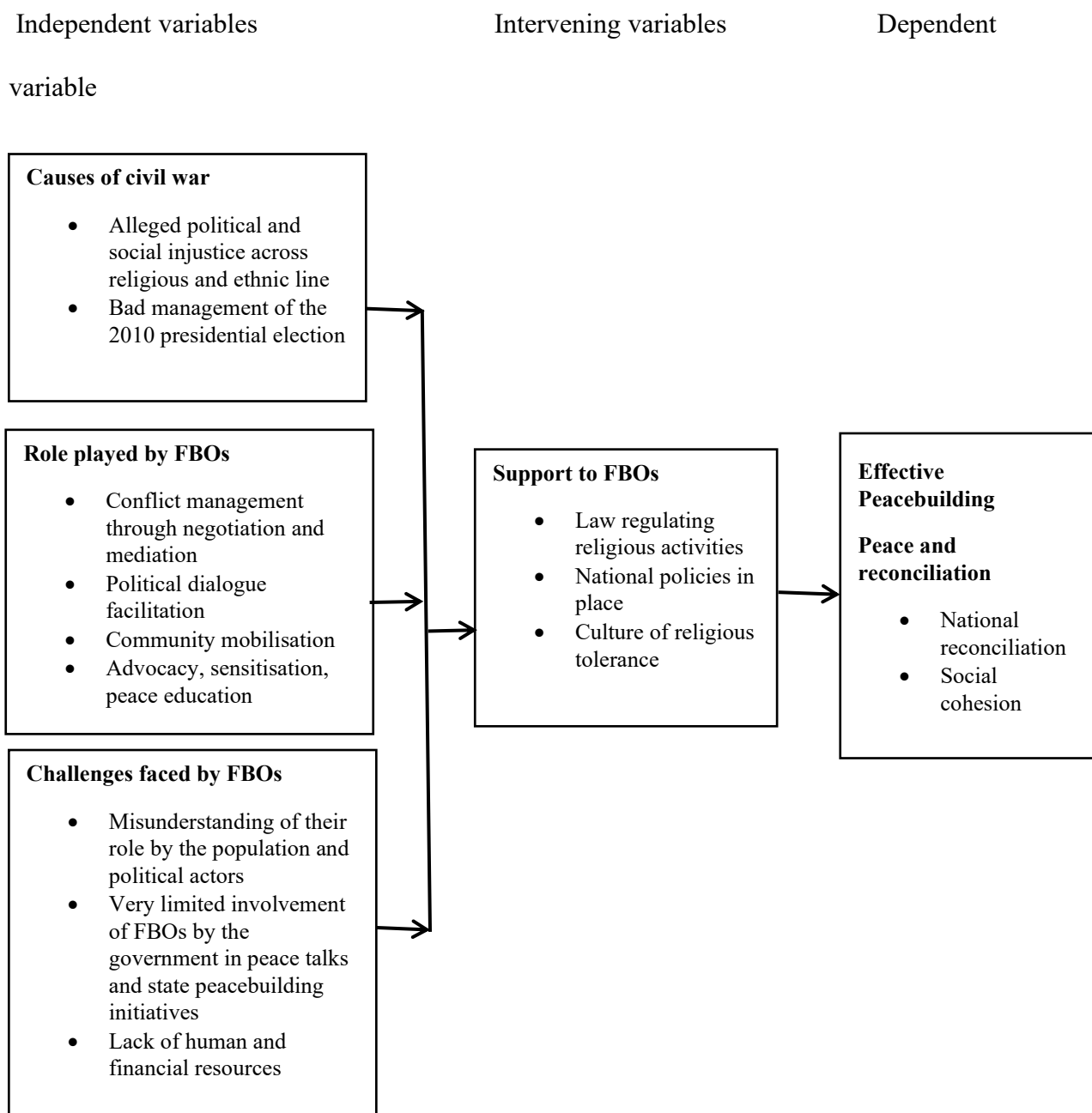


Figure 1.1: Conceptual Model for Effective FBOs Peacebuilding

According to Fig 1.1. The combination of the three independent variables eventually leads to effective Faith-Based Organisations peacebuilding (Researcher, 2022).

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, literature has been reviewed according to the research objectives. Firstly, the concept of conflict and the causes of conflict have been presented. Secondly, the review of literature relevant to the study has been done in accordance with the study purpose and objectives. The third and last part of the chapter summarizes the reviewed literature and identifies the research gaps which the study attempted to fill.

2.2 Review of Literature

2.2.1 Causes of civil wars in Côte d'Ivoire from 2002 to 2011

Wars in the world, in Africa, and in Côte d'Ivoire have economic, social, and political causes, destroy social life, affect growth and hinder the development.

Galtung (1967) defines conflict as “The incompatibility of goal-states so that one actor’s pursuit of some value comes in the way of some other actor’s pursuit of the same or different value” (p.61). In other words, conflict arises when there is a clash of interests, ideas, ideologies, and orientations among people. To understand a conflict, we need to understand the issues that are driving it. An issue in this sense can be understood as something that two or more parties are struggling for.

Scholars such as Burton (1998) argue that root and proximate causes of conflict are embedded in the social, cultural, political and economic dynamics of the society or state. He points out that personal recognition and identity are fundamental needs for an individual. Therefore, any denial of these needs by institutions or governments can bring

about dissatisfaction and civil conflict. Burton's observations capture some key drivers of civil wars in Côte d'Ivoire. Literature dominantly links civil wars to economic causes, assuming that poverty increases the risk of intrastate conflict. Some scholars believe that income variables provide an explanatory path to follow in understanding civil wars (Collier & Hoeffler, 2004). Investigating the causes of civil wars, Collier and Hoeffler (2004) tested two theories, namely, "The 'grievance' model examines inequality, political oppression, and ethnic and religious divisions as causes of conflict, while the 'greed' model focuses on the sources of finance of civil war" (p.1). According to them, grievances are not always a key determinant of civil wars. Djankov and Reynal-querol (2007) further think that research should concentrate on institutions instead of economic growth and development to understand the causes and drivers of civil wars. The quality and strength of state institutions plays an important role in the likelihood of conflict (Djankov & Reynal-querol, 2007). In other words, the malfunctioning of state institutions can bring about discrimination, frustration, and grievances that lead to war. While the views of Collier and Hoeffler (2004) and Djankov and Reynal-querol (2007) are relevant explanations of the causes of conflict we think that the economic level or the strength of institutions are not the only measures of acceptable standards for a stable and peaceful society. The reviewed literature emphasized internal causes of civil wars putting forward frustration and dissatisfaction. Consequently, there is a lacuna that spurs the necessity to undertake the proposed study.

Civil wars on the African continent have many causes. In the opinion of Bujra (2002), the driving factors of civil wars in Africa are among others, the deep grievances, the manipulation of supporters by politicians, bad governance and poor-quality leadership,

and the overall weakness of the state (p.7). Bujra (2002) further enumerates the specific conditions for civil wars in Africa, which are: “a very weak government; the reason for the weakness of the government could be many, and we need not go into them here; a deterioration and deep malaise of the economy, widespread poverty and a large pool of unemployed, landless and aimless youth; the state and its few institutions are the sole means of accumulating wealth; the availability and control by the state of easily exploitable natural resources; deep divisions in a stratified society based on ethnicity, race, religion, and cultural and economic oppression of various groups by a ruling class/group outside powers” (p.10).

Almost in the same vein, Annan (2014) attributed the emergence of civil wars in West Africa to factors such as ethnic and regional marginalization and frustration, bad governance and corruption, poverty and human rights violations and the proliferation of Small and Light Weapons, as a consequence of intense transborder human and arm trafficking mostly in the Sahelian part of the sub-region. Though Bujra and Annan’s works shed light on the causes of conflict in Africa, they remain focused on internal causes or triggers of intrastate conflicts. The contextual differences between African countries and the necessity to investigate external drivers of civil wars warrant the proposed research.

The civil wars in Côte d’Ivoire were generally seen as a war against a state which dominates and repress a particular ethnic group, religion and region. Scholars and researchers such as Toungara (2001) and Ogwang (2011), who embraced this position have argued that the conflict in Côte d’Ivoire is rooted in the effect of historical and ethnographic forces on politics. The country is known to be ethnically and culturally diverse, with about sixty-two (62) ethnic groups. And the 2002-2007 civil war is a by-product of deep-seated

ethnic, regional, and religious division. This explanation of the civil war is shared by Marshall-Fratani (2006) who argues that “the exacerbation of ethnicity as a form of political self-identification and contestation went hand in hand with the revitalization of autochthony as the grounds for national belonging and was elaborated in the ideology of Ivoirité from mid-nineties on, thus rupturing “the community of destiny” that had tied together the north and the south from the colonial period” (p.33). According to these scholars, the civil war that started in September 2002 is a consequence of the policy of Ivoirité developed by the previous regimes which discriminates against the northerners and Muslims (Akindès, 2004). It is true that even if the war spread later in the west with the creation of two other rebel groups all three rebel groups mainly included fighters from the north of the country. These Northern rebels stimulated the feeling of identity group grievances as a justification for their action and a means of seizing power from the Gbagbo regime. Unlike Toungara (2001), Ogwang (2011), and Marshall-Fratani (2006), Collier (2010) argues that the Ivorian civil war is the outcome of a failed election, followed by a coup, which then escalated into a war. The main weakness of the views developed by Toungara (2001), Ogwang (2011), Marshall-Fratani (2006), and Akindès (2004) is that they see the civil war in Côte d’Ivoire only through an ethnic and religious lens. They see the war just as a conflict between the Muslim North and the Christian South. They failed to go beyond the North against South rhetoric. Hence, the relevance of the proposed study aims at investigating the other causes of the civil war in Côte d’Ivoire.

2.2.2 Work of Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014

Post-conflict peacebuilding and state-building are concepts that evolved from the concept of positive peace and conflict transformation. Peacebuilding and reconciliation are based on truth, justice, and forgiveness. The church teaches that people must reconcile with one another before reconciling with God (Matthew 5:23-25; Matthew 18:23-35; 1 John 4:20). These scriptures will inform this study as the church and church leaders act like reconciliation agent between their followers and between Christians and God. Truth-telling, forgiveness of wrongs, justice and social harmony are biblical principles that have always guided the teachings and peacebuilding and reconciliation activities of religious leaders. According to Bouta et al. (2005) “Irrespective of the Islamic tradition to which they adhere, Muslims agree that Islam is a religion of peace and that the application of Islamic principles will bring justice, harmony, order, and thus peace” (p.11). These ideas are useful for the proposed research because they will serve as the basic principles on which FOBs laid their peacebuilding work in the District of Abidjan.

According to Andrews (1999), forgiveness is an important step in the search for reconciliation which is the end of the peacebuilding process. Forgiveness occurs when there is a true dialogue between the offender and the offended. And this dialogue enables them to go beyond the wrongs and the wounds of the past (Andrews, 1999).

Many writers and scholars acknowledge the crucial role of religious actors as peacebuilders and literature on religion and its relationships with politics mainly refers to the mediation work and interfaith dialogue activities carried out by prominent religious figures and Faith-Based Organisations. Flanigan (2013) states that they are well placed to

be referred for guidance to and act as conflict manager and peacebuilders since they live among people and groups of people who are involved in the conflict. Bercovitch and Kadayifci-Orellana (2009) point out that thanks to their position, credibility, and prestige grant them access to the faith community to mobilise them. Religious actors are perceived as trustworthy figures who act impartially without any personal agenda. That is why, as Appleby (2008) points out, “In many conflict settings around the world, that is, the social location and cultural power of religious leaders make them potentially critical players in any effort to build a sustainable peace” (p.127). Religious leaders and FBOs are at all the levels of peacebuilding actors and strategies described by Lederach (1997).

Religious grassroots as well as national leaders and Faith-Based Organisations carry ideas drawn from the holy books, which makes them sufficiently credible to play a role of peace actors. They can play such a role by providing early warnings when there are signs that conflict may erupt, offering good office to conflicting parties to facilitate dialogue when conflict breaks, and contributing to peacebuilding and reconciliation. Lederach (1997) indicates that the leading actors of peacebuilding are composed of three strata of the population. The first level (top leadership level) includes political, military and religious leaders with higher level of understanding of the situation and higher vision. The second level (middle-range leadership level) comprises leaders which are respected in segments of the population, such as ethnic and/or traditional leaders, religious leaders, academic, and leaders involved in humanitarian activities (NGOs leaders). Finally, the third level is made up of a grassroots leader, that is community leaders at local level, community helpers and developers, local health officials, and refugee camps managers.

Haynes (2009) outlined four main contributions of Faith-Based Organisations to post-conflict peacebuilding, namely support to individuals and communities who are affected by the war (it can be psychological or spiritual); mobilisation and advocacy in their communities for peace; negotiation, mediation and dialogue facilitation; and support to reconciliation, further dialogue, and Disarmament, Demobilisation, and Reintegration (DDR) (pp.60-61). The ideas of Bercovitch and Kadayifci-Orellana, Appleby, Lederach, and Haynes are relevant to the proposed study because they will help in identifying the different approaches and methods of peacebuilding adopted by FBOs in the District of Abidjan. However, while we agree with Lederach in many aspects of his conceptual model of peacebuilding and actors of peacebuilding, we differ with his view and model of presenting actors of peacebuilding. Contrary to his pyramidal classification of actors we think that peacebuilding is a holistic set of actions including all the categories of the society, namely top leadership, middle-class leadership, and grassroots leaders and actors.

Lado (2021), investigated the role played by the different religions and faiths in peacebuilding in Sub-saharan Africa. He established three main areas where religious leaders at all levels and Faith-Based Organisations play a key peacebuilding role, namely faith diplomacy, social support, humanitarian actions and services, and joint inter-faith peace initiatives and communities' education for social peace and dialogue. In most African conflicts, FBOs make good use of their leadership capabilities to put pressure on conflicting parties to negotiate (Otim, 2009) and get involved in activities that build bridges among communities divided by violence (Githigaro, 2012).

Faith-Based Organisations contribute to peacebuilding through a series of activities such as advocacy, observation of violence, human rights, and post-conflict elections, peace

education, dialogue between religious leaders, dialogue inside churches and mosques, dialogue between religious leaders and leaders of conflicting factions, and negotiation and mediation (Murithi, 2009), (Patra & Mete, 2015) and (Kamau, 2018).

According to Lado (2021), the contribution of religion and FBOs in peacebuilding in Africa must be seen in the broader spectrum of the presence of religion everywhere in society. He argues that since the nineties in the democratic wave in Sub-saharan Africa, FBOs, and religious figures have been key players in democratic movements and changes, in dealing with the social consequences of the implementation of economic programmes, and in internal conflicts.

Pope Paul II (1999) noted that church functions quite well in many countries in Africa. It not only enables people to live and keep hoping for a better future, but it also acts as a guarantor of social harmony and a tool for state reconstruction after a conflict. That is why he persuasively stressed that a good Christian must be open to dialogue not only inside the community, with all the members of her/his community, but also with the believers of other religions and communities and more generally with every man and woman of goodwill.

Speaking about interfaith dialogue as means of peacebuilding and reconciliation, Pope Paul II advised that "Commitment to dialogue must also embrace all Muslims of goodwill. Christians cannot forget that many Muslims try to imitate the faith of Abraham and to live the demands of the Decalogue."

Lado (2012), Otim (2009), Githigaro (2012) and Kamau (2018) rightly point out the positive role of religion and FBOs in peacebuilding. But they seem to overlook the fact

that in some instances religion can provoke or fuel internal conflicts. Literature also shows that religion has played an ambivalent role in conflict and peacebuilding. Researchers like Basedau and De Juan (2008) showed the active role of religious actors and organisations in peacebuilding but at the same time pointed to the escalating effect or behavior of religious leaders in many conflicts. According to them, religious identities and ideas have sometimes fuelled conflict, and there are cases of organisational overlaps between religious organisations and warring factions. The Lord's Resistance Army (LRA in Uganda) is an example of such overlap. The studies of Lado, Otim, Githigaro, Murithi, Patra and Mete are useful because they shed light on peacebuilding in the African context and show how active African religious leaders and religious groups are when conflicts break on the continent. However, these studies remain either general or country specific. There are contextual differences between African countries that warrant the proposed study.

Faith-Based Organisations operating in Côte d'Ivoire, particularly in the District of Abidjan, had to keep on acting for peace on the ground during the civil wars in order to contribute to the transformation of the conflict and build long-lasting peace in the district. Coulibaly (2012) observed that when the first civil war broke out in September 2002, a dialogue took place between the Christian and Muslim leaders to contribute to building trust and peaceful coexistence; promote mutual respect between people; prevent religion from being used as a source of conflict and prevent incitement to hatred and violence (Coulibaly, 2012, p.98). Yabile (2007) acknowledges the role of an FBO such as Arc-en-Ciel de l'Alliance which put in place and executed a national peacebuilding and reconciliation programme in the District of Abidjan (pp.117-129). N'gouan (2018) notes that FBOs were very active in peacebuilding in Côte d'Ivoire through a series of activities,

including lobbying for peace among warring parties, the national consensus days, and participation in the different peace talks whenever they were invited. FBOs played an important high and mid-level role in the different civil society groups, while local religious leaders (priests, pastors and Imams) and educators in the parishes, temples, and mosques sensitised on brotherhood, peace, justice and reconciliation. The researcher did the literature review from secondary sources, namely books, handbooks, and journals. The proposed study gathered and analysed primary data through leaders' interview schedules and questionnaires.

2.2.3 Challenges faced by Faith-Based Organisations in Peacebuilding in Abidjan, Côte d'Ivoire, from 2002 to 2014

Overall, Faith-Based Organisations face many challenges in their peacebuilding work. Appleby (2008) underlines that religious peacebuilding remains generally unknown or underdeveloped for two main reasons. According to him “The first is the failure of religious leaders to understand and/or enact their potential peacebuilding roles within the local community. A second obstacle to the realization of the peacebuilding promise of religious leaders and the communities they lead is the insufficient exploitation of their strategic capacity as transnational actors” (pp.128-129).

For Annan (2014) one of the challenges faced by peacebuilders in West Africa, including FBOs, is their weak or biased knowledge of the context and approximate understanding of the real causes of conflicts. Many other challenges in the region include non-inclusive and non-participatory peacebuilding initiatives and processes put in place, lack of expertise in the conduct of peacebuilding initiatives, lack of human and financial

resources and the lack or weak coordination between FBOs themselves and between ECOWAS agencies and its partners (Annan, 2014).

In Côte d'Ivoire, a key challenge in the work of Faith-Based Organisations is that they were not provided sufficient space and opportunities to play their role. N'gouan (2018) opines that they were not fully involved with the legitimate government and the regional and international institutions deployed in the country in the management of the conflict. Round tables, discussions, and peace agreements mainly involved the government, the rebellion, and political parties. Campbell and Fusheini (2006) note that during the civil war in the country "Most CSOs did not have observer status at forums sponsored by the United Nations, the Economic Community of West African States, or the national government, and thus were not privy to much of the information discussed at major negotiations" (p.4). This view is shared by N'diaye, Theron, and Perdigao (2014) who point, "though it has participated at various levels in generating/fueling the crisis and later in searching for a solution, by and large, civil society has not been given a prominent place in the state building and peacebuilding process." (p.35).

2.3 Summary of Reviewed Literature and Research Gap

The foregoing literature review has firstly attempted to establish that the two civil wars in Côte d'Ivoire were a combination of historical, ethnic, political, and economic factors that can be understood from a global perspective, a regional perspective and national one. Frustrations on ethnic and regional base was presented as the main grievance of the rebels. The review also showed that there exists a plethora of studies on what peacebuilding and conflict transformation actually mean, the key initiatives and activities that be conducted to consolidate peace, and mainly how Faith-Based Organisations

contribute to peacebuilding at a global level as well as on the African continent and in Côte d'Ivoire, particularly in the District of Abidjan.

The review points out that despite their goodwill FBOs face many challenges in their work. These challenges are political, technical, financial, and sometimes human. The review also notes the ambivalent and sometimes ambiguous role of religions and religious leaders in conflict. The review showed that Civil Society Organisations, including FBOs, were not given sufficient space for contribution to the management, resolution and transformation of the conflict.

Civil Society Organisations, including FBOs, are generally not given sufficient space for contribution to the management, resolution and transformation of the conflict.

