



# ACORD HANDBOOK

## COMMUNITY SOCIAL PEACE AND RECOVERY MODEL



**GENERATING LEADERSHIP FOR SUSTAINABLE  
PEACE AND RECOVERY AMONG DIVIDED  
COMMUNITIES**





Agency for Co-operation and Research in Development  
Association de Coopération et de Recherches pour le Développement  
Agência de Cooperação e de Pesquisa para o Desenvolvimento

## ACORD HANDBOOK

### COMMUNITY SOCIAL PEACE AND RECOVERY MODEL

#### GENERATING LEADERSHIP FOR SUSTAINABLE PEACE AND RECOVERY AMONG DIVIDED COMMUNITIES

Copyright © ACORD 2009  
ISSN 1812-1284 Development Practice Series

ACK Garden House  
1<sup>st</sup> Ngong' Avenue  
P.O. Box 61216, 00200 Nairobi  
Republic of Kenya  
Tel: +254 20 272 11 72/85/86  
Fax: +254 20 2721166  
Email: [info@acordinternational.org](mailto:info@acordinternational.org)

Development House  
56-64 Leonard Street  
London, EC2A 4LT  
United Kingdom  
Tel: +44 (0) 20 7065 0850  
Fax: +44 (0) 20 7065 0851  
Email: [info@acordinternational.org](mailto:info@acordinternational.org)

Published by:

ACORD – Agency for Cooperation and Research in Development

ACK Garden House – 1st Ngong Avenue

P.O. Box 61216 – 00200 Nairobi

Tel: + 254 20 272 11 72/85/86

Fax: + 254 20 272 11 66

Nairobi, Kenya

AND

Development House

56-64 Leonard Street

London EC2A 4LT

Tel: +44 (0) 20 7065 0850

Fax: +44 (0) 20 7065 0851

London, United Kingdom

E-mail: [info@acordinternational.org](mailto:info@acordinternational.org)

Website: [www.acordinternational.org](http://www.acordinternational.org)

Copyright © 2009 by ACORD

Development Practice Series ISSN - 1812-1284

All rights reserved

Key words:

Armed conflict - conflict - community - peace building - handbook - leadership – Burundi – Kenya - Africa

The publication is copyright and should not be reproduced, duplicated or translated without prior written permission from ACORD

ACORD is a Pan African organisation working for social justice and development. Our mission is to work in common cause with people who are poor and those who have been denied their rights to obtain social justice and development and be part of locally rooted citizen movements. We are present in 17 countries in Africa, working with communities on livelihoods and food sovereignty, women's rights, conflict and HIV/AIDS. We also advocate and campaign at Pan Africa level. For more about ACORD, please consult our website at [www.acordinternational.org](http://www.acordinternational.org) or contact us at [info@acordinternational.org](mailto:info@acordinternational.org)

UK Charity Registration No. 283302

Cover Design, layout, design and print by Advance Litho Limited

Photo Credits: © ACORD

## PURPOSE & USE OF THE CSPR HANDBOOK

The majority of armed conflicts around the world are internal or “intra-national” wars, in which groups in conflict live very close each other. The enemy is real or perceived to be located in the same region, city, village, neighbourhood or even household. In such a situation, persons live as neighbours while being locked in long-standing cycles of negative interaction. The conflicts are characterised by an animosity and deeply-rooted fear and stereotypes. For conflicts which have affected identity and shaped the lives of the population through several generations it is important to find new approaches to conflict management; an approach that allows people to process their experiences, challenge their stereotypes and prejudices, and to take leadership in the search for solutions accessible in the community towards achieving peaceful coexistence and recovery.

The Community Social Peace and Recovery Model offers such an approach. It is rooted in dialogue between the divided parties to facilitate healing, truth, reconciliation, reparation and forgiveness to learn to understand each other and agree on modalities for peaceful coexistence and non-violent alternatives to conflict. As it is often not feasible or desirable for people to permanently relocate to avoid conflict, it is necessary to find ways for communities to live together peacefully for present and future generations.

This handbook on the Community Social Peace and Recovery model has been developed by ACORD, following a series of pilot initiatives in Burundi and Kenya. It is anticipated that the Handbook will be a helpful tool for governments, agencies and institutions worldwide working to promote peace and sustainable recovery.

## OVERVIEW OF THE COMMUNITY SOCIAL PEACE & RECOVERY MODEL

The Community Social Peace and Recovery Model (CSPR Model) is a process of community-driven dialogue aimed at analysing root causes of conflict, to begin healing of emotional wounds/trauma and undertaking negotiations to secure formal commitments for durable peaceful cohabitation and community-based recovery. While peace agreements are often negotiated at national level, the aim of the CSPR Model is to extend peace processes to the local (community) level. While their success is dependent upon the support of the population, national/political peace agreements – although creating an improved political environment – do not necessarily respond to the realities on the ground at local level. This is despite the fact that it is the grassroots communities which are most affected by conflict and suffer from the challenges emerging from such, such as forced recruitment, abduction, loss of life, loss of their livelihoods or land, displacement, rape, diseases, etc. To make matters worse, countries at times forget about the conflict and tensions remaining at grassroots level, once a national level political peace deal has been attained. Similarly, judicial systems are often unable to ensure accountability after conflict, either because they are deemed partial or simply because of the scale of atrocities and human right violation that require jurisprudence. There is a challenge for justice, accountability and reparation to apply in such a context of massive violation of human rights, coloured with political and ethnically negative solidarities and manipulation, unless, social peace is recovered locally. Hence, the purpose of the Community Social Peace and Recovery Model is to ensure that peace agreements reflect the local needs and realities and generate a grassroots momentum for national peace.

The model supports the divided and affected communities to take leadership to dialogue and negotiate social peace and come up with agreed social contracts for sustainable peace and recovery. This is achieved through community dialogue.

- ***Community dialogue and negotiation***

The communities are guided to share how the conflict has affected them as a means of “emotional healing” and creating understanding between the conflicting parties. They then jointly take the responsibility to identify the root causes and effects of the conflict as well as the role individuals and groups have played in contributing to the conflict. Subsequently the communities take the lead in proposing community-based solutions and reparations for the issues identified.

- **Social contracts for peace**

In order to formally commit to peaceful coexistence, communities are assisted to negotiate “social contracts”. These are morally binding contracts which commit all parties in the conflict to contribute to a culture of peace and refrain from negative behaviour identified during the community dialogue sessions. These social contracts are signed by representatives from the rivalling parties.

- **Jointly designed and executed peace/recovery projects**

Peace/recovery projects are designed together between the rivalling parties. The priorities are jointly identified and delivered by the affected communities themselves to support their recovery, consolidate peace, and “cement” their negotiated social contracts.

- **Community watchdogs**

Community watchdogs are subsequently set up by the communities themselves in each of their locations, to oversee the implementation of the community social peace contracts and continue to encourage individuals to maintain their commitments to peaceful cohabitation.

This process has proven to form a strong foundation for sustainable peace and recovery and create conducive environment for locally owned justice and accountability which contributes to the stability of a nation as a whole.

## **PAST EXPERIENCE OF CSPR MODEL**

Having a wealth of experience operating *in conflict* and *on conflict* across Africa since 1976, ACORD worked (and in most cases continues to work) in conflict-ridden countries such as Angola, Burundi, Chad, the Democratic Republic of Congo, Ethiopia, Eritrea, Guinea (Conakry), Mali Rwanda, Somalia, the Sudan and Uganda. Since 2001, the community social contract model has been found to be one of the most effective tools available to create an environment of sustainable peaceful co-existence between conflicting communities. ACORD has been applying the Community Social Peace and Recovery approach in Burundi and Kenya and found it to be a sound model for large-scale replication.

In Burundi the model played a major role in securing local peace among villages despite the traumatic atrocities that took place in the country’s lengthy civil war. Citizens have helped rebuild their country through community-driven peace projects that restored their livelihoods and cemented the peaceful cohabitation and solidarity between previously differing communities. In Kenya, ACORD implemented the Community Social Peace and Recovery Model in the Rift Valley which successfully translated the national peace accord into a reality at community-level, where communities in the bordering Sotik and Borabu Districts decided to take leadership and negotiate community social contracts and agreed how to deal with the issues that are dividing them, and created the foundation for long-term sustainable recovery. This local peace set the stage for re-establishment of shelter and agricultural livelihoods which has since taken place.

The model can also apply where there is still open conflict, especially for building community resistance to external intrusion such as political and ethnical manipulation as well as armed attack as it allows communities to build their own systems of joint and common resistance and warning.

Given the deep-rooted origins of the tensions, and the difficulties that should be anticipated in addressing these root problems in the short term in a manner that is acceptable to all involved, there is a need to develop a comprehensive recovery strategy which allows for the establishment of durable peace to minimise the communities’ susceptibility to engage in violence, and maximise the potential for greater community synergy and cooperation. This will ensure the sustainable re-establishment of livelihoods, shelter and other basic rights.

This model allows for community-owned peace – formalised in local peace accords – which is subsequently concretised by jointly agreed upon “peace projects” which respond to the needs of victims of violence

on all sides as well as help address the grass-roots level causes of the conflict to ensure a sustainable recovery and cohabitation.

In sum, the premise is that to sustain a humanitarian and recovery process in a context of divided communities, both the destructive impacts of the violence, as well as the lingering tensions and underlying dividing factors need to be addressed. By addressing these underlying factors, conditions for justice and accountability would be relatively established. The Community Social Peace and Recovery Model offers this opportunity.

## WHO IS THE CSPR HANDBOOK FOR?

The Community Social Peace and Recovery Handbook is intended for any actor wishing to contribute to the peaceful cohabitation and recovery efforts. Furthermore, the handbook may be used by any person, agency, institution or government authority that wishes to apply the CSPR Model elsewhere (in Africa or beyond).

## HOW TO USE THE CSPR HANDBOOK

The Handbook is written as a step by step guide served to furnish any actor with the required background and methodological information to implement the Community Social Peace and Recovery Model. The Handbook therefore serves as a reference tool for implementing agents. Further technical support on the model or any of the methodologies referred to in this book may be sought from the Agency for Cooperation and Research in Development (ACORD) via email address [info@acordinternational.org](mailto:info@acordinternational.org) or via telephone on +254 (0)20 272 11 72/85/86 or +44 (0)20 7065 0850.

## CONTENTS OF THE HANDBOOK

The Handbook elaborates each of the stages of the Community Social Peace and Recovery Model. The *Introduction* provides a short history of the Model and the lessons learnt since its inception. It also highlights the importance of durable peace as a basis for sustainable recovery interventions.

The Handbook furthermore elaborates the steps to be undertaken during the *Preparatory Phase* of the CSPR Model. These include guidance on conducting context and impact analyses; identification of target groups, partners, and other stakeholders; capacity building of implementing partners; identification of facilitators and peace protagonists within the community; and how to undertake introductory meetings with stakeholders for introduction of the Model and participatory planning of its roll-out.

*Phase 1 – Securing Community Social Peace* of the CSPR Model is the phase of rapprochement between the conflicting communities. It involves the processes of healing and reconciliation, joint identification of solutions to the conflict, and negotiation of a code of conduct (or “Social Contract”) between the communities/groups to ensure peaceful cohabitation. The social contract is signed by representatives from both conflicting parties as a way of formalising the commitment by all members of the community. In the description of Phase 1, this manual therefore elaborates the methods for the following:

- introduction and launch of the CSPR process
- facilitating community dialogue sessions to
  - conduct a participatory problem analysis to identify the root causes, triggers, exacerbating and mitigating forces as well as the effects of the conflict
  - facilitate healing and truth and reconciliation meetings
  - identify solutions and mitigating factors to help address the causes of the conflict and its symptoms
- guide the negotiation and signing of the “social contract”, and
- set up community social watch committees to oversee the adherence to the social contract by members of the community following its signature

The description of *Phase 2 – Sustainability through Peace and Recovery Projects* of the CSPR Model provides guidance on the important process of consolidating the negotiated peace in inter-communal peace and recovery projects. These enable the previously conflicting parties to jointly address their immediate needs in ensuring sustainable peace and durable recovery. It facilitates them in concretely working together to (re-)establish trust and forgiveness between the communities, seek reparations within the community and to build a joint future wherein the “cost” of conflict outweighs the “benefits” of peace. Hence, it firmly roots the culture of peaceful coexistence in the conflict-affected societies.

The techniques provided in this Handbook are further elaborated by the various methodological tools and examples provided throughout the manual and its annexes.

Any comments on the contents of this handbook can be sent to [info@acordinternational.org](mailto:info@acordinternational.org).