While peacebuilding is generally a well-researched topic, the particular contribution of FBOs to the process in the District of Abidjan remains underexplored. There are not many studies showing the contribution of Faith-Based Organisations to peacebuilding in Côte d'Ivoire and particularly in the District of Abidjan. Most of the studies explore the work of the UNOCI and some international NGOs. There is a space for further research on peacebuilding in the district and more broadly in the country. The proposed study will be a comprehensive examination of the contribution of Faith-Based Organisations in peacebuilding in the District of Abidjan. The findings of the study will help to understand the link between FBOs and peacebuilding, and it will help in guiding policy formulation for national cohesion and integration.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research methodology used in the study and the procedures the researcher followed. It starts with the description of the research design and presents the research site. Then, It presents the target population and describes the sampling design. It finally presents the instruments used for data collection, processing and analysis, and concludes with the legal and ethical considerations.

3.2 Research Design

Inferential research was used in the study. According to Healey (2009) inferential statistics “involve using information from samples (carefully chosen subsets of the population) to make inferences about populations” (p.8). Inferential research is concerned with drawing conclusions about a population from a sample. This research design is most relevant here because beyond the relationships between variables and description of phenomenon, the researcher sought to use sample data to draw conclusions about the target population with accurate answers to the research questions. The design helped the researcher to gather data from Faith-based Organisations and find accurate information on how they contributed to peacebuilding in the District of Abidjan from 2002 to 2014.

3.3 Research Site

The research was conducted in the District of Abidjan. This is because when the civil war began on 19th September 2002 in Côte d’Ivoire, a huge number of people living in the northern and western parts of the country occupied by the rebel groups fled to

Abidjan, the economic capital city. All the religions in the country are represented in Abidjan and most of the FBOs operating in the country have their headquarters in Abidjan. The district became a relevant place for all the peacebuilding activities carried out by FBOs and appropriate for answering the research questions. This created an impetus for the present study.

3.4 Target Population

Obwatho (2014) describes a target population as “an entire group a researcher is concerned about. In other words, it is the group about which the researcher wishes to conclude” (p.60). The target population of the study included the Community of Sant ‘Egidio Côte d’Ivoire and the 20 mainstream churches and Muslim groups which make up the National Forum of Religious Confessions of Côte d’Ivoire (NFRC-CI). The NFRC-CI includes the Conference of Catholic Bishops of Côte d’Ivoire, 04 Muslim Organisations, 03 protestant churches, 11 African churches, and Sokka Gakkai Côte d’Ivoire. Which makes a total of 20 churches and organisations. The figures concerning the NFRC-CI were obtained from the Executive Secretariat of the forum. The leaders, key officials, and active members or volunteers of these churches and organisations have the right information about peacebuilding as they were involved directly in peacebuilding activities in the District of Abidjan during the period under review. The target population also included scholars from ASACAAD, universities and other research institutes. ASACAAD is a state academy including renowned scholars and artists of various sectors and discipline who periodically gather to discuss matters of national interest, produced books and journal articles, and advice the government socio-economic and political issues. It has 87 members (Presidential Decree no2003-336 of 1 September 2003).

3.5 Determination of Study Sample

3.5.1 Study Sample Size

According to Kothari (2019), a sample size refers to the number of elements taken in the target population to constitute the research group, and the sufficiency of a sample size holds much significance regarding the reliability and validity of research results. As it is stated by Gay, Mills, and Airasian (2012), a properly sampled sample seems to represent the several sub-groups that occur in the population so that the results obtained can be generalized to the entire population. Creswell and Creswell (2023) also note that choosing a sample size must maintain a sense of sampling representation, convenience, and affordability but must do so without sacrificing methodological quality in the study. Equally, Babbie (2024) states that in case the total population is small and is available to be measured, it is possible to undertake the sampling with small groups and still yield valid and generalisable results as long as the sampling process is undertaken systematically and in a comprising manner.

The target population in this research consisted of several categories of stakeholders pertinent to the research purposes. These were leaders, officials and members of the Community of Sant 'Egidio Côte d'Ivoire, and the National Forum of Religious Confessions of Côte d'Ivoire (NFRC-CI) as well as purposefully selected group of academics.

The sample size reached during the research was 120 respondents which were active in peacebuilding in the District of Abidjan during the period under review, as indicated in Table 3.1. The researcher selected 02 leaders of the Community of Sant'Egidio Côte d'Ivoire (the Director and his Deputy) and the 20 leaders of the churches and muslim

associations which are members of the NFRC-CI. Then 10 researchers from ASACAAD and other academia were selected due to their work in the area of peacebuilding. The other 88 respondents include 08 officials of the Community of Sant'Egidio Côte d'Ivoire and 80 officials and members NFRC-CI, 04 respondents per churches and muslim organisations. This was a mixed representation which agrees with Cohen, Manion, and Morrison (2023) that heterogeneous populations need to be sampled in a stratified manner or in categories to be able to capture the divergent opinions.

Table 3.1: Distribution of Sample Size

Category of Respondents	Sample Size
Community of Sant'Egidio and NFRC-CI leadership	22
Members of ASACAAD and other academia	10
Officials and Members of the Community of Sant'Egidio and NFRC-CI	88
Total	120

3.5.2 Sampling Procedure

The probability sampling method is more suitable in this study. Therefore, simple random sampling was used. The researcher randomly selected respondents with different opinions and perceptions from each group of the target population and gather data from them.

3.6 Data Collection

3.6.1 Data Collection Instruments

Officials' and members' questionnaires and the leaders' interview schedule were employed in this study.

3.6.1.1 Officials and Members' Questionnaire

Questionnaires for officials and members were structured and semi-structured to gather all relevant information. The questionnaire consisted with four parts which are sections A, B, C, and D (See Appendix II). In section A, the researcher collected basic information about the respondents, while section B gathered information on the causes of the civil war. Section C solicited information on the work and achievements of FBOs in peacebuilding. Finally, section D sought to collect information on the challenges FBOs faced in their work, as well as a way forward for FBOs to make a better contribution to peacebuilding and social cohesion in Côte d'Ivoire.

3.6.1.2 FBOs Leaders' Interview Schedule

The leaders' interview schedule was to enable the researcher to collect in-depth data on the contribution of FBOs to peacebuilding in the District of Abidjan. The interview schedule (refer to Appendix III) items were constructed according to the research questions and the objectives of this study.

3.6.2 Pilot Testing of Research Instruments

An exploratory-pilot survey was conducted with seventeen targeted respondents who were purposively sampled within four organisations that were looked into. Such

people were invited to participate in the draft questionnaire and comment on its comprehensibility, aptness, and logic. Their comments were thoroughly assessed and refinement of the expressions, the order of items and formatting were made in order to make it easier to comprehend and culturally sensitive. The face validity and reliability of the instrument was strengthened in the process prior to the main data collection involving the instrument. Thus, although according to Bujang et al. (2024), at least 30 respondents should be reached to ensure full reliability tests with Cronbach's alpha, the sample size should be 15-20 people, as any smaller sample is acceptable in a pilot study where the logistical or situational factors are limited (Sorzano et al., 2017). Use of seventeen participants was hence both a feasible and justifiable one in a methodological sense. This practice finds support in the theory expressed by Creswell and Creswell (2023) that the pilot testing of an instrument is a critical stage of its validity in mixed-methods researches, which is also confirmed by Guthrie (2023) who emphasizes the role of pretesting in the context of research, which will allow limiting or eliminating issues with the operation of the research tools and will exclude the possibility of complications with the implementation of a full-scale research aimed at collecting valuable data.

3.6.3 Reliability of Data Collection Instruments

In this research, reliability refers to how well a data collection instrument is likely to yield the same outcome when used repeatedly in similar circumstances. To evaluate this, the researcher conducted a pilot study with one chairperson and two key officials from each of four purposely sampled churches and muslim organisations. The responses from these participants identified essential modifications to the questionnaire before its administration during the primary data collection stage. According to Kothari (2019), repeatability should

be observed to determine the instrument as reliable; that is, under the same conditions, the instrument should provide the same answers every time. In situations where lower reliability is observed, corrections such as rephrasing items, manipulating the order of questions, or refining the measurement scales should be implemented to improve consistency. The researcher used the test-retest method in this research to determine the stability overtime, and internal consistency checks were used. Parallel-form reliability Test reliability can be conceptually related to a test reliability concept because it examines the stability of the measurement of the instrument using the same respondents over two testing occasions (Creswell & Creswell, 2023). Cronbach's alpha is a well-recognized statistical variable of assessing the inner constancy reliability of a scale, and it determines the limit to which the components of a scale are correlated, therefore, gauging the reliability in measuring (Babbie, 2024; Cohen et al., 2023). The combination of these strategies allowed the study to guarantee that the final instrument would not only demonstrate temporal stability but also would provide internal consistency, hence the improvement of credibility and reliability of the obtained data.

3.6.4 Validity of Data Collection Instruments

Validity refers here to the accuracy of the instrument, its ability to actually measure what it is used to measure (Kothari, 2019, pp.73-74). The supervisors also appraised the data collection instruments. The researcher included supervisors' reviews and feedback in the questionnaire to further enhance the questionnaire's content validity.

3.6.5 Data Collection Procedure

First of all, the researcher secured a letter of introduction from the University. Then this letter of introduction was presented to the Head Office of the Community of Sant ‘Egidio Côte d’Ivoire and the Executive Secretariat of the National Forum of Religious Confessions of Côte d’Ivoire, where clearance letters were then issued to allow the researcher to conduct interviews and administer questionnaire. The researcher visited the head offices of the different churches and muslim organisations, introduced himself, presented the permission letters to the leaders to commence data collection. Face-to-face interviews, recorded using a smart phone, were conducted with the leaders and transcribed later. The questionnaires were administered to the key officials and members by the researcher himself.

For clarity and to avoid misunderstanding the introduction letter, the questionnaire and interview guide were in French, the official language of Côte d’Ivoire. Both French and English versions of the introduction letter, the questionnaire, and the interview guide are in annexures of the study.

3.7 Data Processing and Analysis

Data for the study included qualitative and quantitative results. As described by Creswell and Poth (2023), qualitative research requires methods to analyze and reveal richer information within the data. Besides, in this study, data was aggregated, enriched, summarized, merged and filtered using the answers collected. Data collected through questionnaires and interviews were transferred by hand to spreadsheets for arrangement.

Because the analysis followed the interpretivist paradigm and no numerical data were collected, linear regression was not used. Therefore, the investigator made use of

stochastic thematic analysis to highlight what was repeated throughout the responses and stories. As reported by Braun and Clarke (2023), using this method enabled the researcher to find common trends among the participants' experiences with peacebuilding, as well as to point out the unique cases.

Subsequently, the published results were introduced with descriptions and presented with certain graphics, including charts and tables, to help the readers. These illustrations were used to gather the main themes together from the analysis.

3.8 Legal and Ethical Considerations

The research involved Faith-Based Organisations and scholars operating in a complex political context. Ethical standards were strictly observed in the collaboration with these organisations and scholars. These standards include, among others, honesty, accountability, mutual respect, caution in the management of sensitive information, and fairness in the interpretation of data. The names and details of the respondents were kept secret and the information gathered from them was treated with strict confidentiality.

CHAPTER 4

DATA ANALYSIS AND PRESENTATION

4.1 Introduction

This section of the study evaluated the role of Faith-Based Organisations (FBOs) in peacebuilding in the District of Abidjan, Côte d'Ivoire, between 2002 and 2014. The research was intended to study the role of Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire, 2002-2014. Four distinct aims were used to determine the causes of civil conflicts in Côte d'Ivoire. The study investigates the role of Faith-Based Organisations in peacebuilding in the District of Abidjan, 2002-2014. Besides, during the period 2002-2014, the study explored the challenges faced by Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire.

The results of the study will be used to propose practical measures to improve the effectiveness of FBOs' engagement in peacebuilding in the District of Abidjan, Côte d'Ivoire. Demographic information of respondents who provided data about their membership in Faith-Based Organisations involved in peacebuilding in the District of Abidjan, Côte d'Ivoire is also of paramount importance in the study. The study used thematic analysis to evaluate the mostly qualitative data, highlighting and drawing inferences consistent with the four objectives. Various parts of the study were analysed using inferential measures of central tendency, with the quantitative findings drawn from the relevant use of cross-tabulation.

This study presents practical insights into the role of Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014. The goal is to measure the effectiveness of the role of Faith-Based Organisations in the process of

peacebuilding in the District of Abidjan and, based on this result, to formulate possible active ways to increase the effectiveness of the participation of FBOs in peacebuilding in the District of Abidjan.

4.2 Analysis of Response Rate

The response rate in this study indicates the efficacy of the data collection procedure and the reliability of the data collection tools, as they were tested in the pilot phase. The leaders of the Community of San'Egidio and NFRC-CI had the highest participation rate, as indicated in Table 4.1. Interviews were done with 20 out of the 22 targeted respondents (90.9%). Members and officials of the Community of Sant'Egidio and the NFRC-CI provided 69 responses out of the anticipated 88 (73.90%). The lowest response rate was among the ASACAAD members and other academia, who provided 7 responses out of 10 expected (70.0%). All in all, the study achieved a response rate of 80 per cent, with 96 of the 120 targeted sampling adults responding.

Kothari (2019) finds that a response rate of 70 per cent or above is already above average and excellent in social science research, given the significant and representative sample. According to Mugenda and Mugenda (2012), a response rate of 50% or higher is sufficient to analyse and report on; 60% is acceptable, and 70% or above is best to meet representativeness and external validity. Such participation exceeds and complies with these standards, meaning the sample represents the target population's diversity and allows generalising the results with greater confidence.

The rigour of the methods used in developing the instruments can be considered as the high response rate of this study. As Dillman, Smyth, and Christian (2023) note, overall response rates are frequently linked to the clarity of the research instruments and their

structure and perceived relevance, aspects that were strengthened in the given study through a robust pilot-testing process. These tests are to verify test-retest validity, internal consistency, and Cronbach's alpha, as suggested by Babbie (2024) and Cohen et al. (2023). These tests likely substantiate the involvement of the participants, as they are straightforward and unambiguous, and the questionnaire itself was devised easily and withstands scrutiny.

The difference in the participation rates between respondents' categories is not surprising. According to Creswell and Creswell (2023), differences in availability, institutional priorities, and competing schedules are among the reasons such differences often occur, especially in multi-stakeholder research scenarios. In the current study, although ASACAAD members and other academics had the lowest participation (70.0%), their rate was nonetheless above the levels outlined by Mugenda and Mugenda (2012) and Kothari (2019), which can be described as no less than satisfactory.

Notably, the responses were distributed equally across all three categories, and in no single group did any group dominate the dataset; hence, the proportional representation envisaged in the sampling design stage was achieved. Such a representation of balance adds to the validity of the findings and aligns with the argument presented by Bujang et al. (2024) that strong response rates across categories are essential for generating credible results that are highly generalisable. The fact that a high overall response rate was obtained as part of this study thus not only shows the willingness of the participants to take part but also supports the methodological soundness of the provided research design.

Table 4.1 Response Rate

Category of Respondents	Expected Respondents	Actual Respondents	Percentage Response Rate
Leaders of the Community of Sant'Egidio and NFRC-CI	22	20	90.90%
Members of ASACAAD and others academia	10	7	70.00%
Officials and Members of the Community of Sant'Egidio and NFRC-CI	88	69	73.90%
Total	120	96	80%

4.3 Reliability of qualitative data

In this study, open-ended interviews and questionnaires were used to collect data and allow respondents to answer in their own words. This was to justify the data as qualitative research and to confirm the reliability of the research findings. (Creswell & Poth, 2018). To avoid data bias, the study followed the following measures: data collection consistency, standardised interviewing and questionnaire, triangulation, participant verification, and meticulous record keeping. (Lincoln & Guba, 1985). This meant consistency, ensuring that all respondents received the same set of questions, which, in turn, would reduce bias from interviewers or variation in data collection methods. Let us focus on how triangulation in this context allows the detection of patterns and the verification of responses, as participant verification will ensure accuracy and authenticity.

(Patton, 2002; Birt et al., 2016). Ultimately, detailed record keeping ensures that all interviews were audio-recorded and transcribed verbatim, and that questionnaires were left in their original form for consistency in returning and analysing the data (Merriam & Tisdell, 2016). Based on these strategies, the collected qualitative data from the sample demonstrated excellent reliability and were strong enough to support an in-depth analysis. The respondents were distinguished by the characteristics shown in the tables below.

Qualitative data reliability is based on the response consistency and extent (Silverman, 2019). Open-ended questions in this study led respondents to provide diverse yet comprehensive answers, thereby yielding a rich data set for thematic and pattern analysis. There is a critical need for qualitative responses from all stakeholders to understand complex social events such as peacebuilding and civil strife.

The consistency of qualitative research, as well as the rigour of data collection and coding, are usually linked to the quality of the research (Braun & Clarke, 2021). Standardised interview schedules and questionnaires were used to collect data to obtain research objectives. Leaders, members, and academia displayed a consistent and profound response to the same themes, thereby increasing confidence in the findings.

Appropriate representation of key individuals. Qualitative methods can explore complex phenomena well; according to Babbie (2023), they can be considered valid when proper data collection and sample size are used. The response rate and characteristics of the qualitative data imply that 96 out of 120 expected respondents are adequate for inference. The sample is large enough to capture the diversity of perspectives, especially given the answers from leaders, members, and academia.

Open-ended questions allow for the exploration of multiple perspectives and for deeper analysis by providing more information during the investigation. Patton (2015) claims that the amount of qualitative data depends on the quality of perspectives, diversity, as well as the volume of responses. The increased response rates, especially from active players in the form of the Community of Sant'Egidio and NFRC-CI leaders (90.9%), and academics (70%), as expected, present views from community and organisational leadership.

The obtained data are reliable and methodologically adequate. An 80% response rate was achieved in the study, surpassing the requirements for qualitative studies (Babbie, 2023; Kothari, 2019). The open-ended responses from the 96 respondents produced a rich database that expressed varied perspectives on peacebuilding and civil strife in Côte d'Ivoire. The findings are credible and reflect stakeholders' views, traced back to data homogeneity within responding groups. See Table 4.2

Table 4.2 Type of Respondents

Category	Justification for Reliability
Participants (General)	Standardized protocols and member checking were employed.
Experts in Field	Expert responses were cross-referenced with existing literature.
Community Representatives	Responses were consistent across multiple data collection points.

4.4 Demographic Characteristics of Respondents

The demographic characteristics of the respondents were analyzed to provide insights into the composition of the 96 participants who successfully completed and returned the research questionnaires, to evaluate the role of Faith-Based Organisations in peacebuilding within the District of Abidjan, Côte d'Ivoire from 2002 to 2014. The study

initially targeted 120 participants, but 96 valid responses were received, representing an 80% response rate. The analysis below therefore reflects the actual respondents ($n = 96$). This section presents findings on demographic variables, including age, highest level of education, gender, job position, and tenure within the organisation. The associated cross-tabulation offers insights into the diversity and backgrounds of the study participants, highlighting key demographic factors relevant to the analysis of the role of Faith-Based Organisations in peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014.

4.4.1 Age of the Respondents

The age group 31-40 had 64 responders, which was 66.7%. Many people in this demographic age might have experience in peacebuilding. They can lead and execute peacebuilding initiatives within FBOs, where they usually hold top jobs.

The 41-50 age group, represented by 19 (19.8%) respondents, tends to be among those likely to take high positions in FBOs and peacebuilding activities as well. Strategic decision-making and community leadership might be part of peacebuilding. Remarkably, of these, only 6 responses (6.3%) were from the age groups 21-30 and 7 responses (7.2%) from over 51. The under-representation of younger people in the study may be indicative of a lack of peacebuilding participation resulting from educational, financial or religious growth abilities. Peacebuilding efforts do not adequately represent individuals aged 51 or older, which may partially explain generational differences.

The peacebuilding activities of FBOs formed the core of the study, given the high response rate, especially among participants in the 31-40 and 41-50 age groups. Wise people can illuminate the socio-political context of civil wars, especially their causes, through demographic analysis. Learn about the work that faith-based organisations are

doing to create peace. The analysis of FBOs' crisis strategies, activities, and performance is buttressed by a robust set of respondents aged 31 to 50.

Apart from that, it examines the peacebuilding challenges faced by FBOs. Demographic information supports the idea that FBO members and employees have experience, which enhances a complex analysis of resource constraints, political inclinations, and social divisions. The results offer ways to improve FBOs' peacebuilding activities. The diverse age demographics ensure that the research reflects both ancient and modern views on how FBOs may increase their effectiveness. According to the research, the geology of the sample contributes to understanding the peacebuilding efforts put in place in the District of Abidjan. Most of the respondents (66.7%) were in the age range of 31-40, suggesting that peacebuilding efforts in faith-based organizations are primarily driven by mature adults in their most active professional and civic years. These people had direct exposure to relevant FBOs' peacebuilding operations in civil conflicts. The age distribution indicates a youthful yet experienced group contributing to community peacebuilding initiatives in Abidjan.