## TABLE OF CONTENTS

PURPOSE & USE OF THE CSPR HANDBOOK .....	2
TABLE OF CONTENTS .....	6
ACKNOWLEDGEMENTS .....	9
LIST OF ACRONYMS & ABBREVIATIONS .....	10
INTRODUCTION .....	11
PREPARATORY PHASE COMMUNITY SOCIAL PEACE AND RECOVERY (CSPR) MODEL	15
STEP 1: CONTEXT AND STAKEHOLDER ANALYSIS .....	15
1.a. Context and conflict analysis.....	15
1.b. Stakeholder analysis.....	16
STEP 2: IDENTIFICATION OF TARGET GROUPS & PARTNERS .....	18
2.a. Identification of target groups.....	18
2.b. Criteria for selecting implementing partners .....	18
STEP 3: ENGAGING VARIOUS STAKEHOLDERS AND BUILDING CAPACITIES OF IMPLEMENTING PARTNERS .....	19
3.a. Strengthening the capacities of potentially eligible organisations .....	19
3.b. Training of partners .....	19
3.c. Material and financial support to peace initiatives .....	20
3.d. Securing Other Partners and Stakeholders .....	20
STEP 4: INTRODUCTORY MEETINGS WITH STAKEHOLDERS .....	21
4.a. Approaching the divided communities .....	21
4.b. Selection of venues and dates for dialogue sessions.....	21
4.c. Selection of capacity building of peace focal persons .....	22
PHASE 1 CSPR MODEL: SECURING COMMUNITY SOCIAL PEACE.....	23
STEP 5: LAUNCH OF THE CSPR MODEL .....	23
STEP 6: COMMUNITY DIALOGUE SESSIONS .....	23
6.a. Meeting of easing/healing .....	25
6.b. Analysis of the conflict .....	26
6.c. Truth and Reconciliation .....	31
6.d. Community negotiation of the social contract .....	33
STEP 7: SOCIAL PEACE CONTRACTS AND THEIR CONTENT .....	36
7.a. Elaboration of social contracts and their content.....	36
7.b. Signing of social contract of peaceful cohabitation .....	38
7.c. Community mechanisms for follow-up of social contracts.....	39
PHASE 2 CSPR MODEL: SUSTAINABILITY THROUGH PEACE & RECOVERY PROJECTS	40
STEP 8: PEACE AND RECOVERY PROJECTS.....	40
ANNEXES.....	44
ANNEX 1      METHODOLOGICAL TOOLKIT .....	45



Tool 1:	CSPR Impact Assessment Checklist.....	45
Tool 2:	Risk/Probability Analysis.....	47
Tool 3:	Detailed guide to Problem Tree Analysis.....	49
Tool 4:	Human Rights Framework & Social Exclusion Analysis .....	52
	1. Human Rights Framework – Human Rights Based Approach.....	52
	2. Social Exclusion Analysis Tool.....	54
Tool 5:	Power Analysis.....	56
	1. Frameworks for power analysis .....	56
	2. Female-specific adaptation of the matrix (example) .....	58
Tool 6:	Gender Analysis.....	61
	1. Elements of conflict situations and possible gender dimensions.....	61
	2. Elements of gender relations and possible conflict dimensions .....	63
	3. Gender analysis checklist.....	64
	4. Gender Analysis Matrix .....	66
Tool 7:	The Time-Line.....	67
Tool 8:	Scale of Reflection/The Derivative Scale .....	68
Tool 9:	4-Quadrant Tool .....	69
Tool 10:	Do No Harm framework .....	70
Tool 11:	Incorporating gender, age and diversity in programme cycle management.....	73
Tool 12:	Summary of Stepping Stones Methodology .....	75
<b>ANNEX 2</b>	<b>EXAMPLES OF SOCIAL CONTRACTS.....</b>	<b>77</b>
Example 1.	Contract of peaceful cohabitation (neighbourhood Teza ii of Kamenge), Burundi.....	77
Example 2.	Social contract between farmers and pastoralists in the commune Rugombo, Cibitoke province, Burundi .....	79
Example 3.	Social contract between Kisii and Kipsigis communities living along the border of Sotik and Borabu Districts, Kenya .....	83
<b>BIBLIOGRAPHY</b>	<b>.....</b>	<b>86</b>

## ACKNOWLEDGEMENTS

This Handbook has been developed from the wealth of experiences gathered by the Agency of Co-operation and Research in Development (ACORD) since 2001 during the Community Social Peace and Recovery programmes undertaken in Burundi and Kenya.

For this, ACORD is indebted to its staff, implementing partners, and communities in Kamenge, Buhiga, Rango and Rugombo Communes in Burundi and in Sotik and Borabu Districts in Kenya, authorities from the Governments of Burundi and the Republic of Kenya and ACORD's institutional partners. ACORD is grateful to all who supported and took part in these peace-building efforts in the past decade. For the refinement of this Handbook ACORD is particularly thankful for the immeasurable support and input provided by its teams in Burundi, especially Sophie Havyarimana and Prime Rupiya, and in Kenya and the Secretariat, including Leonie Abela Sendegeya and Bonaventure Wakana.

### **Monique van Es**

Programmes Operations & Development Manager  
Agency for Co-operation and Research in Development

## LIST OF ACRONYMS & ABBREVIATIONS

ACORD	Agency for Co-operation and Research in Development
AIDS	Acquired Immuno-Deficiency Syndrome
ASTU	Anti Stock Theft Unit
CBA	Community Based Association
CBO	Community Based Organisation
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CPR	Conflict Prevention and post-conflict Reconstruction
CRC	Convention on the Rights of the Child
CSPR Model	Community Social Peace and Recovery Model
DNH	Do No Harm
DRC	Democratic Republic of Congo
MoSSP	Ministry of State for Special Programmes
HIV	Human Immuno-deficiency Virus
HRBA	Human Rights-Based Approach
ICCPR	International Covenant on Economic, Social and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IDPs	Internally Displaced Persons
IEMs	Implicit Ethical Messages
INGO	International Non-Governmental Organisation
IWTC	International Women’s Tribunal Centre
LCP	Local Capacities for Peace
LRA	Lord’s Resistance Army
M&E	Monitoring and Evaluation
MPLA	Popular Movement for the Liberation of Angola
NGO	Non-Governmental Organisation
NSC	National Steering Committee on Peace Building and Conflict Management
ODM	Orange Democratic Movement
OSDC	Organisational and Social Development Consultants
PCIA	Peace and Conflict Impact Assessment
PNU	Party of National Unity
RTs	Resource Transfers
SEA	Social Exclusion Analysis
UDHR	Universal Declaration of Human Rights
UNITA	National Union for the Total Independence of Angola
UNHCHR	United Nations High Commissioner on Human Rights

## INTRODUCTION

### BACKGROUND OF COMMUNITY SOCIAL PEACE & RECOVERY MODEL

The Agency for Co-operation and Research in Development (ACORD) is an Africa-led international alliance promoting social justice and development in Africa through work in common cause with people with people who are poor and have been denied their rights to understand, challenge and change the conditions that cause poverty and exclusion. ACORD has 12 country and regional programmes covering 17 African countries as well as a Pan-African programme which focus around the themes of livelihoods, conflict, HIV/AIDS and gender. It seeks to address the root causes of poverty through a combination of practical work, capacity building, research and advocacy.

ACORD has more than 30 years experience working *in* conflict in Africa to address its consequences in the community and *on* conflict to address its root causes. ACORD has been working in conflict areas such as Angola, Burundi, Chad, Congo (DRC), Eritrea, Ethiopia, Guinea Conakry, Kenya, Mozambique, Rwanda, Somalia, Sudan and Uganda. A small snap-shot of some our work towards sustainable peace in Africa:

- In Angola, ACORD has contributed to the sustainable reintegration of ex-combatants in the civil war between the MPLA and UNITA.
- In Rwanda houses and access to land and property have been secured for orphaned/separated minors following the 1994 genocide.
- In Guinea (Conakry) ACORD has been assisting in the integration of refugees from Sierra Leone unable to return to their country.
- In Mali it has sought to redress the impacts of the Touareg rebellion among local communities.
- Negotiated for peaceful relations between communities affected by conflict over natural resources such as in Ethiopia, Sudan, Kenya, Tanzania, Mozambique, Mali, Mauritania, Burkina Faso, Chad and Cameroon.
- At the same time it has been contributing to peaceful relations in eastern Sudan, while playing its role in supporting the implementation of peace agreements such as the Abuja and Comprehensive Peace Agreements through its recovery, peace building and advocacy efforts.
- In Uganda it helped generate dialogue between the Government and Lord's Resistance Army (LRA) with a view to securing peace in Uganda, but also to curb the conflict's influence on security in Sudan, the DRC, the Central African Republic and beyond.

At the same time ACORD has conducted valuable research into the causes, effects and coping mechanisms related to conflict which feeds into its practical and advocacy work.

The Community Social Peace and Recovery Model (CSPR Model) was first developed and launched by ACORD in Burundi in 2001 in response to the large-scale civil war. Following the Arusha peace agreement between the Government of Burundi and fighting forces in August 2000, ACORD sought to contribute to the rapprochement between grassroots communities that had been divided by more than thirteen years of conflict. The model was initially launched among some 200,000 persons affected by the war in the communes of Kamenge, Buhiga, Rango and Rugombo, and was later replicated throughout large regions of the country.

In Kenya the model has been applied while addressing the conflict in Kenya in 2007 and 2008 that were sparked by the disputed outcome of the December 2007 elections. While a national peace accord was brokered between the three leading parties on 28 February 2008, communities continued to grapple with the effects of the violence and the ethnic and tribal hatred and resource-based tensions that had been brought up by the conflict. ACORD applied the Community Social Peace and Recovery Model in the Rift Valley which successfully translated the national peace accord into a reality at community-level. Communities in the bordering Sotik and Borabu Districts decided to take leadership and negotiate community social contracts and agreed how to deal with the issues that are dividing them, and created the foundation for long-term sustainable recovery.<sup>1</sup>

1 Despite the national-level peace agreement and the general absence of violence in Kenya, there are many regions in the country where peace has not fully returned or is not sustainable at the grassroots level. ACORD and partners therefore intend to continue their efforts at establishing stability and a context suitable for development.

The Model incorporates the notions that any reconciliation effort generally involves the following interwoven elements:<sup>2</sup>

1. *Developing a shared vision of an interdependent and fair society:* The development of a vision of a shared future requiring the involvement of the whole society, at all levels. Although individuals may have different opinions or political beliefs, the articulation of a common vision of an interdependent, just, equitable, open and diverse society is a critical part of any reconciliation process.
2. *Acknowledging and dealing with the past:* Acknowledging the hurt, losses, truths and suffering of the past. Providing the mechanisms for justice, healing, restitution or reparation, and restoration (including apologies if necessary and steps aimed at redress). To build reconciliation, individuals and institutions need to acknowledge their own role in the conflicts of the past, accepting and learning from it in a constructive way so as to guarantee non-repetition.
3. *Building positive relationships:* Relationship building or renewal following violent conflict addressing issues of trust, prejudice, intolerance in this process, resulting in accepting commonalities and differences, and embracing and engaging with those who are different to us.
4. *Significant cultural and attitudinal change:* Changes in how people relate to, and their attitudes towards, one another. The culture of suspicion, fear, mistrust and violence is broken down and opportunities and space opened up in which people can hear and be heard. A culture of respect for human rights and human difference is developed creating a context where each citizen becomes an active participant in society and feels a sense of belonging.
5. *Substantial social, economic and political change:* The social, economic and political structures which gave rise to the conflict and estrangement are identified, reconstructed or addressed, and transformed.

The CSR Model however goes further, in that it sets up community-led mechanisms for finding durable solutions and peaceful coexistence through joint cohesion-building initiatives.

From the outset, the community social peace and recovery model showed significant results, including:

- (a) Gradual ownership of decision-making by the community in the management of the issues problems.
- (b) The establishment of positive relations of solidarity and togetherness between these communities and a progressive “de-balkanisation” (i.e. a reduction in ethnically-driven thinking allowing community members to focus more on similarities and common interests rather than on divergent positions and real or perceived differences).
- (c) Jointly negotiated peace projects encourage the communities to work together in the design and realisation of their future, thus contributing to peaceful cohabitation. The projects address the basic and recovery needs of communities. They improve access to and control over resources and technology, training, the basic services, as well as enhance quality of life. They are an especially successful component of peace building if they alleviate the root causes of tensions.
- (d) The capacity of local communities is strengthened to resist any form of manipulation and to respond positively to secure the survival of the whole community (regardless of previous divisions).
- (e) Improvement of the technical and operational capacity of grassroots organisations/ associations and peace committees to pursue the interests of the community.
- (f) Regarding justice and accountability, the CSR Model allows for a collective community-led approach to holding individuals responsible for their crimes and generating reparative solutions that allow the community to restore peace and normalcy within society.

---

2 Brandon Hamber and Gráinne Kelly, “A Working Definition of Reconciliation”, *Democratic Dialogue*, Belfast, September 2004.