The conclusions offer a strong approach for analysing the strengths and weaknesses of FBOs and for designing recommendations for peacebuilding strategies. See Table 4.3

Table 4.3 Respondents' Age Distribution

Age Group	Frequency	Percentage (%)
21-30 years	6	6.3
31-40 years	64	66.7
41-50 years	19	19.8
Over 51 years	7	6.7

Total	96	100
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4.4.2 Level of Education of Respondents

Table 4.4 shows that the majority of respondents (83.3%) have a university education, but the distribution is not even. This means that peacebuilding activities attract more highly educated people firstly because they are better equipped for leadership, dialogue and programs implementation and secondly because of their inclination to assume leadership roles and to engage in meaningful debate about peace and conflict management. Respondents with university education have a greater capacity to contribute critically and strategically to peacebuilding projects.

People with university education likely had a greater influence on the peacebuilding efforts of Faith-Based Organisations in Abidjan during the years 2002-2014. The results assess the capacity of FBOs to engage educated individuals in peacebuilding actions. University-educated members were most probably significant contributors to the development and implementation of initiatives aimed at reducing community conflict, building social unity, and promoting reconciliation. The ability to think critically, communicate well, and understand complex social problems — elements of successful peacebuilding — are developed through academic education. However, the low percentages amongst respondents with primary and secondary education (6.3% and 10.4%, respectively) indicate insufficient interaction with the cited education groups in the peacebuilding efforts. It is crucial to involve people from diverse educational backgrounds in a successful peacebuilding strategy, as they bring different insights and resources to the table. The research calls for increased involvement from people which primary and

secondary levels to infuse their experiences and perspectives into the development of better peacebuilding initiatives.

University-educated individuals have contributed significantly to the peacebuilding tasks of Faith-Based Organisations in the District of Abidjan. However, at the primary and secondary levels, there is a need to foster greater engagement in peacebuilding endeavours. The study suggests that, to develop a more inclusive and sustainable peacebuilding initiative, Faith-Based Organisations should interact more with the less educated. These organisations should intentionally include less-educated members to promote a more community-wide and participatory peace process. Diverse educational backgrounds enrich peacebuilding by bringing practical and grassroots insights into conflict management and reconciliation. See Table 4.4.

Table 4.4 Level of Education

Education Level	Frequency	Percentage (%)
Primary	6	6.3
Secondary	10	10.4
University	80	83.3
Total	96	100

4.4.3 Gender Profiles of Study Respondents

The data revealed a strong male predominance in participation, as 88 (91.7%) of respondents were men and 8 (8.3%) were women.. The disparate gender participation identified mirrors broader societal norms where peace and interfaith leadership roles are often male-dominated.

This imbalance means that women were not sufficiently involved in peacebuilding initiatives and leadership roles within Faith-Based Organisations in the district between 2002 and 2014. Such a gender gap can indicate cultural norms, existing gender biases and the type of peacebuilding ventures that involve predominantly male participants.

Women are typically excluded from peace talks and necessary peacebuilding efforts. Paffenholz (2015) points out the need to enhance the inclusion of women in civic building efforts because they introduce distinct, and too often underestimated, views and capacities into the building process. A gender-inclusive approach to peacebuilding promotes inclusiveness by incorporating everybody on the community level (Hunt & Posa, 2001). The limited female representation indicates the need for more gender-inclusive leadership in Côte d'Ivoire's faith-based peace initiatives. The increased number of women in peacebuilding processes, even amid a predominance of men, yields more inclusive outcomes.

Scholars should examine the reasons for differences in incorporating women into peacebuilding and advocate for inclusive practices by encouraging women to take leadership roles in faith-based contexts, which are often critical ingredients in community healing. Gender representation in the peacebuilding initiative maintaining peace in Côte d'Ivoire. See Figure 4.1

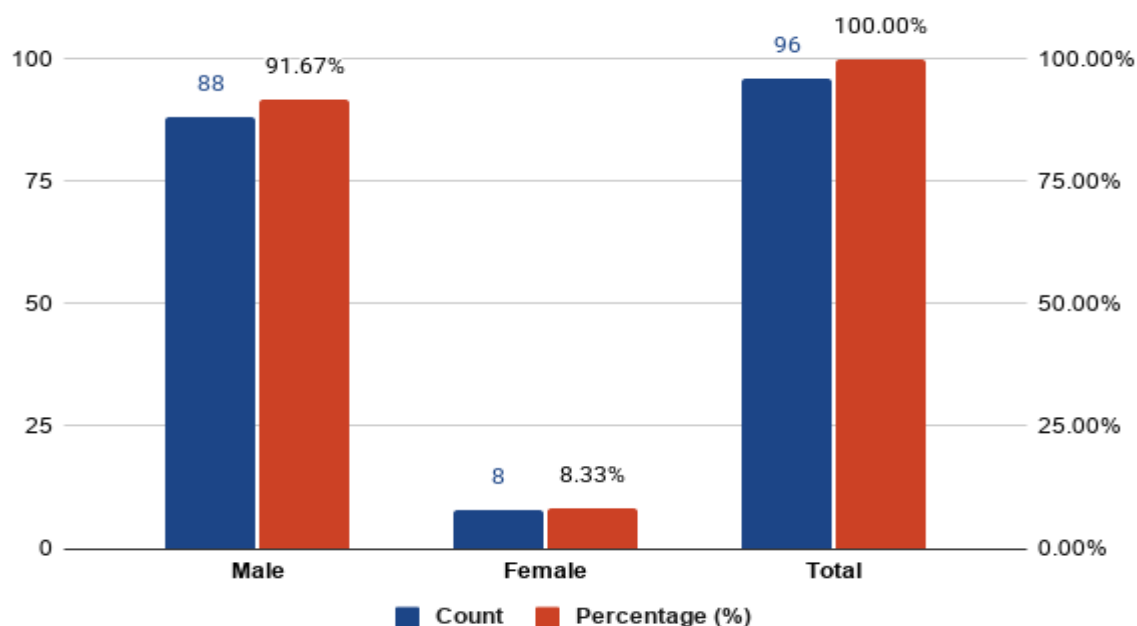


Figure 4.1 Gender of the Respondents

4.4.4 Job Position

From the data shown in Figure 4.2, nearly half of the respondents (47; 48.9%) were members and officials of Faith-Based Organisations (FBOs), which indicates a strong commitment to participating in peacebuilding efforts. Those who identify as pastors, priests and Imams formed the next largest group (17; 17.71%), followed by community managers (16; 16.67%) highlighting how fundamental leadership figures are to Faith-Based Organisations. These community leaders' direct initiatives are unique to local communities and ensure that the program serves the community's needs while aligning with the organisational goals. Senior preachers (3; 3.1%) and scholars (7, 7.3%) are major agents in disseminating religious doctrines and guide FBOs to promote peace and social cohesion. Then we have zone managers (4; 4.17%) and project coordinators (2, 2.08%) who are critical for controlling regional movement and driving the implementation of peacebuilding

projects. The scope of positions reflects the variety of the person's efforts to promote peacebuilding in the District of Abidjan. These results show a healthy representation of both grassroots members and leadership, reflecting organizational structures that balance participation and authority. Leadership positions such as pastors, priests, Imams and community managers play a vital role in guiding the implementation of peacebuilding strategies.

Top-level leaders and local community members must be involved in order to develop a unifying strategy for peace. The functional architecture of FBOs reflects on how leadership influences the evolution of peacebuilding strategies overtime.

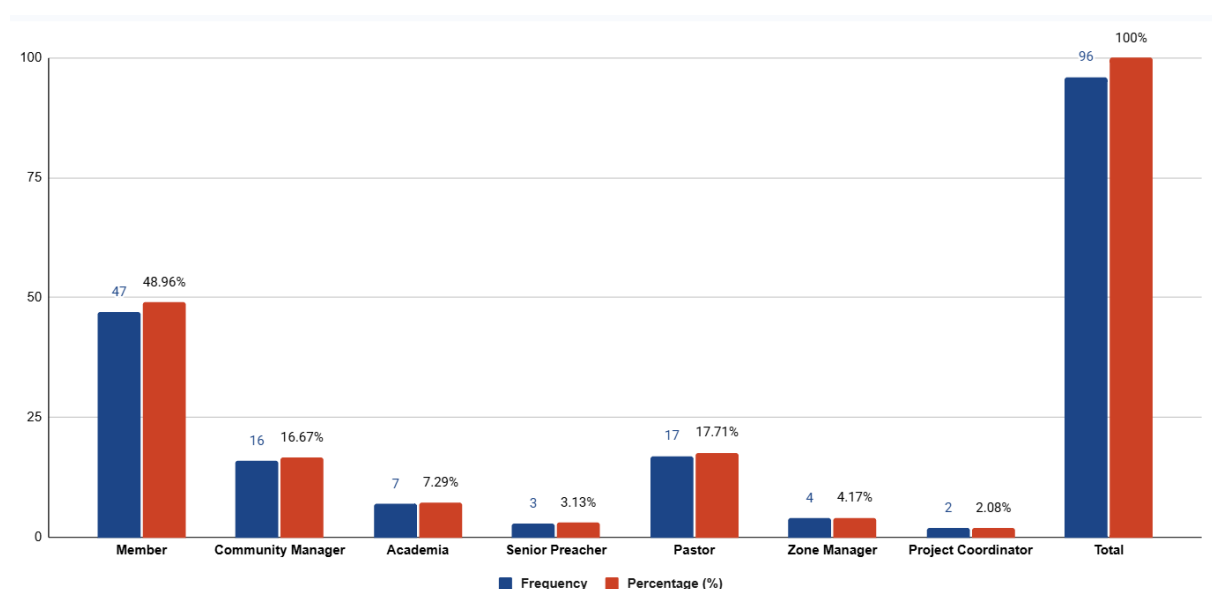


Figure 4.2 Position in Faith-Based Organisation/Work

4.4.5 Length of Belonging to the Organisation

The distribution of respondents' tenures is shown in Figure 4.3 among participants in the research on Faith-Based Organisations (FBOs) involved in peacebuilding activities in Abidjan, Côte d'Ivoire, between 2002 and 2014. As indicated by the data, 58 (60.42%) of people have sustained their involvement in FBOs for 16+ years, which is quite a

significant share that speaks to a commitment to peacebuilding efforts. This means the peacebuilders are members with tremendous experience who have been through the growth and changes within their organisations. It goes without saying that the significant number of participants who have been involved for 16+ years underscores the importance of long-term peacebuilding and the need for peacebuilding achievements to be sustained (Smith, 2023).

Another 32 (43.75%) of the responders have been associated with their FBOs for 11-15 years, which is an important fact given the participants' significant long-term involvement. With significant experience, such people provide additional proof that long-term members are essential to the success of organisational peacebuilding.

Notably, respondents in the “0-5years” and “6-10 years” tenure categories were the least represented, making up 6 (6.25%) of the total respondents. The role that long-term members play in peacebuilding efforts is more pronounced because only 6.25% of respondents were newer members. However, their presence remains relevant, as they offer alternative perspectives and fresh solutions to peacebuilding projects (Miller & Williams, 2022).

From this study, it seems that the role played, both in the long term and over time, in FBOs in Abidjan is a major characteristic of people who contribute to peacebuilding efforts. The large number of respondents with 16 and over years of involvement, indicates that peacebuilding within FBOs in Abidjan is predominantly spearheaded by experienced players who are knowledgeable about the complexities of their organisations. That long-term members form the majority of respondents also resonates with the findings of past

investigations, which emphasise the crucial contribution of enduring commitment to peacebuilding success (Johnson, 2020; Thomas, 2021).

Since long-term members' contributions are critical for peace initiatives, FBOs should focus heavily on retaining experienced individuals and having them lead peacebuilding efforts. By doing this, FBOs can sustain the momentum of peace and gain a more nuanced understanding of the social, political, and cultural dimensions of peacebuilding in the District of Abidjan, Côte d'Ivoire. This long-term involvement underscores that experience and continuity are critical assets in sustaining peacebuilding efforts, as longevity allows members to develop deep understanding of organizational history, networks, and community trust.

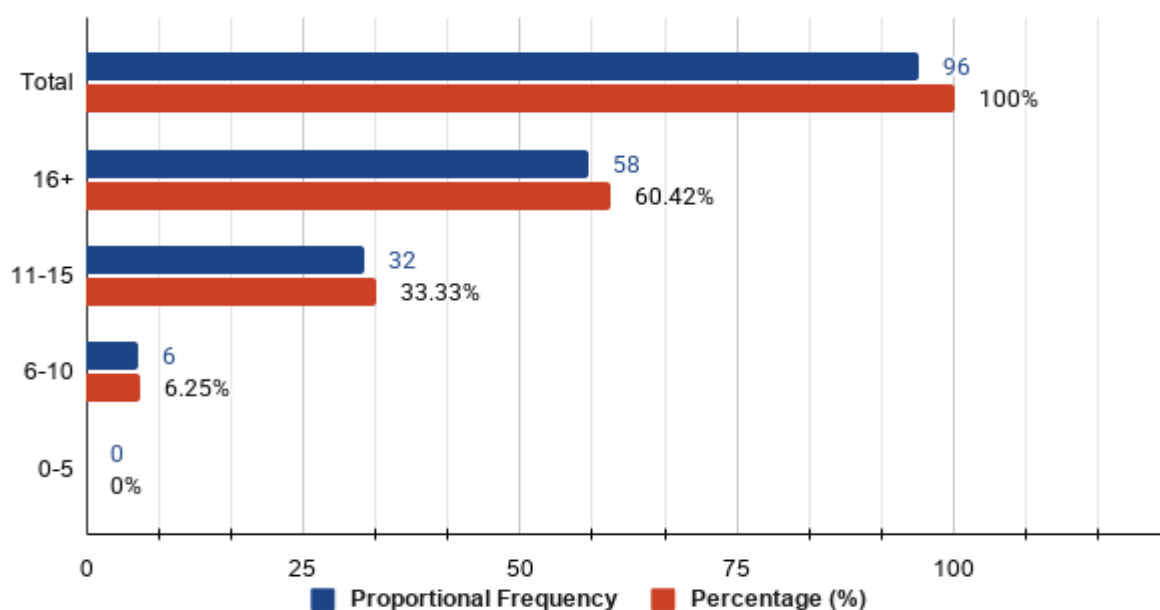


Figure 4.3 Length of Membership within Organisations

4.4.6 Tenure and Position Crosstabulation

In Table 4.5, the relationship between respondents' length of service in the FBO and the position is depicted. A uniform distribution of Members is represented in the cross-tabulation, with 33.3% of responses assigned to the 11-15-year and 60.4% to the 16+ years of tenure categories. All the Community Managers surveyed had 11-15 years of experience, with a comparable number in each range. Senior Preachers, Pastors, Priests and Imams are generally included for this period of 11-15 years or more. Based on the survey, cases indicate that pastoral roles tend to last more than 16 years, a trend observed in numerous faith-based leadership positions. The statistics show that Zone Managers usually serve 16+ years, while Project Coordinators tend to serve 11-15 years. The even distribution across categories shows how structured the FBO is, with some Community Managers and Pastors boasting over 10 years of experience in the field. The distribution illustrates that senior and managerial positions are often filled by long-serving individuals.

This shows the need for continuous incorporation of faith-based organisations into leadership success, especially in peacebuilding, where knowledge of community issues plays a critical role (Smith & Harris, 2021).

Table 4.5 Crosstabulation of Tenure and Position (Count and Total Percentage)

Tenure in Years	Member (49.0%)	Community Manager (16.7%)	Academia (7.3%)	Senior Preacher (3.1%)	Pastor (17.7%)	Zone Manager (4.2%)	Project Coordinator (2.1%)	Total (%)
0–5	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
6–10	2 (2.1%)	0 (0.0%)	2 (2.1%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	2 (2.1%)	6 (6.2%)

11–15	8 (8.3%)	16 (16.7%)	5 (5.2%)	0 (0.0%)	3 (3.1%)	0 (0.0%)	0 (0.0%)	32 (33.3 %)
16+	37 (38.5%)	0 (0.0%)	0 (0.0%)	3 (3.1%)	14 (14.6%)	4 (4.2%)	0 (0.0%)	58 (60.4 %)
Total (%)	47 (49.0%)	16 (16.7%)	7 (7.3%)	3 (3.1%)	17 (17.7%)	4 (4.2%)	2 (2.1%)	96 (100. 0%)

4.4.7. Analysis of Variance for Tenure versus Position Crosstabulation

The Null Hypothesis (H_0) was used during the analysis to check the variance. Positions such as Member and Officials, Community manager, Senior Preacher, Pastors, Priests, Imams, and Zone Manager exhibit uniform distribution in regard to tenure classification. H_1 provides a chance for a statistical test that says there is an effect or change. There is clear differentiation in job assignments between the tenure groups. The results showed an F-value of 13.48 and a p-value of 0.0001, both of which indicated a meaningful difference in occupation distribution across tenure groups.

The implication of this finding is that tenure length affects role assignment; Pastors, Priests, Imams, Community Manager and Member positions are more widespread among individuals with longer service. After a significant F value had been set, a Post-Hoc Analysis with Tukey's HSD was used on the gathered data. The findings showed that older employees have held their administrator posts longer than long-term workers in Community Manager and Member roles. The Pastor, priest and Imam position is generally occupied by those more than 16 years of experience. Member and Official position is also more often performed by those with more than 16 years of experience. While Community Manager position is most likely to be occupied by those with 11-15 years of experience.

The observation here is that longer service is associated with a greater likelihood of holding leadership roles, due to greater experience and trust within organisations. Senior Preacher and Zone manager positions are uncommon across all tenures

The scarcity of such roles might be due to the nature of the expertise or to a system of advancing levels over time. The results are reinforced by ANOVA, which confirms the importance of tenure when deciding on leading roles in FBOs, in which role duration within an organisation increases the likelihood of promotion to a higher position (Patton, 2002).

The results indicate that years of service are an important factor in determining the occupations accessible to people in Côte d'Ivoire FBOs. The longer you are in the organisation, the more likely you are to gain leadership roles, confirming prior studies that link experience with leadership progression in faith-based institutions (Patton, 2002).

The results demonstrate the prestige of experience in FBOs and imply that tenure is pivotal in shaping one's stance within faith-based peacebuilding institutions.

Table 4.6 Analysis of Variance Tenure versus Position Crosstabulation

Source	Sum of Squares (SS)	df	Mean Square (MS)	F	P-value
Between Groups	358.55	3	119.52	13.48	0.0001
Within Groups	815.1	92	8.86		
Total	1173.65	95			

4.5 Causes of the Outbreak of Civil Wars in Côte d'Ivoire (2002–2007 and 2010–2011).

4.5.1 The main reasons for the 2002–2007 Civil War

The first objective was to establish the causes of the civil wars in Côte d'Ivoire, firstly the 2002-2007 civil war commonly referred to as the first civil war. The results shown in Table 4.7 indicate that 96 respondents view the civil war from 2002 to 2007 as mostly instigated by a desire for political power and local grievances. Responses were gathered from 96 stakeholders belonging to 3 groups: 20 Community of Sant'Egidio Côte d'Ivoire and NFRC-CI leaders (90.9% response rate), seven members of ASACAAD and other scholars (70% response rate), 69 officials and members and Officials of the Community of Sant'Egidio Côte d'Ivoire and NFRC-CI (73.9% response rate), which makes a total of 80% response rate.

Most of the leaders of the Community of Sant'Egidio Côte d'Ivoire and NFRC-CI, representing R1 to R20, stated that political power struggles were the top factor. R1, R10 and R18 acknowledged there are political battles between the government and insurgents. The same was true among ASACAAD Members and other scholars (R21 to R27), with five respondents attributing the issue mainly to political rivalry and to regions that lost in recent politics. Most of the respondents who were officials or members of the Community of Sant'Egidio Côte d'Ivoire and NFRC-CI (R28 to R96) agreed; R25 noted that this conflict was worsened when opposition leaders refused to acknowledge Laurent Gbagbo as president-elect. According to Academia, lack of equality in resource distribution and discrimination towards people in the north are key factors making people in Côte d'Ivoire dissatisfied and more likely to rebel. Out of the 96 respondents, 73 stated that political

rivalry and regional differences were the main reasons for the civil conflict that occurred in 2002–2007.

It was clearly conveyed that being sidelined in political matters greatly sparked these civil wars. Political instability and alleged marginalisation in the country from 2002 to 2007 were linked to the death of President Houphouët-Boigny in 1993 and the rejection of Alassane Ouattara in the presidential elections of 1995 and 2000. Interviewee 1 stated that the civil war arose from multiple unresolved political issues stemming from the collapse of the National Reconciliation Forum in 2001. Due to this political sidelining and isolation from those in power, northern Ivorians rebelled in 2002. In an interview, Interviewee 2 mentioned that there were clashes from 2002 to 2007 because various minor crises remained unresolved, including former Prime Minister Alassane Ouattara's efforts to seize power in violation of the law.

Respondents also stated that people from the north were dissatisfied because the government paid little attention to northern regions in both politics and the economy. The interviewees noted that in the beginning there was a confusion about the names of the plotters, who were first referred to as undisciplined soldiers from the Ivorian army who left the army. Since these people were not considered politically equal and experienced economic inequality, their disenfranchisement became common. He said that the political marginalization of northern Ivorians greatly influenced the outbreak of war in 2002.

After the 2010 presidential election, people began highlighting the problem of political exclusion and vote rigging. There was increased tension after voters were unsure of the election's outcome, and the Independent Electoral Commission and the Constitutional Council could not agree. Responding to my questions, survey participants

all stated that the situation and the limited representation of all groups made it worse. Because the government was absent and certain groups were excluded from negotiations, the conflict persisted, stemming primarily from power struggles.

4.5.1.1 Political Discord and Marginalisation

Political marginalisation, as identified in interviews and surveys, was one of the most critical factors that eventually sparked these civil wars. The 2002–2007 war was attributed by participants to political instability and marginalisation, including the death of President Félix Houphouët-Boigny in 1993, the struggle for succession between his prime minister, Alassane Ouattara, and the then speaker of the parliament, Henri Konan Bédié, and Alassane Ouattara's disqualification in the 1995 and 2000 presidential election. The civil war was, to a great extent, a result of a chain of poorly managed political events, including the breakup of the National Reconciliation Forum in 2001, leaving many political problems to be sorted out, according to interviewees. The political disenfranchisement of Alassane Ouattara and the alienation of many northern Ivorians from political authority and processes contributed, among others, to this 2002 insurrection. According to an interviewee, "The conflict ensued between 2002 and 2007, but it was a result of a chain of poorly solved crises, including former Prime Minister Alassane Ouattara's struggle to obtain power disregarding constitutional rules and the electoral law" (personal communication, August 2023).

Moreover, the frustrated respondents complained about the northern regions, which received scant attention from both political and economic perspectives. "Côte d'Ivoire was plunged into an armed rebellion, with much uncertainty as to who the armed insurgents really are", said an interviewee as he witnessed the events on that day. It was later

established that these groups were composed of unregulated soldiers, mostly from the north, from the Ivorian army who had left the barracks for regional and ethnic reasons (personal communication, July 2023). The exclusion of Alassane Ouattara from the political status quo and the economic splits between the north and the south made everyone feel disenfranchised. In its focus on political dynamics, particularly the marginalisation of northern Ivorians in politics, interviewee 3 spoke to the crux of the 2002 uprising. It was observed by them, “This exclusion exposed the exclusion of the larger northern region and coincided with his view”. Interview and survey respondents concurred that political exclusion and the government's inability to include diverse stakeholders in the electoral process, to their disadvantage, contributed to the worsening of the situation. The failure to be politically legitimate and the exclusion of various groups from negotiations allowed conflict to continue while power struggles remained at the centre of the issue.

4.5.1.2 Economic Disparities and Grievances

Issues of economic inequality and the disenfranchisement of certain communities were important antecedents to the civil war in Côte d’Ivoire. The economic disparity between the northern and southern regions emerged from interview data and questionnaire responses as a central cause of the 2002 unrest, as well as of violent events. The northern region clearly experienced economic difficulties, as evidenced by Interviewee 1's remark: “the northern region experienced poverty and economic exclusion”. Numerous respondents reported that communities in northern regions were economically marginalised; they had reduced access to resources, poor access to government aid, and limited political representation. This fracture in their economy sowed bitterness and friction that turned into a civil conflict.

An interviewee indicated that in the northern regions, which bore the brunt of unemployment, poverty, and a resource crisis, economic inequality increased and fostered a rebellious environment (personal correspondence). Based on the interviews and respondents' questionnaires, economic concerns were very important for the 2002 rebellion and the 2010-2011 crisis in the country. Also, the post-war period worsened poverty,, with northern areas suffering more, and people wholeheartedly turned to persistent unemployment, undermining recovery.

Moreover, there was a relationship between economic problems and broader issues such as governance and political marginalisation. Some of the respondents stated that there was a clear connection between the economic hardships in the north and political exclusion in the respective areas. An interviewee indicated that there is a strong correlation between economic inequality and political marginalisation. The combined relationship between the two is also responsible for feelings of disenfranchisement and disturbances (personal communication, July 2023).

4.5.1.3 Ethnic and Regional Divisions

The ethnic and regional divisions helped to cause the civil wars that flared up in Côte d'Ivoire. The presence of interviews and questionnaire responses consistently highlighted the importance of ethnicity in sharpening the conflict. According to interviewee 3, 4 and 8, insurgents put forward regional and ethnic splits, with the south being largely Christian, the north Muslim, as stated in our correspondence of August 2023 (personal correspondence, August 2023). As a result, political leaders used ethnic differences to draw support from diverse tribal communities, exacerbating the ethnic divide. The northern-

southern gap has been expanded due to using ethnic identities as a political tool, which has hindered reconciliation.

The meaning of “ivoirité,” fundamental to both the events of 2002 and those of 2010-2011, became a vital factor which alienated the north and the government from one another. The concept was launched in 1995 by the then-president of the Republic, Henri Konan Bédié, as a purely cultural initiative to promote the country's arts and culture and to build national unity around them. Unfortunately, the concept was perceived by politicians from the north of the country as a political tool to exclude them from the political game. The respondents reported that political figures used the ivoirité concept to disenfranchise some ethnic groups, with the northern groups being singled out most. According to interviewee 2, the concept of ivoirité mutated into a system of exclusion, and northerners were treated as ‘foreigners’ in their own country (personal correspondence, August 2025). Through this ideological gulf, Northern nationals felt as if they were marginalized and alienated; resentment set in and eventually caused the start of the civil war. According to an interviewee, ethnic differences played a major role in sparking the war, with the north considered to be less integrated with the south culturally and religiously.

The elected officials exploited ethnic and regional divisions, exacerbating the outbreak of civil war. Opposition groups evidently manipulated political power and ethnic identity to attract supporters from the north. According to interviewee 3, “Playing ethnic card enabled some groups to be excluded from the mainstream politics and economy, which culminated in spasms of resentment and rebellion” (personal correspondence; August 2023). Ethnic and regional cleavages polarised civil wars in Côte d’Ivoire, which were not

confined to political controversy but also took on issues of identity, belonging, and authority.

4.5.1.4 Electoral Concerns and Disputes

Electoral matters were a central motivation in the intensification of civil wars in Côte d'Ivoire. The evidence showed that both civil wars—the 2002-2007 war and the 2010-2011 war—are closely related to election outcomes. According to an interviewee, the following argument was made. The lack of transparency and neutrality in the political process during the election campaign significantly increased tensions, with many interviewees indicating that the fundamental problem lies in the perceived legitimacy of democracy itself.

It is argued that Alassane Ouattara's exclusion from the 2000 elections (presidential followed by legislative) was a significant cause of the subsequent uprising. An interviewee reported that at least one motive behind the 2002 violence was the marginalisation of specific groups from national politics, particularly northern Ivorians (personal correspondence, August 2023). When Ouattara who had great appeal to the north was excluded, the political map was distorted in a manner that would increase political tension, which then initiated the first civil war.

Table 4.7 Summary of Causes of the 2002–2007 Civil War: Political Discord and Marginalisation

Category of Respondents	Number of Respondents	Response Rate (%)	Summary of Key Points
Leaders of Sant 'Egidio and NFRC-CI (R1-R20)	20	90.9	18/20 highlighted political power struggles, regional grievances, and northern marginalisation. Political disenfranchisement post-1993 and failed reconciliation key to uprising.

Members of ASACAAD and other academia (R21-R27)	7	70	5/7 emphasised political rivalry, exclusion of northern groups, and political alienation contributing to unrest. unfair resource distribution, stigmatisation of northern citizens, and cumulative political crises driving rebellion.
Officials and members Sant 'Egidio & NFRC-CI (R28-R92)	69	78.4	Majority (~48) agreed on political competition, rejection of president-elect, breakdown of reconciliation forum, and systemic marginalisation fueling conflict.
Total/Proportion	96	80	Overall ~73 respondents underscored political marginalisation and instability as core drivers of the 2002–2007 civil war.

4.5.2 Reasons the Civil War of 2010-2011

The first objective of the study was also to establish the causes of the 2010-2011 civil war in Côte d'Ivoire, commonly referred to as the second civil war. It was mainly the mishandling of the 2010 presidential election that led to the 2010–2011 civil war, commonly referred to as the second civil war. Among 15 of their general comments, the Community of Sant'Egidio and NFRC-CI leaders, especially R3 and R4, felt that it was the false management of the 2010 presidential election that triggered the series of events. Four of the seven members of ASACAAD and other scholars (R21 to R27) agreed with this point, emphasising the electoral problem. These scholars interviewed by the researcher argued that political leaders tried to manipulate the presidential election's outcomes, a step that straightaway led to violence.

The Community of Sant 'Egidio Côte d'Ivoire and NFRC-CI (R28 to R96) reported that 48 of their respondents considered the war to be a result of disputed election results and claims of winning. R6 noted that the confrontation happened when Laurent Gbagbo

refused to accept his defeat. In comments, about 74 people mentioned that the 2010–2011 conflict began because of flawed elections and challenges to the election results.

Many people attribute the increase in civil war in Côte d'Ivoire to electoral problems. There was a lack of openness and a perception of illegitimacy in the elections, worsening both conflicts in Côte d'Ivoire. Following the 2010 presidential election, the fights over the election results and certain groups' rejection of them caused massive violence in the country.

During the period from December 2010 to April 2011, post-election turmoil and targeted violence on particular communities had remained one of the most important issues, according to the interviewees. The uncertainty over the outcome of the presidential election and the lack of compromise between the Independent Electoral Commission and the Constitutional Council significantly heightened tensions. The electoral commission declared Alassane Ouattara the winner, while the Constitutional Council nullified the commission's results and declared the incumbent, Laurent Gbagbo, the winner.

Issues with elections and a biased voting system contributed significantly to the nation's instability. Those attending agreed that this influences the way governments function and reduces the legitimacy of elections. Issues left unanswered by the 2000 and 2010 elections led to unease and instability, thereby encouraging conflict. The violence in the wake of the 2010 elections was a result of disagreement with the results, with some rejecting them, thereby exacerbating violent campaigning and political unrest.

The lack of rectification of election inadequacies, coupled with a lack of a fair and open voting system, contributed to an aggravated level of civil unrest. Respondents identified that the issue influenced governance, and, more fundamentally, the validity of

the electoral process. The accumulated unresolved crises in the 2000 and 2010 elections bred seeds of distrust and instability, which eventually gave rise to conflict. The contentiousness of the elections was a key factor in the 2002-2007 and 2010–2011 civil wars.

Table 4.8 Summary of Causes of the 2010–2011 Civil War: Electoral Concerns and Disputes

Category of Respondents	Number of Respondents	Response Rate (%)	Summary of Key Points
Leaders of Sant ‘Egidio and NFRC-CI (R1-R20)	20	90.9	Highlighted mismanagement of 2010 election, refusal to concede defeat. Emphasised political elite manipulation of results and governance failure as conflict drivers.
Members of ASACAAD and other scholars (R21-R27)	7	70	Reinforced election crisis and disputed legitimacy as primary causes.
Officials and members Sant ‘Egidio & NFRC-CI (R28-R92)	69	78.4	Linked war to failed electoral process, competing claims, and refusal of Gbagbo to concede defeat; majority recognized political manipulation.
Total/Proportion	96	80	Majority (~74 respondents) connected conflict to electoral mismanagement, contested outcomes, and lack of transparent democratic processes.

4.6 The Results of the Civil Wars

In relation to the first objective which was to establish the causes of the civil wars in Côte d’Ivoire, the study also aimed at examining the impact of the two civil wars. Both civil wars affected the country in many ways, and those effects could not be easily simplified. Many Leaders of both the Community of Sant ‘Egidio and NFRC-CI pointed

out that the “economic crisis” and increasing poverty in the North, due to violence, were the most significant issues. In the ASACAAD and other scholars’ survey, the seven participants talked about social disharmony and economic issues, but in the surveys from The Community of Sant ‘Egidio and NFRC-CI, 65 participants reported that the country had split apart, with the north controlled by rebels and the south overseen by the state.

In their view, a rise in unemployment and loss of social community cohesion made people feel suspicious of one another. Before the Civil War began, there was significant economic inequality and disenfranchisement, as questionnaires and interviews showed a large wealth gap between the North and the South. The northern part of the country suffered from a weaker economy than the southern part. Because some individuals lacked economic opportunities, conflicts began and escalated into rebellions.

An interviewee acknowledged that businesses were not effective the northern region, a point also raised by others, citing marginalisation and insufficient resources. It was not only about the control of political power that led to regional rivalries. This interviewee explained that economic and resource problems in the north were the primary reasons why the insurrection took place. Due to refugees and high unemployment, the regions in the north suffered, making it more difficult to recover from the war. Many survey responses confirmed that harsh economic conditions and political exclusion led to a sense of isolation and tension, ultimately causing rebellion and chaos in society.

Table 4.9 Impact of the Wars: Economic Disparities and Societal Effects

Category of Respondents	Number of Respondents	Response Rate (%)	Summary of Key Points
Leaders of Sant 'Egidio and NFRC-CI (R1-R20)	20	90.9	Highlighted economic crisis, poverty spread in north, and systemic exclusion leading to social fragmentation. Emphasised destruction of social fabric, rising unemployment, and long-term mistrust caused by the wars.
Members of ASACAAD and other academia (R21-R27)	7	78.4	Provided insights on economic hardships, unemployment, and social disintegration.
Officials and members Sant 'Egidio & NFRC-CI (R28-R96)	69	78.4	Noted division of country with north under rebel control; emphasised economic marginalisation and post-war poverty aggravation.
Total/Proportion	96	80	Consensus on devastating socio-economic consequences including

entrenched poverty and fractured
national cohesion.

4.7 FBOs Contribution during the Civil Wars

The second objective was to identify the activities and achievements of Faith-Based Organisations in peacebuilding within the District of Abidjan from 2002 to 2014. Many participants in the study agreed that FBOs played a key role in achieving peace during civil wars. A total of 18 respondents from Sant ‘Egidio and NFRC-CI (R8 among them), agreed that faith-based organisations helped facilitate talks between conflicting groups and contributed to maintaining peace and tolerance. Seven respondents from ASACAAD and other scholars stated that they found awareness programs and community interaction meetings crucial (R9 and R10) and outlined these groups as primarily responsible for encouraging tolerance and making peacebuilding inclusive in crises.

Members and Officials at the Community of Sant ‘Egidio and NFRC-CI (R28 to R96) highlighted how FBOs worked towards creating peace, support “peace and non-violence,” organise community outreach and unite individuals together. All 96 respondents were included in the consensus at the right proportions.

An interviewee reported that politicians targeted ethnic groups, using regional divisions to gain the support of the tribes, which made it harder for people to reconcile.

The concept of “ivoirité” was vital in separating the north from the south, and was used by politicians to foster a sense of marginalisation and exclusion among northern people. An interviewee explained that because of the concept, Northerners became outsiders in their own country. Because of this ideological difference, people on both sides

grew more hostile, and the conflict began because the North was seen as lacking unity in its culture and religious beliefs. By exploiting ethnic and regional tensions, political leaders gathered more support, which increased disturbances in the country. An interviewee remarked that consistently feeling politically excluded by the government that came to power in 2000 under President Laurent Gbagbo created widespread dissatisfaction, and that the excluded communities would rise against the government as a result. A summary of this finding is provided in Table 4.10.

Table 4.10 Summary of FBOs' Role During Civil War: Ethnic and Regional Divisions and Peacebuilding

Category of Respondents	Number of Respondents	Response Rate (%)	Summary of Key Points
Leaders of Sant 'Egidio and NFRC-CI (R1-R20)	20	90.9	Emphasized FBOs as mediators fostering dialogue, peace, and tolerance amid ethnic and regional tensions exacerbated by political exploitation.
Members of ASACAAD ` & other scholars (R21-R27)	7	70	Supported sensitisation campaigns, community dialogues, and peacebuilding efforts by FBOs. Recommended FBOs for promoting tolerance and non-violence during conflict; ethnic divisions highlighted as major conflict drivers exploited politically.
Officials and members of Sant 'Egidio & NFRC-CI (R28-R96)	69	78.4	Advocated FBOs' crucial role in peace calls, non-violence promotion, and uniting divided communities amidst north-south ethnic polarization.
Total/Proportion	96	80	Broad consensus on FBOs as vital peacebuilding agents addressing ethnic cleavages and fostering reconciliation.

4.8 The Role of Faith-Based Organisations in Peacebuilding

As stated above, the second objective of the study was to identify the activities and achievements of Faith-Based Organisations in peacebuilding within the District of Abidjan from 2002 to 2014. The study established the respondent(s) demographics, mapping to distinguish clearly the role of Faith-Based Organisations in peacebuilding. As shown in Table 4.13, with 80% (96 out of 120) answering the questions; respondents were coded as R1-R96 for the open-ended questionnaire and interviewees.

Table 4.11 Representation of Respondents

Respondent Category	Expected Respondents	Actual Respondents	Response Rate (%)	Respondent Codes
Leaders of Sant 'Egidio and NFRC-CI	22	20	90.9	R1, R2, R3, R4, R5, R6, R7, R8, R9, R10, R11, R12, R25, R26, R27, R28, R29, R30, R31, R32
Members of ASACAAD and other academia	10	7	70	R13, R14, R15, R16, R17, R18, R19
Officials and Members Sant 'Egidio and NFRC-CI	88	69	78.4	R20, R21, R22, R23, R24, R33 to R96

All participants, 96 in total and representing leaders, ASACAAD members and other scholars, officials and members, agreed that FBOs were very active in Abidjan between 2002 and 2014. In general, they described their efforts under the three themes of Dialogue Sessions and Peacebuilding Activities, Partnerships (both Local and

International), and Successes in Mediation and Interfaith Harmony, which are highlighted in table 4.14 for easy reference.

It was clear from the interviews that these sub-divisions of Faith-Based Organizations were well involved in peacebuilding in Abidjan, Côte d'Ivoire, from 2002 to 2014. These participants comprised leaders of the Community of Sant 'Egidio Côte d'Ivoire and the National Forum of Religious Confessions of Côte d'Ivoire (NFRC-CI) as well as ASACAAD members and other scholars with experience in the topic; officials and members from the Community of Sant 'Egidio Côte d'Ivoire and NFRC-CI. The reports from these groups describe how FBOs use many methods, placing dialogue, partnership building and successful mediation at the heart of their peacebuilding.

Dialogue sessions became a key task for FBOs in peacebuilding efforts because they encouraged people from diverse backgrounds to participate in positive dialogue. Leadership respondents gave particular emphasis to this idea. One respondent said that FBO-led discussions with political party leaders were key to creating an unbiased environment for political deals. Thanks to this kind of engagement, opposing political forces and religious bodies were able to speak, allowing for wider social peace. Likewise, Respondent 12 said that such sessions promoted efforts to unite communities affected by violence.

According to an interviewee, community conversations played an important role in reducing conflict and encouraging reconciliation in places like Koumassi, a commune of Abidjan. During these community talks, grassroots people could discuss their problems, share their feelings, and make efforts to overcome past problems. Participating leaders also focused on teaching youth about conflict, a common priority among members. According

to Respondent 13, their programs taught youth from violent areas how to handle disagreements and avoid using violence. By putting youth peace education front and centre, the report outlined an approach to creating peacebuilders and reducing the likelihood that youth will join conflicts. According to Respondent 14, community watch groups including religious leaders were established to prevent emerging conflicts.