Lessons learnt since the launch of the Community Social Peace and Recovery Model in 2001:

- Peace is possible and most effective when it is attained by community negotiations. It is only when this dialogue has taken place that justice and accountability can apply with fewer constraints.
- Organisations which are close to the communities and perceived as neutral (such as locally existing grassroots organisations), coupled with suitable operational capabilities, are readily accepted and deemed credible by target communities, provided they have shown impartiality and credible leadership.
- By extension, local organisations are better placed to facilitate the process.
- For a country which is gradually emerging from crisis, it is difficult for the population to publically admit the serious offenses that it has committed – for instance in the case of war crimes and crimes against humanity, killing or looting – for fear of prosecution. The community-driven healing and dialogue has provided that opportunity for openness and provided a system of accountability and restorative justice that is owned locally.
- A lack of space for dialogue reinforces the climate of mistrust of communities and perpetuates conflicts.
- In any peace initiative, government or other actors may be perceived as partial, it is nevertheless essential that the peace process ensures the engagement of all actors. The process therefore needs to find tools and methodologies for managing perceptions and impacts thereof on the peace negotiations, while maintaining the principle that focus should be put on *issues* and not on individual/institutional status.
- For complex conflicts, there must be multifaceted interventions which must take place on several levels (communities, intermediary organisations and policy makers)
- Peace projects contribute to the rapprochement of divided communities.
- While the peace and recovery projects are important, it is helpful to emphasise the importance of sustainable peace and the projects' function in securing that peace, so as not to bias people's involvement; participants should be engaged in the process to pursue peaceful coexistence not material assistance. This is especially the case in poor environments.
- The community negotiation process is delicate process and needs to be carried professionally and with care to avoid reopening wounds and generating renewed conflict.

Risk and failure factors:

- The ability of the community to resist external pressure and maintain their social contracts.
- The efficiency of the system of accountability to each other to avoid clashes or disagreement among the different actors.
- Beyond quantitative representation of women in the peace process, the conflict transformation needs to take into account and address women's issues.
- There is need for clear monitoring of change and sustainability.
- Early warning systems need to be in place.
- Community-based capacity building should be an ongoing process.
- The turnover among local authorities may entail that induction and familiarisation with the model need to continue to ensure sustainability.
- It will be important to celebrate small successes, because conflict transformation is a long (and not necessarily linear) process.

The community social peace and recovery methodology has since 2001 been adopted widely and continues to be implemented in both Burundi and Kenya. The CSPR model has been deemed suitable for large-scale replication in conflict and post-conflict situations.

## STEP 1: CONTEXT AND STAKEHOLDER ANALYSIS

### 1.a. Context and conflict analysis

The Community Social Peace and Recovery Model is intended for communities and groups within society that have been torn apart by conflict. In this context, the conflict can have a violent or non-violent nature.

Before embarking on any initiative, it is important to conduct a context and conflict analysis, including an impact analysis of the crisis. The analysis of the general context and conflict dynamics look into the background, triggers and stakeholders in the conflict-peace divide and helps intervening actors to ensure that their responses are appropriate to the socio-political, cultural and economic environment. The impact assessment seeks to identify the scale and scope of the conflict by establishing who has been affected (by age, gender, group characteristics and diversity); to what extent (damage to persons, social structures, and/or infrastructure); and the significance thereof.<sup>3</sup>

While deciding on engagement it is important to take into account the existing humanitarian response mechanisms and see to what extent these can be complemented or enhanced. The impact assessment therefore also seeks to identify which responses are already being provided, by whom, and whether these responses are appropriate given the needs of the affected population. The response mechanisms can include initiatives by individuals or collectives within the community itself; responses by local non-governmental organisations (NGOs), civil society organisations (CSOs), community-based organisations (CBOs) and institutions such as churches or schools; government responses; and responses by international organisations.

There are many ways of conducting context and conflict analyses and impact assessments, and most agencies have their preferred methodology. Nevertheless, for the general conflict and context analysis one could consider using the *Peace and Conflict Impact Assessment (PCIA) Handbook*<sup>4</sup> produced by the Conflict Prevention and Post-Conflict Reconstruction Network; whereas some relevant methodologies for conflict and impact assessments are also offered in Annex 1 to this Manual. These may be used both by implementing partners during their preparatory stage, as well as by communities during the participatory problem analysis.

The reference materials include:

- A CSPR-specific checklist to facilitate a **rapid assessment** of the context and available resources. This checklist is not exhaustive but serves as an indication of the type of questions to pose to guide the analysis (*Tool 1*).
- Guidance on conducting a **risk-probability analysis** in order to identify the most contentious and crucial issues to be addressed in the conflict transformation response (*Tool 2*).
- Practical explanation of how to conduct a participatory **problem tree analysis** (*Tool 3*).
- Summary breakdown of the **Human Rights framework** and the **Social Exclusion Analysis** which help identify rights abuses and their contributing factors/actors (*Tool 4*).
- Approaches for conducting a **power analysis** (*Tool 5*).
- Methodologies for assessing gender relations – **gender analysis** (*Tool 6*).
- Methods to establish the chronological events and their relevance to the conflict: the **time-line tool** (*Tool 7*).
- **Scale of Reflection/Derivative Scale** (*Tool 8*) – particularly useful for analysis with community and identifying differing perceptions

<sup>3</sup> If impact assessments already exist, it may suffice to update them rather than to undertake the whole process afresh.

<sup>4</sup> CPR Network, *Peace and Conflict Impact Assessment (PCIA) Handbook: a conflict prevention and post-conflict reconstruction (CPR) resource*, Version 2.2 September 2005, [www.cprnet.net](http://www.cprnet.net)

- **4-Quadrant Tool** for identifying the progression of the conflict and possible solutions (*Tool 9*)
- **Do No Harm framework** (*Tool 10*) – useful as a tool of context analysis as well as response planning

An integral part of the context or conflict analysis is the analysis of the roles of different stakeholders. This component is outlined more in detail below.

## 1.b. Stakeholder analysis

In analysing a conflict situation it is important to assess the different actors that are involved, as some may be visible while others are not and they may influence the peace/conflict at different levels. The aim is to identify critical local, national, (in-country) regional and international factors and actors that influence or are influenced by the violent conflict in question. These include attitudes as well as identified organisations and actors involved in interventions promoting peace and security in the country or region.

The attitudes and behaviour of all actors should be analysed in relation to the conflict, while paying particular attention to interests or needs of the actors, possible short-term pay-offs, interests, capacity to influence, and cultures of violence and of peace.

In doing so, it would be helpful to pay attention to the effects of “**greed and grievances**”, “**expectations**”, “**fear**” and “**alienation**” experienced by the actors and the different sub-categories within these actors (such as the interests of women, men, boys and girls) in order to find suitable options for action when it comes to addressing the needs, interests, rights, and opportunities of the whole population.

Local, national and international actors will have incompatible interests in terms of greed and grievances; these will reduce, dissipate or even increase depending on the development of the peace-conflict dynamics.

While considering the stakeholders and their roles, examine their expectations and possible gaps between these expectations and how they are met. In this regard it will be helpful to identify factors that connect actors and how to strengthen these bridge-building influences. It is also important to identify factors and activities that promote peace. These include those actors that can be identified as non-confrontational, that may actually have decisive influence on whether or not the confrontational actors succeed in furthering their belligerent agendas.

Fear and feelings of alienation or discrimination constitute strong driving forces of actors’ behaviour, particularly in situations of insecurity. For instance, rebels in Markounda in the Central African Republic in 2005 and 2006 secured the relative protection of local communities by burning and pillaging entire villages and harvests, and the rape and abduction of their family members. During the rebellion in northern Mali many of the alliances in the 1990s were determined by the local populations’ perception that tribes in and around Timbuktu were being ignored by the central government and were not granted equal access to resources. Similar sentiments were played upon by the Lord’s Resistance Army in northern Uganda in their bid to gather community support in the region.<sup>5</sup>

A useful method for assessing many of the abovementioned factors is the **Power Analysis**. The power analysis identifies structures and power relationships between actors, for example, by describing discrimination and other human rights abuses, and is therefore an important part of any strategic conflict analysis. The power analysis is elaborated more in detail in Step 6 and Tool 5 of this Manual, however for purposes of the context and conflict analysis it may be summarised as follows:

<sup>5</sup> For more information on the dynamics of conflict please refer to Judy El-Bushra, Ibrahim M. G. Sahl, *Cycles of Violence: Gender relations and armed conflict*, Agency for Co-operation and Research in Development (ACORD), London 2005.



Some of the key questions to address:<sup>6</sup>

- Who and what are the key actors in the conflict/peace balance?
- What are their interests?
- What are their power bases and resources?
- What are the roles of men and women in this conflict situation?
- What are their specific needs, interests, and potential strengths?

Next:

- Try to link actors and their interests in order to define ongoing and/or potential conflicts in which actors have incompatible interests. Try also to link actors and interests so as clearly to define the common ground where actors may have compatible interests.
- Look at actors' positions and assess their incompatible interests in terms of greed and grievances.
- Look at actors' expectations and assess possible expectation gaps.
- Look at fear and insecurity as driving forces of various actors.

---

6 A more thorough guide on how to conduct a Power Analysis is contained as Tool 5 in the Annexes.

## STEP 2: IDENTIFICATION OF TARGET GROUPS & PARTNERS

### 2.a. Identification of target groups

Generally the impact assessment will guide the identification of target groups, as they will appear as the most affected and/or unassisted population. When applied in multiple affected regions the impact and conflict analysis facilitates the identification of most-affected communities and vulnerable individuals within that community, as well as opportunities for building on local (grassroots) and external responses. These will form the basis around which implementation of the Community Social Peace and Recovery Model is tailored.

### 2.b. Criteria for selecting implementing partners

The function of partners implementing the CSPR Model is to play a facilitating role for the processes of community dialogue, healing, reconciliation and the negotiation of social contracts for peaceful cohabitation. It furthermore includes coordinating and guiding the peace and recovery projects which are jointly designed by the populations previously affected by and engaged in conflict.

Criteria for selection in the identification of community-based organisations/associations for peace-building and recovery initiatives include:

- The organisation/association or other organised community mechanism or form of cooperation is community-based and is willing to integrate reconciliation, peace-building and recovery in its programmes while observing human rights, including those of women and persons of diverse backgrounds.
- The actor has experience in the area, has a relative knowledge and understanding of the communities, including the cultural practices and beliefs and how to use these for the benefit of community involvement while *not* reinforcing ethno-cultural or gender-related stereotypes and rights denials.
- The organisation/association and its members have a good image, particularly in relation to neutrality, morality, and commitment to the culture of peace.
- Capacity of the team to engage in conflict management.
- The mission and vision are appropriate for engagement in peace and recovery work.
- The methodologies and approaches applied by the organisation/association are participatory and in line with human rights principles; the principles of impartiality, Do No Harm, and other humanitarian principles.
- The actor has appropriate systems of accountability or has the potential and willingness to incorporate them

The Community Social Peace and Recovery Model is implemented by bringing the conflicting parties together for mutual healing, exchange of experiences, acknowledgement of responsibilities and charting out the way forward. Due to the need for acceptability by the target population, it may be necessary to work with several organisations/associations within one affected community or region that has been tormented by conflict. Where this is the case it is important to generate complementarity and synergy between the different actors as they work together to realise conflict transformation within the community.

## STEP 3: ENGAGING VARIOUS STAKEHOLDERS AND BUILDING CAPACITIES OF IMPLEMENTING PARTNERS

CSPR model application is complex due to the many factors which come into play. While selecting implementing partners – and linked to the necessity of working with local systems of association – it may not always be possible to find partners which meet all desired criteria for selection in terms of organisational structure and expertise. In this regard, the Community Social Peace and Recovery Model encompasses a process of implementing partner capacity building prior to commencement of the initiative with the community.

### 3.a. Strengthening the capacities of potentially eligible organisations

Capacity building can take the form of skills enhancement or training, system enhancement and material and financial support to organisations/associations engaging in peace initiatives. Before proceeding to the capacity building, it is critical to identify the areas of training/strengthening required for each of the actors. A participatory session for capacity assessment should be organised with the selected associations/groups/organisations to jointly identify the priorities of capacity-building.

### 3.b. Training of partners

Selected potential partners will benefit from basic skills enhancement in at least nine (9) priority themes. The duration of the training may vary, depending on the level of existing knowledge among participants.

Examples of possible training topics are:

- Techniques of analysis and management of conflicts
- Techniques for non-violent communication
- Facilitating forgiveness and reconciliation
- The role of men, women, the elderly (men and women) and the youth (men and women) in conflict transformation and prevention of violent disputes
- Community leadership (by men and women alike)
- Techniques for participatory analysis and community planning
- Human rights (including the rights of women and persons of diverse backgrounds)
- HIV/AIDS awareness and response techniques
- Monitoring and participatory assessment of peace projects

The first four topics are used in the transformation of communities' attitudes following the conflict (i.e. understanding the root causes of their conflict and the need to live together despite the conflicts). The latter topics can be provided to form a basis for the joint planning and implementation of peace projects.

*Note:*  
*There is room for innovation in the training modules depending on the communities' needs.*

### 3.c. Material and financial support to peace initiatives

In addition to the skills enhancement, grassroots associations/organisations working for peace may need material support as they identify and exploit the local opportunities for peace. Material and financial resources will enable them to organise community processes (negotiation, identification of solutions and reparations, social contract signing, setting up social peace committees, generating joint peace projects, etc.) with efficiency and play their role in the quest of a lasting peace and recovery while operating independently from outside influences that could hamper peace.