From the results, FBO work output was magnified through the strategic partnership among various FBO groups, with both local and international participation. More specifically, according to Respondent R15 and R16, who are leaders, they described their cooperation with the National Forum of Religious Confessions of Côte d'Ivoire and local civil society groups to coordinate activity supporting peacebuilding. Officials and members added during the hearing that engaging local players in talks and peace initiatives helped FBOs reach and involve more people in their efforts. International partnerships also supported local peace efforts. An interviewee opined that working with Sant'Egidio and UN agencies gave "peace initiatives international recognition" and strengthened them in their efforts to help Ivoirians. When charities worked together, they gained additional resources, expert support, and opportunities to advocate and resolve conflicts. Local victories in Koumassi (a commune of the district) were strongly connected to these cooperations. According to Respondents 18 and 19, bringing Christians and Muslims together in Koumassi became possible after regular collective activities. Respondent 20 noted that early warning systems were created in communities to prevent potential conflicts from escalating.

Many respondents agreed that positive results were due to the partnerships with other local FBOs. An interviewee explained that the institution of peace-monitoring and

mediation committees led to significant improvements in community teamwork and trust. Adopting peace mechanisms officially underscored FBOs' strong commitment to lasting solutions to conflict. Respondents 21, 23, 24 and 26 (scholars) praised FBOs for playing a significant role in bringing Christian and Muslim communities in Abidjan together in peace and trust.

This is clearer when we group these findings, as you can see in Table 4.12, FBOs engage in numerous activities, including talks with political leaders, supporting community work, working with youth, forging alliances with other groups and setting up long-lasting peace structures. ASACAAD members and other scholars with experience in the topic noted that religious leaders helped a lot from the ground by inspiring young people, allowing leaders, officials and community managers to focus on official community reconciliation. Through partnerships, both national and international, these initiatives were able to expand their resources and relationships, helping mitigate conflicts, set the scene for community dialogue and mutual acceptance.

All the academic interviewees highlighted the value of sustainable mediation committees and peacebuilding initiatives, and they emphasised what it means for leadership to be ethical and for groups to cooperate. All these findings indicate that FBOs contributed significantly to peacebuilding by engaging in discussions, joining forces with others, and always being present in communities. Thanks to their work, both conflict solutions and lasting peace among faith groups have become central to Abidjan's society.

Table 4.12 Frequency of Responses in the Three Main Categories

Theme	Leaders of Sant 'Egidio & NFRC-CI (n=20)	Members of ASACAAD and other scholars (n=7)	Officials & Members Sant 'Egidio/NFRC-CI (n=69)	Total (n=96)
Dialogue Sessions & Peacebuilding Activities	13	5	31	49
Partnerships (Local & International)	8	3	28	39
Successes: Mediation & Interfaith Harmony	11	3	30	44

4.9 Challenges Encountered by Faith-Based Organisations in Peacebuilding

The study went to find out the challenges encountered by Faith-Based Organisations in peacebuilding in Abidjan, Côte d'Ivoire, from 2002 to 2014. In line with the results from table 4.13, with data from 96 respondents, FBOs have done a fair amount work to help peacebuilding in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014. However, all the 96 respondents felt their efforts were valuable, as clearly shown in Table 4.15, but significant difficulties hindered them from pursuing peace effectively.

All types of respondents mentioned the lack of financial and human resources as a major barrier preventing FBOs from carrying out more peace programs. According to R25 and R26, specifically, their organisation could not increase its activities due to a shortage of both resources and staff. According to an interviewee, a lack of resources prevented them from contacting many citizens. More respondents expressed that a lack of funds made it necessary for FBOs to depend on volunteers to carry out their project work. Just as

Interviewees added a challenge about human resources and some related issues. They opined that they seldom had enough people for the numerous peace initiatives organised. According to them, the study suggests that addressing such issues often depends on recruiting volunteers. They discussed finding opportunities for volunteers to support peacebuilding, and R29 mentioned that keeping the dialogue open with politicians and community groups made it easier to continue doing good work despite not having enough funds.

Among the main problems for volunteers, political resistance and bias also emerged. In parts of the country where there were many differences, political resistance and bias became major problems. And this reflected in Abidjan. According to an interviewee, one of the greatest problems was facing opposition from political figures. Several political leaders refused to collaborate with religious leaders, fearing that specific FBOs might support a political party. Because of this mistrust, FBOs could not fully act as mediators and lost credibility. “Mistrust among some people, including between Muslims and Christians” could hold back efforts to make peace, said R27. The interviewee noted that much of the work involved proving to worried communities that their group remained impartial in every discussion. At the same time, the respondents address problems and suggested ways to help FBOs introduce new strategies. They said, “In the communities, stuff like working closely with religious figures and local leaders helped FBOs gain the trust of the people and encouraged groups in conflict to open up to each other.” Political opposition and preconceived biases also proved significant challenges for volunteers. Where differences existed, political resistance and prejudice were widespread. According to an interviewee, political figures were among the biggest obstacles they faced. Some

political leaders did not team up with religious leaders, worried that certain FBOs might back a political party.

As a result, FBOs were not able to act as mediators and lost some of their credibility. Some people's mistrust, for instance, between Muslims and Christians, might hinder the process of making peace, the group stated. He said a big part of their role was to convince concerned communities that they remained neutral in every discussion. They also indicated various solutions and recommended ways for FBOs to introduce different approaches. According to them, local FBOs won the community's trust and encouraged conflict groups to recognise one another's needs by partnering with religious and other leaders.

With community members participating and leaders working together, religious discrimination and resistance from politicians were beaten. Many respondents considered it important for facilitators to remain active throughout the process and to remain impartial. R31 pointed out that patient, ongoing exchanges and talks were required to strengthen relationships between individuals and groups.

In addition, the respondent provided suggestions to expand FBOs' peacebuilding influence. By doing so, it strengthening FBOs' role in building peace. He advised: "Ensure peace initiatives get enough resources by investing in new kinds of funding. "Interviewee number 4 stated that establishing a planned way to communicate with political players helps keep collaboration smooth. Supporting activities planned by young people and grassroots movements was made a priority. An interviewee suggested: "Work on growing their local activities and ask youth to engage in peacebuilding" in areas hit by conflicts. This interviewee emphasized the importance of talking with all faith groups to help peacebuilding include and appeal to all sections of society. The evidence from R32 and

R33 shows that more support is necessary for youth, as well as extended outreach to high-risk communities. Interviewee 2 suggested that we need “peace education” at all stages of schooling to support peace at the local level and keep conflicts from arising

Table 4.13 Challenges and Strategies to Overcome them

Challenge	Description	Supporting Respondents & Interviewees	Strategic Response & Recommendations
Lack of Resources	Financial and human resource shortages	R25, R26; Interviewee 1, 2, 4	Volunteer mobilisation, resource pooling, sustainable funding
Political Resistance & Bias	Political reluctance and religious mistrust	Interviewee 1, 3; R27	Community leader involvement, impartiality, dialogue continuity
Overcoming Challenges	Adaptive engagement strategies	Interviewee 2; R28, R29, R30, R31	Inclusion, trust-building, patient long-term engagement
Strengthening Peacebuilding	Funding, communication, youth, interfaith dialogue	Interviewee 1, 2, 3, 4; R32, R33	Sustainable funding, formal communication, youth programs, inclusive dialogue

4.10 Suggestions to Enhance the Role of Faith-Based Organisations in Peacebuilding

The study went to find out strategies for enhancing the effectiveness of Faith-Based Organisations in peacebuilding within the District of Abidjan, Côte d'Ivoire. Table 4.14 contains the key points recommended by interviewees. In this section, the researcher reports their suggestions for strengthening the peace work of religious groups in Côte d'Ivoire between 2002 and 2014. During the difficult years of civil strife in Côte d'Ivoire, FBOs have worked to help build peace. Using the problems mentioned, the participants put forward thoughtful ideas on how to increase the sustainability and effectiveness of FBOs' peace actions. Drawing on respondents' perspectives, a general framework is available to

assist in developing FBOs' initiatives through dialogue, resource collection, even-handedness, teaching, peace education and political involvement.

According to them, strengthening discussions and teamwork between different religions was very important. An interviewee highlighted that increasing communication about religion and peace is very important. He said that religious leaders should collaborate more often to overcome religious and political differences. Having a united religious society makes them stronger in building peace and social cohesion. Another interviewee points out that FBOs should form alliances with religions so that both Islam and Christianity speak in agreement and help bring peace. Efforts are made to unite communities, but doctrinal issues still arise that interested groups can use to their advantage. They point to how religious harmony can counteract the forces that damage efforts to rebuild peaceful communities.

Participants offered a further suggestion to improve the way resources are gathered. It is believed that solid peacebuilding can only be achieved with adequate funding. An interviewee found that FBOs achieve greater financial support for peacebuilding through teamwork with both international and local partners. Lacking adequate funding, religious organisations will not be able to accomplish peace work effectively. Yet another interviewee highlighted that peace initiatives cannot move forward without financial support. These results indicate that making financing more sustainable and diverse will help FBOs do more in the future. The interviewees urged leaders of every community to remain objective in matters of religion. It was thought that immersion in political activities was a major issue. They said religious leaders ought to stand strongly for fairness and steer clear of taking policy positions. Those who lead religious groups must oppose efforts to

blend religion and politics. If religious leaders act impartially and focus only on encouraging peace, people will trust them more, and they will become stronger in their peacebuilding efforts. An interviewee thinks that religious leaders help encourage peace when they stick to facts and fairness. Neutrality is supposed to help reduce concerns that political information can have about trust in FBOs.

They further recommended that FBOs should primarily focus on teaching the public and voters. Scholars interviewed mentioned that FBOs should guide communities and make them aware of all their rights and duties in elections, through civic and voter education activities. The same interviewee also mentioned that FBOs ought to focus on educating citizens and suggested spreading that knowledge further. Leaders have to ensure their followers realise belonging to a religion does not mean giving up being a citizen. The standards expect FBOs to encourage informed citizens who will help maintain peace and a sense of stability.

The persons interviewed advised that there is a need to engage with the political class and everyone in the community. One specifically opined that political power should make space for religious leaders to comment on national matters, regardless of politics. An interviewee further suggested that religious groups must improve their evangelisation and remain in conversation with political leadership. They ought to play a prominent role in bringing the communities closer. FBOs participating in this manner can increase their standing and are most likely to promote change.

According to the findings, new insights into how FBOs can support peacebuilding in Côte d'Ivoire can be found in the interviewees' responses. Helping FBOs cooperate, consistently offering support, shielding them from politics, cultivating citizen awareness,

and maintaining links with political groups are valuable for strengthening peace activities. If FBOs apply these rules, they will be equipped to overcome the conflicts they face while carrying out work to unite people in Côte d'Ivoire and other conflict zones.

Table 4.14 Interviewees' Main Recommendations

Recommendation Area	Key Suggestions
Interfaith Dialogue & Unity	Strengthen interreligious alliances; transcend doctrinal differences; present united peacebuilding front
Resource Mobilization	Partner with donors and locals; secure sustainable funding; redirect investment from war to development
Neutrality & Impartiality	Maintain neutrality in political matters; reject religion's politicisation; build trust through impartiality
Civic & Voter Education	Lead civic education; promote citizenship over religious affiliation; prepare population for peaceful elections
Political Engagement	Establish ongoing dialogue with political actors; participate in national reconciliation; advocate for religious voice in politics

R1 to R96 opinions on raising the effectiveness of faith-based organisations in peacebuilding in Côte d'Ivoire are provided in Table 4.14. According to their analysis, FBOs have led many reconciliation and stabilisation projects in Côte d'Ivoire's Abidjan District from 2002 to 2014. This part of the study uses the results from interviews with 96 participants in three groups—leaders of the Community of Sant 'Egidio Côte d'Ivoire and the NFRC-CI, members of ASACAAD and other academia, members and officials of the Community of Sant 'Egidio Côte d'Ivoire and NFRC-CI—to present options for strengthening how FBOs support peace in Côte d'Ivoire.

The main advice from the respondents was for the organisations to increase its financial and staffing capacity. The results from R1–R96 showed that most groups felt an urgent need to improve organisational capacity by overcoming resource constraints. Participants noted that sufficient funds, both now and in the future, are essential for peacebuilding efforts to grow and endure. For instance, R25, R26, and those in positions R33–R40 proposed increasing the number of volunteers to reduce the shortage of people. The interviewee mentioned that it is important for FBOs to secure solid funding and bring in additional volunteers to expand the peacebuilding they can do.

All groups the researcher spoke with made it clear that peace initiatives could fail and fragment if sufficient funds and support are unavailable.

A second idea was to improve relationships with other actors. They believed that strong, growing relationships must develop within the country and with its partners around the world. All groups—leaders, R15, R16, officials, R17, R18, and academia—strongly favoured having peacebuilders work together more closely. Teamwork among peace actors can increase resource collection, help individuals and groups exchange ideas, and strengthen peace initiatives. They stressed, “A better network of peacebuilders will make peace initiatives more effective”. This form of cooperation enables FBOs to better respond to challenges in conflict situations.

Many participants urged paying attention to engaging youth, since they are both at risk and vital in peacebuilding. Specifically, scholars placed greater importance on developing more programs for youth, especially in communes of the district with a history of violence. Peace and non-violence were taught as central values to these actions. Respondent R14 suggested that promoting peace education and programs among youth

should be increased to help end violence-related problems. Thus, an interviewee likewise suggested boosting local actions with the support of young people, who play a key role in guarding peace going forward.

The respondents believed that talking and mediation can help guide faith-related organisations toward effective roles in peacebuilding. They continued to make sure that fostering dialogue and mediation is essential. Respondents emphasised that peace processes should be fair and support community inclusion. Officials and members felt that mediation committees had succeeded and made it clear that FBOs should continue to lead dialogue among conflicting groups to promote peace in the community. Having such talks helps avoid disputes and fosters the kind of mutual trust needed for lasting reconciliation.

In addition, the respondents advised that being impartial and neutral would make Faith-Based Organisations better at peacebuilding. FBOs considered the concept of neutrality central to their effectiveness and respect. R30 and R35 felt that religious leaders needed to keep out of political arguments and remain neutral during peacebuilding, and R35 specified, “FBOs should keep their neutrality and fairness when helping in peace negotiations, so that all parties feel represented and respected.” For this reason, FBOs keep their independence and are respected as fair mediators in peace talks.

They found that the FBOs in Côte d’Ivoire have brought significant improvements, but they need to address limited resources, divided partnerships, suspicion from decision makers and any influence from political beliefs to increase their impact. For lasting peacebuilding, we need to ensure there is sufficient funding, a broad range of partners, active youth, ongoing communication, and strong impartiality. All 96 responses ensure that

every aspect is included in the recommendations. Implementing these practices enables FBOs to better contribute to lasting peace in Abidjan and other conflict regions.

Table 4.15 Summary of Respondents' Opinions on how to Enhance Faith-Based Organisations' Role in Peacebuilding

Proposed Solution	Description	Supporting Respondents/Interviewees
Increase Financial & Human Resources	Secure sustainable funding; recruit volunteers	R25, R26, R33–R40; Interviewee 2
Strengthen Partnerships	Expand collaboration networks locally, nationally, internationally	R15, R16, R17, R18; Interviewee 1
Focus on Youth Engagement	Intensify peace education and sensitisation programs for youth	R13–R19; Interviewee 2
Promote Dialogue & Mediation	Continue mediating conflict through inclusive dialogue	R20–R24; Interviewee 3
Impart Impartiality & Neutrality	Ensure neutrality to build trust and respect in peace processes	R30; Interviewee 3

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

The chapter includes the discussion, conclusions, and recommendations and areas for further research that emerged from a study on the role of Faith Based Organisations (FBO) in peacebuilding activities in the District of Abidjan, Côte d'Ivoire from 2002 to 2014. The chapter explains and analyses the results from Chapter Four in the context of the study objectives, theoretical framework and literature reviewed.

The study evaluated the role of FBOs in peacebuilding in the District of Abidjan. Specifically, the study looked at the causes of the civil wars in Côte d'Ivoire, the activities and achievements of Faith Based Organisations in peacebuilding, the challenges faced by Faith Based Organisations in implementing peacebuilding programs and strategies to enhance the effectiveness of Faith Based Organisations in peacebuilding.

The results presented in Chapter Four indicated that Faith Based Organisations (FBOs) performed significant roles in the areas of dialogue, reconciliation, peace education, conflict mediation, interfaith relations, youth development, community mobilisation and social cohesion during the civil wars and post-civil wars period. The results also showed that although they play a key role, a number of challenges were being experienced by Faith Based Organisations, such as capable human resources, funding issues, institutional support, political interference and capacity building.

The chapter thus discusses the findings under the four specific objectives set in the research, conclusions are drawn based on the findings. Policy and practice recommendations are made and areas for further scholarly investigation are identified in this chapter.

5.2 Discussions

5.2.1 Research question One: Causes of the Civil Wars in Côte d'Ivoire (2002–2007 and 2010–2011)

The first goal was to identify the causes of the Côte d'Ivoire civil wars. It was also crucial to consider the demographic profile of respondents as it strengthened the validity of the responses they gave, since their level of education and their experience in the organisations gave them credibility, as well as their participation in peacebuilding activities.

The results presented in table 4.3 revealed that majority of the respondents (66.7%) were in the age group of 31-40 years. This suggests that most of the respondents were from a mature and active professional age group, actively engaged in peacebuilding efforts in and after the conflicts. The age distribution profile indicates that they had experience and institutional knowledge on the causes and effects of the civil wars. These results contribute to explaining why many peacebuilding efforts are led by people who have extensive social and professional experience (Lederach, 1997).

As seen in the educational profile of respondents in Table 4.4, 83.3% of the respondents have high level of education (University). This implies that the respondents were well informed to dissect the political, economic and social elements that helped trigger conflict. The high level of education of the respondents also improved the reliability of the results as educated peace actors are better equipped to comprehend complex governance and conflict issues (Haynes, 2020).

As can be seen in the gender distribution in figure 4.1, most of the respondents were male with a percentage of 91.67%, with the percentage of females being 8.33%. This imbalance is a reflection of the prevailing situation of male dominance in many leadership

and decision-making roles in Ivorian Faith Based Organisations. The results point to a low participation rate by women, but also the need to boost female involvement in peacebuilding institutional frameworks as women tend to play an important role in reconciliation and social cohesion processes (UN Women, 2023).

From Figure 4.3 it also showed that 60.42% of the respondents have been in their organisation more than 16 years. This length of time in service also implies that respondents have had a strong institutional memory, which increases confidence in their explanations of historical causes of the conflicts. Likewise, the relationship between tenure and position in Tables 4.5 and 4.6 indicated that those with leadership roles tended to have a lot of organisational experience, which further enhanced the credibility of their analysis of conflict processes and peacebuilding efforts.

Substantive findings on the causes of the civil wars are given in Tables 4.7, 4.8 and 4.9. The principal causes of the 2002-2007 civil war, as earlier revealed in Table 4.7, include political marginalisation, political discord, exclusionary governance practices and grievances over the concept of “Ivoirité”. Exclusion from political processes and unequal access to state resources consistently were cited by respondents as key factors for dissatisfaction and rebellion. The results of this research clearly back Burton's Human Needs Theory, which posits that the denial of identity, recognition and participation as well as political inclusion is a source of grievances and can lead to violent conflict (Burton, 1998).

In the same way, Table 4.8 set out that the contested 2010 presidential election was the immediate flash point of the 2010-2011 post-election conflict. Electoral controversies, challenges to political legitimacy, and distrust of electoral institutions were key factors in

renewed violence, respondents said. The results in this study support Collier's (2010) contention that weak democratic institutions and public confidence in the political process can lead to violent political confrontation in the event of electoral transition failure.

The findings also indicated that economic inequality and development disparities played a key role in the escalation of conflict. Poverty, unemployment, and access to opportunities were cited as having the greatest impact on the population in northern Côte d'Ivoire. The results confirm Collier and Hoeffler (2004), who believe that economic grievances and inequalities in resource access are key drivers of civil wars.

Table 4.9 also showed that the wars had devastating socio-economic impacts, such as population displacement, destruction of infrastructure, economic decline, disruption of education and social disintegration. These impacted on pre-existing frustrations and helped to create patterns of mistrust and antagonism between communities. The findings are consistent with those of Bujra (2002) who noted that African civil wars often leave lasting economic and social problems which hamper national development and reconciliation.

The study also showed that ethnic, regional and religious differences exacerbated political grievances. The respondents reported that political elites used ethnic/religious identities for political mobilisation, which further exacerbated community polarisation. This is in line with Marshall-Fratani (2006) who concludes that the ideology of “Ivoirité” helped to create a sense of exclusion among northern populations and promoted identity-based divisions in Ivorian society.

The overall findings suggest that political exclusion, economic inequality, electoral contestations, ethnic cleavages, and identity-based grievances all played a role in the civil

wars that occurred in Côte d'Ivoire. The evidence shows that the conflicts cannot be explained by one factor. The wars, instead, were the result of a gradual process of structural inequalities, political contestations, unsatisfied social needs and disagreement over the outcome of the presidential election. Hence, the findings repeatedly point to the denied needs of identity, recognition, participation, and justice as key factors that had led to conflict in Côte d'Ivoire, making the Burton's Human Needs Theory most suitable.

5.2.2 Research Question Two: Activities and Achievements of Faith-Based Organizations in Peacebuilding in the District of Abidjan (2002 – 2014)

The second goal aimed at uncovering the activities and the achievements of Faith Based Organisations in the field of peacebuilding in the District of Abidjan between 2002 and 2014. The results shown in Tables 4.10, 4.11 and 4.12 indicate that FBOs contributed significantly to peace, reconciliation and social cohesion in the civil war and post civil war period.

Table 4.10 shows that there was considerable active response from the Faith Based Organisations to the ethnic and regional divisions that arose during the civil wars. There was a report of religious organisations intervening to address mistrust between ethnic, political and religious groups. These interventions involved community dialogues, mediation initiatives, reconciliation meetings, peace campaigns, and communal religious activities with Christian and Muslim leaders. The results indicate that FBOs were associated with the important role of social bridging, which facilitated interaction between previously hostile groups. The results of this research reinforce Lederach's (1997) argument that sustainable peace will require the restoration of relationships and the restoration of trust between divided communities.

The report also identified that the FBOs were able to use their moral authority and social legitimacy to shape public perceptions of acceptance and reconciliation. While political actors were sometimes seen as 'partisan', religious leaders were seen as 'relatively neutral' parties who could help to promote constructive dialogue. The result corroborates Browne's (2014) assertion that religious stakeholders often have greater levels of public credibility, which can enable them to play a positive role in peacebuilding and conflict resolution.

Table 4.11 indicated that there were various actors involved in peacebuilding activities that are guided by Faith Based Organisations. Peacebuilding activities featured religious leaders, youth groups, women's organisations, local communities, civil society actors and international partners, respondents noted. The wide involvement of multiple stakeholders indicates that FBOs had taken an open door policy to peacebuilding. This inclusivity reinforced the ownership of peace initiatives and their acceptance in local communities.

It was also found that interfaith cooperation was one of the most important successes of Faith Based Organisations. Christian and Muslim leaders worked together, for instance in the National Forum of Religious Confessions of Côte d'Ivoire (NFRC-CI), to create opportunities for common peace-building, conflict mediation, and reconciliation work. These synergies were seen to generate trust among religious communities and a sense of mutual responsibility towards national unity, respondents said. This is in line with the assertions by Osei and Kufuor (2024) that interfaith cooperation helps to build social cohesion by breaking down stereotypes and promoting understanding among religious groups.

Additional evidence on the frequency and nature of FBO peacebuilding interventions is provided in Table 4.12. The activities most commonly conducted by the FBOs that were mentioned by respondents were peace education, dialogue forums, mediation programmes, reconciliation campaigns, youth empowerment programmes, and peace-monitoring committees. Peace education programs were especially noteworthy as they focused on preventing violence at its source by teaching and encouraging non-violent conflict resolution, coexistence, forgiveness, tolerance and mutual acceptance.

The results indicated that youth programmes were one of the most effective forms of peacebuilding. The respondents indicated that FBOs conducted seminars, workshops, mentorship programs, and community events focused on reducing violence among the youth. These programs created an opportunity for youth to learn conflict-resolution skills and foster positive civic participation. The finding confirms what Mensah and Opoku (2023) claim, that youth peace education lowers the risk of political manipulation and plays a role in achieving the sustainability of peacebuilding.

The respondents identified establishment of mediation committees and peace monitoring committees at the community level as another major achievement. These committees were local bodies that dealt with the growing problems that could arise before they broke into violence. The committees also helped to bridge between communities, religious leaders and local authorities. This finding aligns with the research of Ndlovu and Makumbe (2023) who argue that community-based peace structures promote local accountability and strengthen capacities for conflict management.

The results also showed that the involvement of Faith Based Organisations with international organisations helped to increase the impact of FBOs. Participants reported

that partnering with international entities, such as the UN and international Faith Based Organisations, provided local partners with financial, technical and international visibility. These partnerships helped to strengthen the ability of FBOs to conduct peacebuilding programmes on a larger scale. These results align with the conclusions of Bouta et al. (2005) that international partnerships are more likely to boost the impact of local initiatives in the context of faith-based organisations.

One significant conclusion of the study is that FBOs not only helped to stop the violence but also helped to address root causes of social divisions that continued after the violence. By engaging in dialogue, reconciliation, peace education and community mobilisation, they helped heal social wounds and restore relationships that had been fractured by political and communal violence over the years. This is consistent with the principles of Galtung's (1976) theory of peacebuilding, with its focus on establishing mechanisms and structures that can maintain positive peace and not just stop direct violence.

The results also support Lederach's (1997) Conflict Transformation Theory, which suggests that peace building will take place only when there is a transformation in relationships, attitudes, and social structure. FBOs' activities in Abidjan extended beyond the initial conflict response, to include efforts to build trust, forgiveness, community resilience and national reconciliation.

In comparison, the results are similar to those in Kenya, where religious institutions were found to be critical in the process of reconciliation and social healing after a period of political violence (Githigaro, 2012), and South Sudan, where religious organisation was instrumental in social healing and reconciliation after political violence and conflict (Lado, 2021). But in Abidjan, the FBOs were mainly building their own institutional legitimacy

and grassroots networks to facilitate peacebuilding activities, as opposed to some contexts where religious actors had formal state-supported peace frameworks. In this case, it is a clear example of the singular possibilities of religious actors to contribute to peace in a polarised political setting.

In conclusion, the results show that the FBOs' efforts towards peacebuilding in the District of Abidjan were significant in terms of interfaith dialogue, mediation, peace education, youth empowerment, community mobilisation, reconciliation initiatives and strategic partnerships. They helped to foster social cohesion, religious harmony, national reconciliation and trust after the two civil wars.

5.2.3 Research Question Three: Challenges Faced by Faith-Based Organisations (FBOs) in Abidjan, Côte d'Ivoire, Peacebuilding (2002-2014)

The third objective aimed at analysing the obstacles that Faith Based Organisations faced in the District of Abidjan in their peacebuilding activities from 2002 to 2014. As shown in Table 4.13, while the FBOs contributed significantly to peacebuilding, their effectiveness was limited due to a number of structural, financial, political, and institutional challenges.

The poor provision of financial resources was one of the most common difficulties reported. The respondents noted that a significant number of peacebuilding programmes relied heavily on external donor funding, voluntary contributions, and unconventional funding sources. Sustainable financial resources had an impact on the continuity, scope and long term sustainability of peacebuilding interventions. A number of the respondents noted that good efforts were being frustrated by lack of funds and were falling short of making a

sustainable impact. The results corroborate Dzahene-Quarshie et al. (2023), who posit insufficient funding as one of the most enduring challenges of grassroots peacebuilding organisations in Africa.

It was also discovered that reliance on volunteers greatly influenced the implementation of the programme. Volunteers were dedicated and committed, and some were trained in conflict management, mediation and peace education and reconciliation processes but not many. It was noted that there was a lot of turnovers of volunteers that had an impact on the effectiveness and continuity of institutions. This observation corroborates Kamande and Mutua (2023) who stated that trustworthy Peacebuilding Institutions that rely on a large number of volunteers are at risk of issues related to programme continuity and institution building.

Political interference was also a significant barrier. In some instances, respondents expressed doubts around the neutrality of FBO peacebuilding actors when tensions lay among political actors and electoral competition exists. In some cases, religious institutions were perceived to be serving the political interests of some groups and undermining their neutrality, as well as trust in their contribution to peacebuilding in the public eye. These understandings made it difficult to promote dialogue between the different political actors. These results are similar to those found by Appleby (2008) who points out that religious actors are often viewed as partisan, rather than neutral, facilitators when they are seen as political actors.

Also, the study confirmed that limited recognition by institutions and government suspicion limited FBOs' participation in formal peacebuilding processes. While many Faith Based Organisations reported high degrees of grass-roots networks and local legitimacy,

many said that these organisations were not met by the official peace negotiations, policy sessions, or national reconciliation forums. This exclusion limited opportunities for local peace actors to share their knowledge and experience into broader peacebuilding strategies. The results are in line with N'gouan's (2018) observation that local Civil Society Organisations, including FBOs, though often engaged in community-level peacebuilding, were ignored in formal peace processes in Côte d'Ivoire.

Another challenge mentioned by respondents was the lack of understanding of the role of FBOs in peacebuilding. Some members of the community and political leaders felt that the religious organisations should only deal with spiritual issues and keep themselves out of conflict resolution and public affairs. This perception was affecting the willingness of the public to support some peacebuilding efforts, and sometimes leading to opposition to FBO activities. The results indicate that misconceptions on the link between religion and peacebuilding still persist, preventing the potential of using religious institutions as social change agents.

The findings also showed that within religious communities, divisions within them sometimes affected the overall peacebuilding process. Differences between denominations, organisational priorities and sometimes political allegiances within religious institutions, were mentioned by respondents as hindering good cooperation. The intra-FBO tensions eroded the ability of the FBOs to speak with a single voice on peace, reconciliation and social cohesion. Campbell and Fusheini (2006) also note that the fragmentation of organisations can limit the effectiveness of the faith-based peace process.

When there was active armed conflict, security concerns were also identified as a challenge. Some of the peacebuilding actors were at risk when working in politically sensitive neighbourhoods and communes such as Abobo (Alassane Ouattara's stronghold) and Yopougon (Laurent Gbagbo's stronghold), as respondents reported. Access to vulnerable communities was sometimes limited, and opportunities for face-to-face interaction with conflict actors were constrained, due to fear of retaliation, intimidation and insecurity. The results reveal that peacebuilding can take place in extremely sensitive contexts, whether in which practitioners are at risk, and that such activities are often conducted in an uncertain environment.

The results also indicated that there was also a lack of technical capacity that influenced the quality and reach of some peacebuilding programmes. Some respondents mentioned that there was a lack of specialised skills in conflict analysis, programme monitoring, mediation techniques and impact evaluation at many organisations. Several such efforts were therefore greatly dependent on moral appeals and the use of professional peacebuilding techniques was limited. Moral legitimacy was seen as a key asset, however, better technical capacity was recognized as a key need to further improve programme effectiveness and sustainability.

Lederach's (1997) Conflict Transformation Theory can explain the challenges identified in this study. Lederach believes that sustainable peace is a process that must involve interaction between actors at the top-level, middle-range, and grassroots. The results indicated that FBOs in Abidjan were very active at the community level but had a problem in accessing higher level political and institutional structures to engage in key peacebuilding

decisions. This imbalance meant that overall, their interventions were not very effective and there was less scope for wider structural change.

Likewise, Galtung's (1976) Peacebuilding Theory is useful in understanding how the limited resources, institutional exclusion, and political interference limited FBOs' contribution to positive peace. Galtung states that sustainable peace is built on "supportive social structures, adequate resources and strong institutions. The lack of these enabling conditions significantly undermined the ability of Faith Based Organisations to respond to the root causes of conflict in a comprehensive way.

In comparison, the results are consistent with the findings of other African post-conflict societies. During the post election peace efforts, Githigaro (2012) identified financial and political challenges to church organisations in Kenya. Similarly Lado (2021) noted that the South Sudan FBOs experienced similar resource mobilisation, institutional recognition and political interference challenges. The parallels indicate that several issues faced by FBOs in Côte d'Ivoire are common to faith-based peacebuilding in Africa.

Despite all these difficulties, the responders consistently indicated that Faith Based Organisations continued to be one of the most trusted institutions in the communities. Despite challenging conditions, their moral authority, wide-ranging grassroots connections and dedication to reconciliation enabled them to continue to make a positive contribution to peacebuilding. However, overcoming the problems identified is crucial to ensuring that FBOs can contribute effectively to sustainable peace, reconciliation and social cohesion in Côte d'Ivoire.

The overall results show that financial limitations, reliance on volunteers, political interference, institutional exclusion, public lack of understanding of the FBO's role, intra-

organisation differences, fear of security issues and a lack of technical capacity had significant impact on the effectiveness of the FBOs in peacebuilding. The challenges identified show that there is need to increase institutional support, strengthen capacity building, find sustainable funding sources and improve the representation of FBOs in national peacebuilding processes.

5.2.4 Research Question Four: Strategies for Enhancing the Effectiveness of Faith-Based Organisations in Peacebuilding in the District of Abidjan

The fourth goal aimed at presenting recommendations for improving the effectiveness of Faith Based Organisations (FBOs) in peacebuilding in the District of Abidjan. The results of tables 4.14 and 4.15 indicated that strengthening institutional capacity, promoting interfaith collaboration, ensuring the sustainability of funding, enhancing political neutrality, expanding peace education and increasing government support would have a significant impact on enhancing the effectiveness of FBO peacebuilding efforts, with respondents strongly agreeing on this.

Table 4.14 showed that interfaith cooperation was among the most important strategies identified to enhance peacebuilding efforts by respondents. Religious leaders highlighted the importance of long-term cooperation between Christian, Muslim and other religious groups to provide opportunities for dialogue, trust building and joint responses to social tensions. Another reason cited by respondents for interfaith cooperation is the decrease in suspicion between different communities and the avoiding of religious identity for political use. The findings are consistent with the findings of Osei and Kufuor (2024) which indicate that Interfaith Partnerships play an important role in social cohesion and conflict prevention in Post-Conflict Societies.

The results also showed that the neutrality of the Faith Based Organisations was an important condition to ensure that they are credible and legitimate. A consistent theme from the participants was that religious organisations should not be involved with political parties, and should be neutral in peacebuilding work. The political neutrality was considered very important in order to maintain public trust and for FBOs to be considered as acceptable mediators between conflicting groups. These results are consistent with Appleby (2008), who states that the religious actors can best be successful when they are independent of partisan political interests yet keep their moral authority.

Yet another significant recommendation highlighted in Table 4.14 was to increase institutional/organisational capacity. The key respondents highlighted the need for consistent and ongoing training for FBO staff to deepen their understanding of conflict analysis, mediation, negotiation, peace education, reconciliation processes, programme management, monitoring and evaluation. The results indicate that this would lead to better programme quality, accountability, and long-term effectiveness, by enhancing professional capacity. These observations align with Kamande and Mutua (2023), who argue that building institutional capacity is one of the key elements to sustaining peacebuilding processes and enhancing institutional resilience.

Additionally, the results indicated in Table 4.15 showed that the respondents were strongly in favour of increasing peace education programmes. All the participants agreed that peace education should focus on youth, women, religious and community leaders and other at-risk groups. Systematic peace education was seen as a way of decreasing intolerance, increasing social cohesion and creating a culture of peaceful conflict resolution by

the respondents. The result is consistent with Mensah and Opoku (2023) that peace education plays a crucial role in the reduction of violent behaviour and enhancement of civic responsibility of youth.

The research also identified the importance of empowerment of the youth as a core element of future peacebuilding efforts. Participants also pointed out that the youth were very susceptible to recruitment into violent acts, unemployment, social exclusion and political manipulation. It was thus called a necessity to include in youth empowerment programmes the following: vocational training; leadership development; civic education; entrepreneurship support; and peacebuilding activities in order to prevent future conflicts. These results echo Lederach's (1997) argument that sustainable peace requires sustained investment in community transformation and to build future generations of peacebuilders.

The results also showed that participants were very willing to support sustainable funding mechanisms. Lack of financial resources was cited by many participants as a reason for disruptions in peacebuilding programmes. As a result, respondents called for the diversification of funding streams for the Faith Based Organisations by working with international donors, private sector organisations, development bodies, philanthropy and government initiatives. The results align with the study conducted by Akande and Bello (2023) who have suggested that economic sustainability is a necessary condition to sustain peacebuilding efforts over time.

The possibility of enhancing collaboration between Faith-Based Organisations and government bodies was also mentioned. Participants felt that formalised co-ordination mechanisms would enhance coordination, resource sharing and the incorporation of FBOs in national peace building processes. Government recognition of the contributions of

FBOs, in turn, would improve policy influence and boost local peace infrastructures, respondents said. The results are also in line with Haynes (2020), who argues that state-institutional partnership with religious actors can have a profound impact on strengthening conflict prevention and peacebuilding outcomes.

The findings additionally revealed that respondents supported stronger collaboration between local and international peacebuilding actors. Such partnerships were viewed as valuable for providing technical expertise, financial support, training opportunities, and access to global peacebuilding networks. Respondents noted that international partnerships could strengthen local peace initiatives without undermining local ownership. These findings correspond with Bouta et al. (2005), who argue that faith-based peacebuilding becomes more effective when local legitimacy is combined with international support and expertise.

The results also indicated that respondents wanted to see an increase in the involvement of local and international peacebuilding actors in a more coordinated way. Partnerships were considered as beneficial to bring in technical and financial support, trainings, and access to international networks of peacebuilding. Respondents also observed that international partnerships can be useful in supporting local peace initiatives without threatening local ownership. The observation that these findings reflect is consistent with that of Bouta et al. (2005) who posit that local legitimacy enhances the effectiveness of faith-based peacebuilding, which in turn then can be backed by international support and expertise.

The Galtung's (1976) Peacebuilding Theory can be used to provide an effective explanation of the recommendations emerging from the findings. Galtung believes that sustainable peace is possible if the structures, institutions and systems that can prevent

future violence are developed. The proposed strategies (institutional strengthening, peace education, interfaith cooperation, government partnerships) are structural mechanisms that enable positive peace to build rather than just stop conflict.

Likewise, the following strategies are supported by Conflict Transformation Theory (CT Theory) developed by Lederach (1997). The focus is on dialogue, relationship-building, youth engagement, community empowerment, and interfaith cooperation showcases. Lederach's conviction is that peacebuilding changes relationships and social structures at various levels of society. The results illustrate that the respondents were more interested in peacebuilding as a long-term process with ongoing involvement rather than in a short-term conflict management.

The results also corroborate Burton's (1998) Human Needs Theory. The recommended strategies tackle many of the underlying grievances that led to the civil wars, through the promotion of inclusion, participation, recognition, social justice, and equal opportunities. Respondents also understood that sustainable peace is not just about preventing violence but about meeting basic human needs that promote dignity, belonging, and social acceptance and integration.

In comparison, the proposed strategies are similar to those that have been observed in peacebuilding efforts in Kenya, South Sudan, Sierra Leone and Liberia where interfaith cooperation, community engagement, engagement of young people, and institutional capacity building and partnerships with government and international actors have played key roles in initiating successful faith-based peacebuilding processes (Lado, 2021; Bouta et al., 2005; Githigaro, 2012).

In general, the results suggest that a multi-pronged and holistic approach is needed to strengthen the effectiveness of Faith-Based Organisations in facilitating peacebuilding, through improved interfaith cooperation, institutional development, sustainable funding, political neutrality, increased peace education programmes, youth empowerment initiatives, and strengthened partnerships with Government and development partners. If these strategies were to be implemented, the capacity of the Faith Based Organisations to make a significant contribution to sustainable peace, reconciliation and social cohesion in the District of Abidjan and generally in Côte d'Ivoire would be greatly enhanced.

5.2.5 Theoretical and Practical Implications

This study has important theoretical and practical implications concerning the role of Faith-Based Organisations (FBOs) in peacebuilding in post-conflict societies. The study was conducted based on Burton's Human Needs theory, Galtung's Peacebuilding theory, and Lederach's Conflict Transformation theory. The results not only validate the relevance of these theories, but they also illustrate the complementary roles of these theories in explaining the causes of conflict and the role of religious actors in sustainable peacebuilding in the District of Abidjan and generally in Côte d'Ivoire.

5.2.5.1 Theoretical Implications Human Needs Theory and the Causes of the Civil Wars

The results are clearly consistent with what is known about the Human Needs Theory of violent conflict, which suggests that denial of basic human needs can lead to violent conflict, among them are: identity, recognition, participation, security, and justice (Burton, 1998). Political marginalisation, electoral exclusion, economic inequality and ethnoreligious divisions were found to be key drivers of the Côte d'Ivoire's civil wars.