### 3.d. Securing Other Partners and Stakeholders

Apart from the target population (or beneficiary groups) whom the model seeks to bring together and the grassroots organisations/associations facilitating this reconciliatory process, the CSPR Model also relies on the involvement of traditional and religious leaders, opinion makers, and authorities. These are engaged to ensure their commitment to the peace and recovery process as their support will make the outcome more durable. They are therefore encouraged to play an active role in all stages of the CSPR Model. Their participation is launched by specific meetings with these stakeholders to sensitise them on the need for durable peace, the content and process of the CSPR Model, and how they can contribute to a smooth implementation thereof as influential members and opinion leaders in society.

*Note:*  
*It is imperative that government authorities are perceived as impartial stakeholders. Where they are perceived by the community to have played a role in the generation of the root causes of the conflict or the escalation of violence it may be better for authorities to support the peace process from behind the scenes.*

For the long-term success of the conflict transformation process it would be good to include any advocates for conflict/violence in the peace process. Being able to bring them on board and gather their support for peaceful cohabitation will help manage their influence and shall discourage them from distorting the peace process from the outside.

## STEP 4: INTRODUCTORY MEETINGS WITH STAKEHOLDERS

### 4.a. Approaching the divided communities

Prior to launching the process of Community Social Peace and Recovery process it is helpful to have introductory meetings with the communities ensuring participation of traditional leaders, opinion leaders, representatives of the men, women and youth, and local and/or district administration. The objective is to share and contextualise, the concept of the peace and recovery model, the methodology and expected outcomes, and emphasising the impartial nature of the process, while seeking to secure the support of all grassroots stakeholders and government and traditional authorities.

The introductory meetings with the general population can take place in any venue commonly used for community meetings. One needs to be aware however that the initial meetings can be very tense, particularly when trying to convene the different parties in the conflict together. Care needs to be taken to ensure these initial meetings take place in an orderly fashion to instil faith in the peace process.

In some circumstances, it might be necessary to start to hold small sessions with some targeted groups in the communities, opinion leaders, who would play a role of catalysers and mobilisers of peace to help generate a willingness among the community to participate in the peace process. It will be important to hold separate meetings with women and young girls to assess the category of harms which may not be articulated in public.

It would be appropriate to hold separate meetings with government authorities to bring them on board in the peace process and clarify their role. Where possible, authorities can have a catalysing effect on the peace process.

Apart from a general introduction of the CSPR model the meetings with the target population and stakeholders also serve to agree on the agenda and modalities of invitation for the CSPR launch event, agree on venues and dates for future meetings (dialogue sessions), and the identification of persons within the community who are suitable to propagate peace as “peace focal persons”. The persons identified should be representative of the population, including in terms of gender and age.

### 4.b. Selection of venues and dates for dialogue sessions

While discussing possible venues for the facilitation of community dialogue sessions it is advisable to opt for symbolic sites which inspire confidence and a sense of safety to all parties in the conflict. An example may be the “no man’s land” between Districts, or common places such as the school grounds which was selected by the Kisii and Kipsigis communities affected by intense post-election violence along the border between the two districts. Key is that the venue is open and accessible to a large number of persons.

*Note:*  
Where at this stage it is not yet possible to bring conflicting groups or communities together, the introduction meetings take place separately with each community.

Regarding the setting of dates for dialogue meetings it is helpful to take into account dates of cultural, traditional and religious importance to the communities to avoid competing priorities, such as market days, Sundays (for Christians), Ramadan (for Muslims), etc. Conversely, depending on the community these dates may actually offer opportunities to reach a large portion of the population at once. Discussions could therefore be targeted around these events.

#### 4.c. Selection of capacity building of peace focal persons

In preparation for the community dialogue sessions, community members identify and delegate representatives who they deem fit (and are willing) to serve as focal persons – or “champions” – for peace. It is advisable to let the community itself identify individuals they deem suitable for the process and defend their rights. This should take place through wide consultation, involving women, youth and marginalised persons in the process, to ensure large-scale acceptance and recognition. During this selection, the local organisation will continuously prepare the community to ensure their involvement. In the process of selecting the focal points it is helpful to take into account moral credibility, commitment to dialogue and the ability of the proposed focal persons to clearly convey a message (verbally and/or in writing). Attention also needs to be paid to ensure diversity including representation of women and youth among the individuals selected as focal persons.

This critical mass of peace focal persons will take part in the capacity building provided for implementing partners, particularly the induction segments on:

- Techniques of analysis and management of conflicts
- Techniques for non-violent communication
- Induction on Social Exclusion Analysis (SEA) and the Human Rights framework
- Facilitating forgiveness and reconciliation
- Community leadership

Each of these inductions will be gender-specific and encourage the active quality participation of women and girls, young men, and minorities/person from different backgrounds in the process.

The role of the peace focal persons is to advocate for a culture of dialogue and rapprochement, within the community on a day-to-day basis and help to mobilise the community for dialogue sessions.



*Examples of community mobilisation by peace focal persons*

**Note:**

*It is imperative that government authorities are perceived as impartial stakeholders. Where they are perceived by the community to have played a role in the generation of the root causes of the conflict or the escalation of violence it may be better for authorities to support the peace process from behind the scenes.*

# PHASE 1 CSPR MODEL: SECURING COMMUNITY SOCIAL PEACE

## STEP 5: LAUNCH OF THE CSPR MODEL

The project launch is the formal introduction of the Community Social Peace and Recovery Model to the wider population. Participation can range from the different stakeholders (community elders, men, women, boys and girls; local administration; religious and traditional leaders, etc.) to the peace focal persons, other development and humanitarian actors in the region, and so on. The launch serves to introduce the implementing parties in the peace process, such as the lead agency, the peace focal persons and facilitators of the peace process. It is also a venue to highlight the importance and the process of peace building that is to take place.

Generally the community dialogue sessions can start immediately upon the launch of the peace process and involve the same stakeholders.

## STEP 6: COMMUNITY DIALOGUE SESSIONS

The peace building process deals with communities which have hurt each other in one way or another. There may be cases of displacement; looting; destruction of houses, livestock and livelihoods; blocked access to land or common spaces such as markets, health centres and schools; rape; maiming; killing; and in some cases even massive violations of human rights. The tension is likely to still be high as and few spaces open for constructive engagement between the conflicting parties.

To kick-start the community dialogue sessions, the facilitator and community members have an initial session to establish the modalities for communication and to share some of the most pressing preoccupations and emotions following the height of the conflict. These form part of the process of easing or healing among the community. In some circumstances, it has been more easy to start providing testimonies (live or by use of video, etc.) of communities that have already undertaken the Community Social Peace and Recovery process.