Exclusion from political processes and unequal access to state resources were consistently cited as a key source of grievance that led to conflict escalation. The results of this research indicate that these civil wars cannot be interpreted as merely political power games. Instead, they represented more fundamental grievances related to unmet social and political sentiments. The results thus confirm Burton's argument that the absence of legitimate means to satisfy fundamental needs can lead to confrontation and violence.

The study builds on Burton's theory by showing that perceptions of religious, ethnic and regional exclusion reinforced the denial of needs in Côte d'Ivoire. The results indicate, therefore, that human needs are not only personal but are also being felt personally by collective groups within a community who feel there is a political or social "outer edge" to them.

5.2.5.2 Peacebuilding Theory and the Contribution of Faith based Organisations.

The results also help substantiate Galtung's Peacebuilding Theory. Galtung (1976) believes that building structures and processes that will help to solve the root causes of conflict and prevent future violence is what is needed for sustainable peace, not just the end of violence.

The results indicated that the FBOs did dialogue facilitation, mediation, reconciliation work, peace education, youth empowerment programmes and interfaith cooperation. These activities did not only take stock of the conflict management but also the divisions within society. The interventions helped to restore trust, build social cohesion and encourage peaceful living within and among communities in conflict.

The results are thus consistent with Galtung's distinction between negative peace and positive peace. Military and political interventions could play a role in stopping vio-

lence, but FBO interventions were mostly based on positive peace activities, such as addressing structural grievances, strengthening relationships and supporting social healing. The study shows how local religious actors can contribute significantly to building the social bases which are required to build sustainable peace.

5.2.5.3 Theory of Conflict Transformation and Skills of Relationship Building.

The results also confirm Lederach's Conflict Transformation Theory. Lederach (1997) maintains that the basis of peacebuilding is to change social structures, perceptions, attitudes, and relationships that underlie conflict.

The study revealed that interfaith dialogue, interfaith mediation processes, interfaith reconciliation programmes and community peace initiatives helped to mend relationships in the aftermath of conflict. FBOs encouraged forgiveness, understanding, trust and cooperation among groups that were previously suspicious and hostile of each other.

The result of these findings is that peacebuilding is relational. Sustainable peace was not realised with only political accords, but through the slow recovery of human relations among the communities. The study thus supports Lederach's thesis that peace can only be achieved if one changes the relationships and alters the social structures at various levels of society.

The results also corroborate Lederach's focus on middle-range and grassroots actors. Faith Based Organisations also had a special role in facilitating communication, encouraging reconciliation and galvanizing community engagement in peacebuilding efforts, between political leaders and communities.

5.2.5.4 The Importance and Contribution to Existing Knowledge.

The study is one of the many efforts that have been made to examine the relationship between religion and peace in Africa. The literature available on Côte d'Ivoire is

mainly concerned with the political, ethnic and electoral aspects of the Côte d'Ivoire civil wars (Akindès, 2004; Marshall-Fratani, 2006; N'gouan 2018). There is relatively little focus on the particular role played by Faith Based Organisations in post conflict recovery and reconciliation.

In this study, the researcher aims to fill that gap by collecting empirical data on activities, achievements, challenges and future potential of FBOs in peacebuilding in the District of Abidjan. The results show that religious actors were not only spectators of the conflict but also players of various initiatives for dialogue, reconciliation, social cohesion and national healing.

The study also adds to the scholarship by proving that peacebuilding in post-conflict societies should be seen as a process of cooperation between state institutions, civil society organisations, international actors and the religious community. Faith Based Organisations became key allies who can build on the formal peacebuilding processes with their moral authority, grassroots reach and community legitimacy.

5.2.5.5 Practical Implications

The results have policy implications for policy makers, development partners, religious leaders and peacebuilding practitioners.

First, the findings argue that governments need to recognize the role of the Faith Based Organisations as a legitimate peacebuilding actor. Their extensive networks within the community and public credibility places them to make effective contributions to conflict prevention, mediation, reconciliation and social cohesion programs.

Second, the findings indicated that there is a need for the strengthening of institutional collaboration among the government and the religious organisations. There is a need

for formal channels of consultation and cooperation to better coordinate peacebuilding initiatives and increase their effectiveness.

Third, the study points to the need of investing in peace education. The importance of youth sensitive peace education programmes for the prevention of violence and peaceful co-existence was repeatedly mentioned. It is therefore time for policy makers and development partners to promote a culture of peace amongst younger generations.

Fourth, the results highlight the importance of sustainable funding schemes. One of the greatest challenges was the financial problem, which was a significant obstacle to the effectiveness of the FBOs. Predictable financial support is needed for long-term peacebuilding to allow organisations to continue to implement programmes.

Fifth, the study highlights the need for enhancing interfaith cooperation. The engagement of Christian and Muslim leaders played a major role in decreasing tensions and enhancing social harmony. The escalation of these projects would further enhance the national reconciliation process and help to avoid future conflicts.

Lastly, the results show that there is a need to continue to prioritise organisational capacity-building. Knowledge and skills on conflict analysis, mediation, negotiation, programme management, monitoring and evaluation would enhance the effectiveness and sustainability of FBO peacebuilding activities.

5.2.5.6 The Implications for Peacebuilding Policy in Côte d'Ivoire

The results indicate that moving beyond state-centred approaches to become more inclusive in the policy design of Côte d'Ivoire's future peacebuilding policies is an important move to actively engage local actors. Incorporate Faith-Based Organisations into national peacebuilding, reconciliation and social cohesion initiatives due to their proven ability to engage communities and help to foster dialogue.

The findings also indicate that tackling the underlying drivers of conflict, such as political marginalisation, inequality, and social marginalisation, should continue to be a key focus. Political settlements are not enough to build sustainable peace as a process that must be ongoing to tackle grievances, build institutions, ensure justice and enhance social cohesion.

The study as a whole indicates that FBOs have played an important role in Côte d'Ivoire's peacebuilding process. They can make a meaningful contribution to sustainable peace, reconciliation, and national cohesion if they are sustained properly, have institutional recognition, and are well supported by partnerships.

5.3 Summary of Main Findings

This study evaluated the role that Faith Based Organisations have played in peacebuilding in the District of Abidjan in Côte d'Ivoire between 2002 and 2014.

5.3.1 Demographic Characteristics of the Respondents.

The study concluded that majority of the respondents were 31-40 years old accounting 66.7% of the participants. This age group included an old and mature, professionally active population that has had long experience in religious and peacebuilding activities. The findings also indicated that 83.3% of the respondents had university education, which provides a well-informed sample of respondents to understand the processes of conflict and peacebuilding.

The study also identified that there was a significant gender imbalance in the areas of leadership and participation within the Faith Based Organisations that were studied, where 91.67% of the respondents were male and 8.33% were female. In addition, 60.42% of respondents reported that they had been members of their institutions for over 16 years,

indicating strong institutional memory and long-term engagement in peacebuilding activities.

The tenure-position analysis also showed that the respondents who held leadership roles generally have much organisational experiences, further supporting the reliability and credibility of the findings obtained.

5.3.2 This is a Summary of the Findings based on Objective One: Causes of the Civil Wars in Côte d'Ivoire.

The study confirmed that political, economic, social and institutional factors have contributed to the civil wars in Côte d'Ivoire. Political marginalisation, political exclusion, electoral tensions, economic disparities, regional grievances, ethnic differences, and religious differences were cited by the respondents as the main factors that contributed to the conflicts.

The results also showed that the ideology of exclusion tied to identity politics, unequal access to opportunities and perception of discrimination among the Northern people played a role in triggering violence. The disputed presidential election of 2010 was a significant flash point for renewed conflict, in a country where electoral governance and political institutions are weak and where citizens do not trust the Election Management Body. The study ultimately concluded that the civil wars were not a result of one major factor instead were a result of a combination of political, economic, social and identity-related grievances.

5.3.3 Finding based on Objective Two: Analysis of the Activities and Achievements of Faith-Based Organisations in Peacebuilding.

The study identified various types of actions in the peacebuilding field implemented in the District of Abidjan with the assistance of Faith-based Organisations. They were activities on interfaith dialogue, mediation programmes, peace education activities, reconciliation campaigns, community mobilisation programmes, youth empowerment programmes and advocacy for peaceful coexistence.

The activities of the Faith Based Organisations proved successful in achieving communication between disunited communities and understanding between the Christian and Muslim communities. FBOs engaged in dialogue forums, peace campaigns and mediation committees and reconciliation activities to assist in promoting trust and social cohesion.

It also revealed that the effectiveness of the peacebuilding interventions could be enhanced through cooperation between local Faith Based Organisations and international organisations in terms of technical assistance, provision of financial resources and knowledge sharing.

In general, the findings indicated that the activities of Faith Based Organisations in Côte d'Ivoire in the post-conflict context had a major impact in the realm of reconciliation, de-escalation and national healing processes.

5.3.4 Findings based on Objective Three: the Challenges faced by Faith-Based Organisations

The study identified that there were several issues that affected Faith Based Organisations' peacebuilding effectiveness. The most significant challenges identified regarding the religious organisations role in peacebuilding involved a lack of financial resources,

heavy dependence on volunteers, lack of technical capacity, political interference and suspicion by the government regarding religious organisations in peacebuilding, institutional exclusion, and public misconceptions about the role of religious organisations in peacebuilding.

Funding gaps and constraints impacted on the continuity and sustainability of the programmes, and limited institutional support impacted on opportunities for FBO to fully engage in national peacebuilding processes. Other participants highlighted the potential impact on neutrality and trust in organisations of perceptions from the political field.

The study found that the legitimacy and moral authority of the grassroots level for FBO was high, but that there were problems with the resources and institutional barriers that negatively affected the capacity of the Faith Based Organisation to influence peacebuilding.

5.3.5 The Findings based on Objective Four: Strategies for Enhancing the Effectiveness of Faith Based Organisations.

The study found that some of the strategies for strengthening Faith Based Organisations in peacebuilding were highly supported by the respondents. This involved boosting interfaith cooperation, increase peace education programmes, empower youth, maintain political neutrality, strengthen organisational capacity, mobilise resources, and build relationships with government and international development partners.

The participants also urged for more women/youth representation in peacebuilding programmes, more investment in leadership development and mediation training and better partnership between Faith Based Organisations and national peacebuilding institutions.

The results indicate that these strategies would greatly improve the effectiveness, sustainability and impact of Faith Based Organisations in peacebuilding work across Côte d'Ivoire.

5.3.6 Overall Summary

The overall findings of the study showed that , the Faith Based Organisations had contributed significantly in the District of Abidjan in the various fields of peacebuilding such as dialogue, mediation, reconciliation, peace education and community mobilisation. Faith-Based Organisations played an important role in the resolution of the conflict and social cohesion, reconciliation and peaceful coexistence despite major limitations on funding, capacity and institutional support.

The results show that ongoing cooperation is needed between the government, Faith Based Organisations, civil society organisations, local communities and international actors for a sustainable peacebuilding process in Côte d'Ivoire. Faith Based Organisations have specific strengths based on their moral authority, community acceptance and grassroots engagement, making them important actors in conflict prevention and management, reconciliation, social cohesion and in the process of enduring peacebuilding.

5.4 Conclusions

The aim of this study was to evaluate the contribution of Faith Based Organisations (FBOs) in the peacebuilding process in the District of Abidjan, Côte d'Ivoire, from 2002 to 2014. The following statements were concluded in light of the results and discussion from the previous chapters.

5.4.1 Summary of the Causes of the Côte d'Ivoire Civil Wars.

The study finds that there are political, economic, social, and institutional factors contributing to the civil wars in Côte d'Ivoire. Political marginalisation, electoral conflicts, economic inequities, ethnoreligious divisions, and feelings of exclusion played an important role in the outbreak and escalation of violence. The results show that no single issue was responsible for the conflicts but rather that the conflicts were due to the combination of several complaints that were growing over a period of time. Thus, the study ends that the sustainability of peace in Côte d'Ivoire can only be achieved if efforts are on-going towards overcoming structural causes of conflict which engender exclusion, inequality and poor governance structures.

5.4.2 The Role that can be played by Faith-Based Organisations in Peacebuilding

The study concludes that the FBOs played significant role in the peacebuilding efforts in the District of Abidjan during and after the civil wars. FBOs' interfaith dialogue, mediation, reconciliation programmes, peace education, community mobilisation, youth engagement and working with national and international partners were key to rebuilding trust in communities and fostering social cohesion. They were engaged in activities that helped mitigate tensions, promote peaceful coexistence and facilitate national reconciliation processes. Based on the above findings, the study concludes that the grassroots presence and moral standing of the FBOs are important factors in peace building, which can be strengthened to achieve sustainable peace.

5.4.3 Finding a Conclusion on the Challenges faced by Faith-Based Organisations

The study would lead to the conclusion that though the contribution of the Faith-Based Organisations was significant, there were significant challenges that affected them in their effectiveness. Some of these challenges were lack of funding, the reliance on volunteers, limited technical capacity, political interference, institutional exclusion, some public confusion on their role as peacebuilders and sometimes internal organisational divisions. The results indicate that such limitations limited the scope, sustainability and overall effectiveness of peacebuilding measures. The study therefore concludes that there is need for strengthening if the FBOs are to contribute to peacebuilding and social cohesion to the maximum.

5.4.4 Conclusion on Strategies for Enhancing the Effectiveness of Faith-Based Organisations

The study suggests that the effectiveness of Faith Based Organisations can be brought up to a higher level with the help of more effective interfaith collaboration, sustainable funding, capacity strengthening, scaling up of peace education, youth empowerment, political neutrality and increased partnerships with government institutions and international development partners. The findings suggest that the following strategies could enhance the capacity of FBOs to prevent conflict, promote reconciliation, and to provide a long-term contribution to peacebuilding. The study also finds that, for peacebuilding to be effective, collaboration between religious actors, government entities, civil society organizations, communities, and international actors is necessary.

5.4.5 Overall Conclusion

The findings of the study overall suggest that the contributions of the Faith Based Organisations to peacebuilding were significant in the District of Abidjan in the period from 2002 to 2014. They were not only involved in religious work, but also in mediation, reconciliation, peace education, conflict prevention and community transformation. FBOs helped to rebuild relationships, restore trust and enhance social cohesion in conflict-affected communities through these interventions.

The study also finds that the FBOs are in a special place in society as they combine three characteristics: moral legitimacy, community trust and strong grassroots networks. These attributes make them useful and instrumental in peacebuilding efforts. But they work best if they have resources and institutional recognition, professional capacity and supportive policy contexts.

In conclusion, the commitment of all Côte d'Ivoire's government institutions, Faith Based Organisations, civil society actors, local communities and international partners is needed to ensure sustainable peace in the District of Abidjan and the country. The results show that if properly supported, Faith-Based Organisations can be effective in reconciliation, building social cohesion and long-term peacebuilding in post-conflict societies.

5.5 Recommendations

It is important to note that the recommendations presented below are the direct results of the findings and conclusions of the study and are presented in the order of the study's specific objectives.

5.5.1 Recommended Answers on the Causes of Civil Wars in Côte d'Ivoire

The study validated political marginalisation, electoral conflict, economic disparities, ethnoreligious divisions and feeling excluded as major factors in the outbreak of civil wars. Based on these findings, the following recommendations are made:

- a) Democratic governance institutions in Côte d'Ivoire should be enhanced to promote equal political participation and representation of all citizens based on their ethnic, regional and religious origins.
- b) Electoral management institutions should be further strengthened to ensure electoral processes are conducted in an inclusive, transparent, accountable and public manner, and to minimize the risk for electoral conflicts.
- c) Address regional inequalities through policy, and ensure fair access to economic opportunity, public services and state resources at the national and local levels.
- d) There is need to strengthen social grievances through cross-sectoral partnerships of Government, Civil Society Organisations and Faith-Based Organisations to promote inclusive national identity programmes that foster national cohesion.
- e) Early warning and conflict prevention mechanisms should be improved to detect and deal with the early manifestation of tensions that might otherwise become violent.

5.5.2 The Recommendations based on the Achievements of Faith-Based Organisations in Peacebuilding.

The study found that Faith-Based Organisations have played a major role in peacebuilding in the areas of interfaith dialogue, mediation, peace education, reconciliation programmes, youth empowerment and community mobilisation. The study suggests that these contributions should be further enhanced through:

- a) Faith Based Organisations need to build interfaith dialogue structures at the national, regional and community level to be more resilient and continue to communicate and share between religions.
- b) The leaders of the various churches, mosques and other faith groups should keep on encouraging reconciliation, forgiveness, tolerance and peaceful co-existence in their sermons, community outreach programmes and peace campaigns.
- c) FBOs must expand community-based mediation and reconciliation initiatives, to build local capacities in conflict prevention and resolution.
- d) Current peacebuilding efforts should be documented, assessed and scaled up to other areas of Côte d'Ivoire to ensure the effectiveness and sustainability of peacebuilding.
- e) Faith-Based Organisations should increase partnerships with schools, universities and community organisations for the purpose of providing peace education programmes for the youth and vulnerable groups.

5.5.3. Recommendations based on the Challenges faced by Faith Based Organisations.

The study concluded that underfunding, weak technical capacity, political problems, reliance on volunteers and institutional marginalisation limited the effectiveness of faith-based organisations. Given the results of this research the following recommendations are made:

- a) Increasing the diversity of funding sources for Faith-based Organisations, including working on partnerships with development agencies, philanthropic organisations, private sector and international donors.
- b) There is need to put sound systems in place for religious organisations to mobilise resources in a sustainable way and lessen reliance on spontaneous and short-term donor funding.
- c) There is a need for staff and volunteers to be trained in continuous professional development on conflict resolution, mediation, peace education, project management, monitoring and evaluation.
- d) Government should formally acknowledge the role of Faith Based Organisations in peace building and make them part of the national peacebuilding and reconciliation architecture.
- e) Faith-Based Organisations are encouraged to increase internal governance, transparency and accountability within each organisation to improve effectiveness and trust in the organisation.

- f) To keep their credibility and legitimacy as reliable peacebuilding actors religious leaders should remain politically neutral and refrain from any political party affiliations or partisan position.

5.5.4 Guidelines on how to improve the Effectiveness of Faith-Based Organisations

The study revealed several strategies that can enhance the role of Faith-Based Organisations in peacebuilding. For this reason, it suggests that:

- a) The introduction of programmes on peace education should be scaled-up and institutionalized in all schools, religious institutions, youth associations and community organizations in Côte d'Ivoire.
- b) Leadership development programmes, support for entrepreneurship, vocational training, and civic education should be reinforced in order to enhance youth empowerment programmes.
- c) Women's leadership in peacebuilding processes and in decision-making in the context of Faith Based Organisations should be encouraged and supported.
- d) Faith Based Organisations need to enhance collaboration with government agencies, civil society organisations, traditional leaders and international development agencies.
- e) National and international partners need to invest in institutional capacity development programmes to enhance the effectiveness and sustainability of Faith Based Organisations.
- f) Strategies to track, assess and report on peacebuilding work should be created to enhance learning, accountability and evidence-based decision-making.

5.5.5 Policy Recommendations

The following recommendations are made for policy based on the overall results of the study:

- a) The Government of Côte d'Ivoire should establish a National Framework for Faith-Based Peacebuilding Partnerships for the organization of cooperation between the State and the Faith Based Organisations.
- b) The Ministry of National Reconciliation, Solidarity and Social Cohesion should put in place formal consultation processes with religious leaders that engage them in peace, reconciliation and social cohesion processes.
- c) Government should provide financial, technical and policy support to locally led peacebuilding efforts.
- d) National policies on peacebuilding must make a positive mention of the role of Faith Based Organisations as strategic partners in conflict prevention, mediation, reconciliation and social cohesion.
- e) The capacity of organisations from the Faith-Based Organisations to engage with the grassroots and to be able to continue reconciliation and social cohesion activities should make long-term development support a priority for international development partners.

5.5.6 Final Recommendation

The study strongly recommends a model of peacebuilding which involves government institutions, Faith Based Organisations, national and international Civil Society Organisations, traditional leaders, communities, women, youth and international development

partners, and is collaborative and inclusive. The underlying causes of Côte d'Ivoire's conflicts must be tackled, social cohesion must be reinforced, and national reconciliation must be fostered for sustainable peace to be created in Côte d'Ivoire more effectively through the cooperation of all stakeholders.

5.6 Areas of Further Research.

While this study was able to gauge the contribution of the Faith Based Organisations to peacebuilding in the District of Abidjan, Côte d'Ivoire, between 2002 and 2014, some aspects of the subject have not been sufficiently studied and should be the object of future scholarly research.

5.6.1 Women and Youth's Participation in Faith-based Peacebuilding

The study confirmed that women were under-represented in the leadership and peacebuilding processes of the Faith Based Organisations studied. Future research should explore the unique role, experience, difficulties and effectiveness of female participants in faith-based peacebuilding in Côte d'Ivoire. These investigations would offer important information to informing the development of more gender-inclusive peacebuilding strategies to enhance reconciliation and social cohesion.

The key findings showed that youth peace education and empowerment programmes was an important aspect of FBO peacebuilding interventions. Further studies are needed to look at the long-term effects of youth led peacebuilding on conflict prevention, community resilience and social cohesion in post-conflict societies. A special emphasis needs to be placed on the contribution of youth to peace and change.

5.6.2 Comparative study at regional level

The study was conducted in the District of Abidjan in Côte d'Ivoire, with the aim of studying only this district. Comparative studies of the peacebuilding efforts of Faith-Based Organisations in post-conflict West African countries (e.g., Liberia, Sierra Leone, Mali, Côte d'Ivoire) should be conducted in the future. Comparative studies would help identify best practice, challenges faced and transferable peacebuilding approaches at the sub-region level.

5.6.3 Longitudinal Studies on the Sustainability of Peacebuilding Interventions

The current study gauged FBO peacebuilding efforts through and immediately after the civil wars. Longitudinal studies should be conducted to assess the sustainability and effects of peacebuilding work by faith-based organisations in the longer term. Such studies would assist in determining the sustainability of reconciliation and social cohesion projects and the outcomes of peacebuilding processes.

5.6.4 Collaboration between Faith-Based Organisations and Traditional Leaders

There should be a high level of collaboration between traditional leadership and Faith Based Organisations in peacebuilding process.

The study was mainly conducted in the context of Faith Based Organisations and did not engage in a detailed look into the linkage between religious institutions and the traditional leadership system. Further studies are needed to explore the role of FBO, traditional leaders, community elders, and customary institutions in the process of conflict prevention and resolution, reconciliation, and social cohesion in post conflict communities.

5.6.5 Digital Technology and Faith-Based Peacebuilding

Digital communication platforms are emerging as new avenues for peacebuilding, with implications for both opportunities and challenges. Future research should explore the ways in which Faith Based Organisations use digital technologies, social media platforms, on-line dialogue forums, on-line peace campaigning and on-line counter hate speech to foster reconciliation, counter hate speech, prevent violent extremism and enhance social cohesion of young people and vulnerable groups.

5.6.6 Resources Mobilisation and Institutional Capacity Building

The organisational effectiveness and institutional capacity of Faith Based Organisations (FBOs) will be promoted. The institutional capacity and organisational effectiveness of Faith Based Organisations (FBOs) will be fostered. The study found that limited financial, technical and human resources are important challenges that impact the effectiveness of the FBOs. This study suggests a number of opportunities for further research: the link between FBOs' governance structures, organisational capacity and resource mobilisation; the link between leadership development and governance structures and effectiveness of peacebuilding. Such research may produce empirical policies and practices for enhancing institutional performance of religious peacebuilding actors.

5.6.7 The Role of Faith Based Organisations in National Peace Policy Formulation

Faith Based Organisations should be involved in the formulation of the national peace policy. The results showed that a good number of the FBOs had a strong grassroots acceptance but did not have much engagement in formal policy making processes. Other researchers should examine the extent to which FBOs shape Côte d'Ivoire's national

policies on peacebuilding, reconciliation and governance reforms. This kind of research could help to build the knowledge base of religious actors' policy role in post-conflict reconstruction.

5.6.8 Interfaith Dialogue and Ecumenicism to Prevent Future Conflict

The study confirmed that interfaith dialogue was one of the most effective peacebuilding activities undertaken by FBOs. Further studies are needed to assess the role of interfaith dialogue mechanisms in reducing religious intolerance, in fostering state unity in multi-cultural and multi-religious societies and in preventing future conflicts.

5.6.9 Final Research Recommendation

It is recommended that future studies focus on a multidisciplinary and mixed method approach to the future research on the evolving role of Faith Based Organisations in peacebuilding. These would help to produce a more holistic picture of the role of religion in conflict prevention and resolution, reconciliation, social cohesion and sustainable peace in post-conflict societies. The results of future studies will further enhance policy development, institutional practice, and scholars' knowledge in the field of peace and conflict studies.

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APPENDICES

APPENDIX 1: LETTER OF TRANSMITTAL

Goré Justin Doua

Student ID: 18S03DMGP011

+225 0707112010 and +225 0103087168

Dear Mr.../Ms...,

RE: REQUEST TO PARTICIPATE IN RESEARCH

I am Mr. Justin Doua Goré, a Master of Science in Governance, Peace, and Security Studies student at Africa Nazarene University, Nairobi, Kenya. I am conducting a study titled **“Assessing the Contribution of Faith-Based Organisations to Peacebuilding in the District of Abidjan from 2002 to 2014, Côte d’Ivoire”**. As a thrustworthy resource person in the area of religious activities and faith-based peacebuilding in the district, I kindly request your participation in the study by filling in this questionnaire. Please be assured that all the information you will give shall be used with confidentiality, treated with anonymity and used only for the purpose of this Study.

I thank you very much for your availability and cooperation.

Yours faithfully,

Justin Doua

APPENDIX 2: OFFICIALS AND MEMBERS' QUESTIONNAIRE

This questionnaire is designed for the collection of information on the contribution of Faith-Based Organisations to Peacebuilding in the District of Abidjan, Côte d'Ivoire from 2002 to 2014. Thank you for your availability and willingness to participate in the research. The information obtained will remain confidential and be used only for the purpose of this research study.

Please mark your response with an X or write it in the provided spaces.

SECTION A: Biodata

a) Age:

21-30years ()

31-40 years ()

41-50 years ()

Over 51 years ()

b) Highest Education Level:

Primary ()

Secondary ()

University ()

c) Gender:

Male ()

Female ()

d) Which organisation do you work with?

e) How long has your organisation been working in Côte d'Ivoire?

f) Position in your organisation.....

g) How long have you worked in your organisation?

SECTION B: The causes of civil wars in Côte d'Ivoire

a) What do you think were the causes of the 2002-2007 and 2010-2011 civil wars in Côte d'Ivoire?

b) What, according to you, was the impact of the wars in the country?

c) What do you think FBOs ought to do in cases of civil war?

d) List at least 3 ways your organisation would have served better in responding to the civil war

SECTION C: The work of Faith-Based Organisations towards peacebuilding in the District of Abidjan, from 2002 to 2014

a) What did your organisation do to help in peacebuilding?

b) What kinds of partnerships did your organisation build in the area of peacebuilding with other local actors?

c) What sorts of partnerships did your organisation engage in the area of peacebuilding with international actors?

d) List at least three successes your organisation achieved through partnerships in the areas of peacebuilding with local actors.

e) List at least three successes your organisation achieved through partnerships in the areas of peacebuilding with international actors.

**SECTION D: The challenges faced by Faith-Based Organisations in peacebuilding
in the District of Abidjan, Côte d'Ivoire from 2002 to 2014**

- a) What challenges did you face in your peacebuilding efforts?
- b) How did your organisation address these challenges you faced in peacebuilding?
- c) Were there lessons learnt from your peacebuilding efforts?
- d) What can your organisation better do to strengthen its role in peacebuilding in Côte d'Ivoire?

LETTRE DE TRANSMISSION

Goré Justin Doua

Numéro de la carte d'étudiant : 18S03DMGP011

Téléphone: +225 0707112010 et +225 0103087168

Abidjan, le ... 2023

A

Madame/Monsieur...

OBJET : Participation à une enquête

Madame/ Monsieur...

Je suis Goré Justin Doua, étudiant en Master en Gouvernance, Paix et Sécurité, à Africa Nazarene University, Nairobi, Kenya. Je fais une recherche sur « **L'évaluation de la contribution des organisations confessionnelles à la consolidation de la paix dans le district d'Abidjan de 2002 à 2014, Côte d'Ivoire** ». En tant que personne ressource fiable dans le domaine religieux et dans la consolidation de la paix par les organisations confessionnelles, je vous prie de bien vouloir participer à cette en remplir ce questionnaire. Je voudrais vous assurer que toutes les informations que donnerez seront utilisées dans la plus stricte confidentialité, traitées de façon anonyme et utilisées uniquement dans le cadre de cette étude.

Dans l'espoir d'une suite favorable je vous prie d'agréer, Madame/Monsieur, l'expression de ma haute considération.

Justin Doua Goré

QUESTIONNAIRE POUR OFFICIELS ET MEMBRES

Ce questionnaire est conçu pour la collecte d'informations sur « **la contribution des organisations confessionnelles à la consolidation de la paix dans le district d'Abidjan, Côte d'Ivoire, de 2002 à 2014** ». Merci pour votre disponibilité et votre volonté de participer à la recherche. Les informations obtenues resteront confidentielles et ne seront utilisées que dans le cadre de cette étude.

Veuillez marquer votre réponse avec un X ou l'écrire dans les espaces prévus.

SECTION A : Données biographiques

a) Age:

21-30 ans ()

31-40 ans ()

41-50 ans ()

Plus de 51 ans ()

b) Plus haut niveau d'étude :

Primaire ()

Secondaire ()

Université ()

c) Genre:

Masculin ()

Feminin ()

d) De quelle organisation êtes-vous membre ?

e) Depuis quand votre organisation existe-t-elle en Côte d'Ivoire ?

f) Quel est votre poste/rang dans l'organisation ?

.....

g) Depuis combien de temps êtes-vous dans l'organisation ?

SECTION B : Les causes de la guerre civile en Côte d'Ivoire

a) Quelles sont selon vous les causes des guerres civiles de 2002-2007 et 2010-2011 en Côte d'Ivoire ?

b) Quels a été selon vous l'impact des deux guerres dans le pays ?

c) Selon vous qu'est-ce que les organisations confessionnelles devraient pendant les deux guerres civiles ?

d) Donnez au trois (03) façons dont votre organisation aurait pu réagir pendant les guerres civiles ?

SECTION C : Le travail des organisations confessionnelles pour la consolidation de la paix dans le District d'Abidjan, de 2002 à 2014

a) Qu'est-ce que votre organisation a fait pour aider à la consolidation de la paix ?

b) Quels types de partenariats votre organisation a-t-elle établis dans le domaine de la consolidation de la paix avec les autres acteurs locaux ?

c) Quels types de partenariats votre organisation a-t-elle établis dans le domaine de la consolidation de la paix avec des acteurs internationaux ?

d) Énumérez au moins trois succès que votre organisation a obtenus grâce à des partenariats avec les acteurs locaux dans le domaine de la consolidation de la paix.

e) Énumérez au moins trois succès que votre organisation a obtenus grâce à des partenariats avec les acteurs internationaux dans le domaine de la consolidation de la paix.

SECTION D : Les défis rencontrés par les organisations confessionnelles dans la consolidation de la paix dans le district d'Abidjan, Côte d'Ivoire de 2002 à 2014

- a) A quels défis avez-vous fait face dans vos efforts de consolidation de la paix ?
- b) Comment votre organisation a-t-elle relevé ces défis que vous avez rencontrés dans la consolidation de la paix ?
- c) Des leçons ont-elles été apprises de vos efforts de consolidation de la paix ?
- d) Que peut mieux faire votre organisation pour renforcer son rôle dans la consolidation de la paix en Côte d'Ivoire ?

APPENDIX 3: INTERVIEW RECORDING CONSENT FORM

Thank for accepting to participate in this study. However, to protect you and the information you will give, please read and sign the interview consent form.

The researcher is collecting data through FBOs leaders' interview schedules. These face-to-face interviews will be recorded with a smart phone and be transcribed later. The information obtained will remain confidential and be used only for the purpose of this research study.

You have the right to accept or refuse the recordings. You will check the transcription to add or retrieve information in order to produce the meanings called "data", for analysis and interpretation by the researcher.

The findings of the study will be put in the researcher's Master of Science in Governance, Peace and Security Studies thesis. The study may be published later in the form an article in a journal or presentation by the researcher at a symposium, seminar, and/or workshop.

Should you need further clarification, please contact the researcher at:

douagore@yahoo.fr or on Mobile phone: 0707112010 and 0103087168.

Thank you.

I, _____, read the consent, agree to participate in the study and give my consent to be recorded. I acknowledge receipt of a copy of this consent form for my files.

Date: _____

Participant's signature: _____

Researcher's signature: _____

APPENDIX 4: LEADERS' INTERVIEW SCHEDULE

The questions below will serve as guidelines for churches and organisation leaders' interview:

- 1) What do you think were the causes of the 2002-2007 and 2010-2011 civil wars in Côte d'Ivoire?
- 2) What, according to you, was the impact of the war in the country?
- 3) What do you think FBOs ought to do in cases of civil war?
- 4) List at least 3 ways your organisation would have served better in responding to the civil war
- 5) What did your organisation do to help in peacebuilding?
- 6) What kinds of partnerships did your organisation build in the area of peacebuilding with other local actors?
- 7) What sorts of partnerships did your organisation engage in the area of peacebuilding with international actors?
- 8) List at least three successes your organisation achieved through partnerships in the areas of peacebuilding with local actors.
- 9) List at least three successes your organisation achieved through partnerships in the areas of peacebuilding with international actors.
- 10) What challenges did you face in your peacebuilding efforts?
- 11) How did your organisation address these challenges you faced in peacebuilding?

12) Were there lessons learnt from your peacebuilding efforts?

13) What can your organisation better do to strengthen its role in peacebuilding in Côte d'Ivoire?

FORMULAIRE DE CONSENTEMENT À L'ENREGISTREMENT DES ENTREVUES

Merci d'avoir accepté de participer à cette étude. Cependant, pour vous protéger et protéger les informations que vous donnerez, veuillez lire et signer le formulaire de consentement à l'entretien.

Le chercheur collecte des données à travers un programme d'entretiens avec les dirigeants des organisations confessionnelles. Ces entretiens en face à face seront enregistrés avec un smartphone et retranscrits ultérieurement. Les informations obtenues resteront confidentielles et ne seront utilisées que dans le cadre de cette étude.

Vous avez le droit d'accepter ou de refuser les enregistrements. Vous vérifierez la transcription pour ajouter ou retirer des informations afin de produire des "données", pour analyse et interprétation par le chercheur.

Les résultats de l'étude seront intégrés au mémoire de master ès sciences en études sur la gouvernance, la paix et la sécurité du chercheur. L'étude peut être publiée ultérieurement sous la forme d'un article dans une revue ou d'une présentation par le chercheur lors d'un symposium, d'un séminaire et/ou d'un atelier.

Si vous avez besoin de plus de précisions, veuillez contacter le chercheur à : douagore@yahoo.fr ou au : 0707112010 and 0103087168.

Merci.

Je soussigné, _____, atteste avoir lu le formulaire de consentement, accepté de participer à l'étude et donné mon consentement à être enregistré.

J'accuse réception d'une copie de ce formulaire de consentement pour mes dossiers.

Date : _____

Signature du participant: _____

Signature du chercheur : _____

GUIDE D'ENTREVUES AVEC LES DIRIGEANTS/CHEFS RELIGIEUX

Les questions ci-dessous serviront de lignes directrices pour les entrevues avec les dirigeants des organisations :

- 1) Selon vous, quelles ont été les causes des guerres civiles de 2002-2007 et 2010-2011 en Côte d'Ivoire ?
- 2) Quel a été, selon vous, l'impact de la guerre dans le pays ?
- 3) Que pensez-vous que les organisations confessionnelles devraient faire en cas de guerre civile ?
- 4) Énumérez au moins 3 façons dont votre organisation aurait mieux servi à faire face à la guerre civile
- 5) Qu'est-ce que votre organisation a fait pour aider à la consolidation de la paix ?
- 6) Quels types de partenariats votre organisation a-t-elle établis dans le domaine de la consolidation de la paix avec les autres acteurs locaux ?
- 7) Quels types de partenariats votre organisation a-t-elle établis dans le domaine de la consolidation de la paix avec les autres acteurs internationaux ?
- 8) Énumérez au moins trois succès que votre organisation a obtenus grâce à aux partenariats dans le domaine de la consolidation de la paix avec les autres acteurs locaux.
- 9) Énumérez au moins trois succès que votre organisation a obtenus grâce à des partenariats dans le domaine de la consolidation de la paix avec les acteurs internationaux.
- 10) A quels défis avez-vous fait face dans vos efforts de consolidation de la paix ?

11) Comment votre organisation a-t-elle relevé ces défis que vous avez rencontrés dans la consolidation de la paix ?

12) Quelles leçons avez-vous apprises de vos efforts de consolidation de la paix ?

13) Que peut mieux faire votre organisation pour renforcer son rôle dans la consolidation de la paix en Côte d'Ivoire ?

APPENDIX 5: LETTER FROM AFRICA NAZARENE UNIVERSITY

AFRICA NAZARENE
UNIVERSITY

P.O.Box: 53067 – 00200
Nairobi, Kenya.
Tel: 020 252 7170/1 – 5
Email: vc@anu.ac.ke
www.anu.ac.ke

22nd May 2023

RE: TO WHOM IT MAY CONCERN

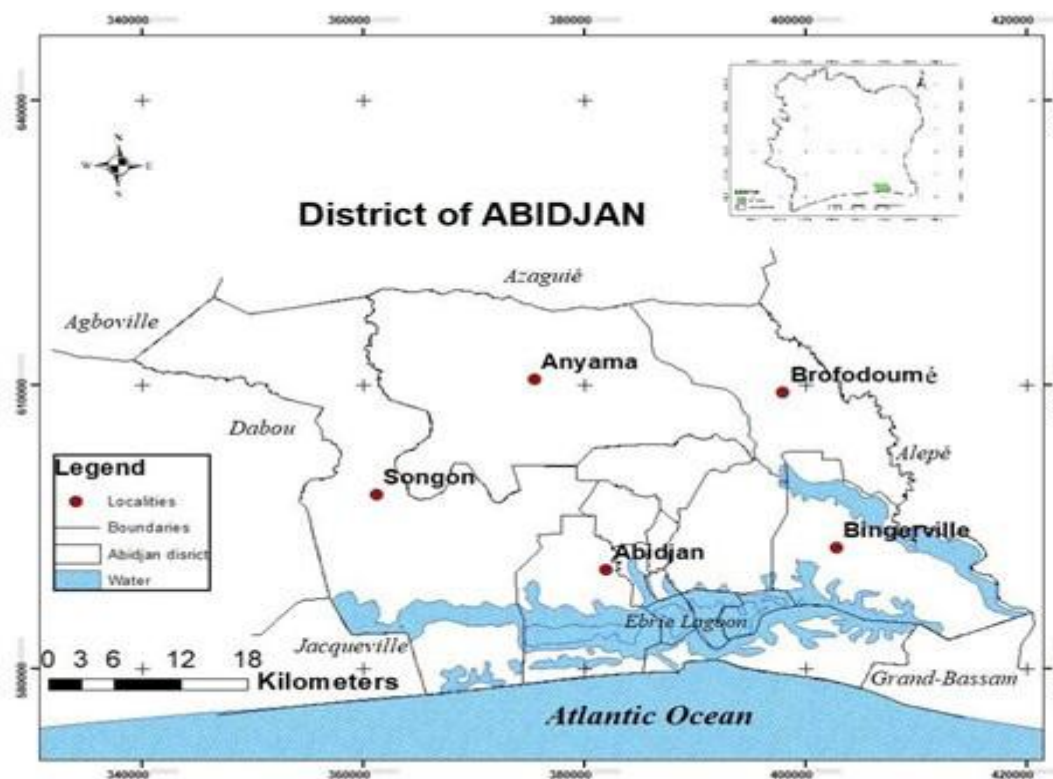
Goré Justin Doua (18s03dmgp011) is a bonafide student at Africa Nazarene University. He has finished his course work and has defended his thesis proposal entitled: -

“Assessing the Contribution of Faith-Based Organizations to Peacebuilding in the District of Abidjan from 2002 to 2014, Côte D’Ivoire”

Any assistance accorded to him to facilitate data collection and finish his thesis is highly welcomed.

Dr. Simon Obwatho
Ag. DVC, Academic & Student Affairs

APPENDIX 6: MAP OF THE DISTRICT OF ABIDJAN



The ten communes of Abidjan