*Example:*

*In Kenya, ACORD and CGA started with live testimonies of people from Burundi who had undergone the atrocities of civil war and had found peace within their communities through the Community Social Peace and Recovery Model.*

Gradually, the stage is set to jointly undertake an assessment of the context: the problem, the root causes thereof, triggers that sparked the conflict, and the roles each member of the community has played in the generation of it. Lastly, the parties in the conflict will jointly develop the modalities for a peaceful coexistence which is to be solidified in a “social contract”.

The dialogue sessions can therefore be summarised in four general stages, namely:

1. Meeting of easing/healing
2. Analysing root causes of the conflict
3. Truth and Reconciliation
4. Community Negotiation

Although this handbook describes these stages as separate entities, in practice it is likely that these can overlap or interchange depending on the needs of the target communities. The process is iterative. Due to the complexity of conflict transformation, the process towards peace is not linear and there may be many cases where agencies encounter communities that take “two steps forward and then three steps back”.

The ideal is for the entire population affected by or engaged in conflict (village by village) to participate in the dialogue sessions. Where this is not possible, care should be taken to ensure representation from all strata of society, namely men, women, elderly, youth, minorities, etc.

Usually the community assemblies can mobilise up to 200 people at a time. To allow everyone the opportunity to express him/herself it may be feasible to break-up into smaller groups of 15-20 persons. This is particularly important for the problem analysis and establishment of the impact of the conflict of different sub-groups within society. This sub-division can take a number of forms (or a combination thereof). For example, one could arrange participants such that each sub-group includes a representative from the intra-societal strata, or participants could be grouped along their social strata (e.g. all women together, the youth together, a marginalised group by itself, etc.). A plenary feedback session would then ensure that all views are heard.

*Notes:*

- *To ensure optimum participation in the dialogue sessions, the mobilisation of the target populations and stakeholders can take a multitude of forms ranging from direct information through word of mouth from the implementing association/ organisation and peace focal persons, to posters and announcements on the local radio or television channels.*
- *When operating in a region where conflict has led to displacement – for instance where preparing for the return of IDPs – it may be necessary to facilitate transport of a significant number of representatives of the displaced population to the return area to engage in healing and peace-building dialogues with the receiving community.*
- *There may be a need for security presence and/or a collection point to hold small arms or crude weapons to ensure a smooth (non-violent) dialogue process.*
- *Facilitation of the meetings is undertaken by the peace focal persons, supported by the local organisation/association. Each party in the conflict should feel it is adequately represented among the facilitators, thus coupled or teamed facilitation may be useful.*

Generally the peace negotiations take between six months to a year. The period required for the problem analysis, healing, truth and reconciliation, and negotiation process is dependent on the complexity of the conflict that is being addressed. It is necessary to practice patience and take time for this process, as it forms the foundation for durable and sustainable peace.



## 6.a. Meeting of easing/healing

The preliminary stage dubbed easing/healing process is part and parcel of the dialogues and aims at the processing of psychological wounds of individuals that result from the conflict. It consists of various exercises meant for breaking the ice and facilitating interaction.

Participants are also encouraged to agree on a code of conduct throughout their sessions. This is done through:

- Establishing the “rules of the game” before the dialogue is started.  
Examples include:
  - all sides benefit from the dialogue and negotiation process “win-win principle”
  - develop active listening
  - all individuals have the right to speak and be heard, regardless of sex, age, religion, ethnic background or diversity (this will require sensitivity to cultural dynamics on the part of the facilitator)
  - no-one has the right to interrupt another person
  - the sites of dialogue are non-violent places
  - avoid deformation of interventions by other parties
  - remarks are not subject to prosecution after negotiations
  - foster a climate of admitting responsibility and forgiveness
- Representatives of the parties in the conflict analyse the dispute, the causes of the conflicts, the consequences and possible solutions to facilitate the peaceful coexistence.
- Participants from the different social categories (different tribes/clans, economic classes, displaced persons, returnees, men, women, youth) are invited to say how they have experienced the conflict as a basis for exchange between the different members of the conflict-affected groups.
- Wherever possible, local and provincial authorities should be involved in the dialogue process. If necessary – for instance if they are perceived to have played a role in the conflict – separate groups can be created for the initial dialogue and problem analysis. However, given that they will be responsible for upholding the peace their buy-in, support and contribution to peaceful solutions will be required.
- The sessions should be as intimate and participatory as possible.



### Notes:

*In conflicts which contain an ethnic or tribal bias, it may be helpful to generate a sense of national identity. Examples include the presence of the country's flag or singing the national anthem at the start of a meeting.*

*Facilitators could also develop rituals that symbolically begin and end sessions and effectively bring closure to sometimes difficult discussions or re-assert the sanctity of the discussion space.*

## 6.b. Analysis of the conflict

The CSPR Model is premised on the basic win-win principle to managing conflict, whereby the parties in conflict are invited to dialogue to seek solutions to their disputes. While there are many tools of analysis of the conflict situations, we will restrict ourselves here to a summary of the main methodologies that have been used by ACORD and its partners in the participatory analysis with conflict-affected communities. These comprise:

- Problem Tree Analysis
- Social Exclusion Analysis
- Power Analysis
- Gender Analysis
- The Time-Line
- The Scale of Reflection or the Derivative Scale, and
- The 4-Quadrant Tool

A schematic representation or more detailed explanation of each of these tools is provided at the end of this section.

### ***Problem Tree Analysis (Tool 3)***

Problem tree analysis (also called Situational Analysis or Problem Analysis) helps to identify solutions by mapping out the anatomy of cause and effect around an issue. Examples of questions for discussion to be used in small groups are:

1. What do you think are the root causes of the conflict between community A and Community B?
2. What are the consequences of the conflict?
3. What do you suggest as practical solutions at the community level and provincial level?

This approach offers several advantages, namely:

- The problem can be broken down into manageable and definable chunks. This enables a clearer prioritisation of factors.
- There is more understanding of the problem and its often interconnected and even contradictory causes. This is often the first step in finding win-win solutions.
- It identifies the constituent issues and arguments, and can help establish who and what the actors and processes are at each stage.
- It can help establish whether further information, evidence or resources are needed.
- Present issues - rather than apparent, future or past issues - are dealt with and identified.
- The process of analysis often helps build a shared sense of understanding, purpose and action.

Problem tree analysis is best carried out in small focus groups using a flip chart. It is important that factors can be added as the conversation progresses. The first step is to discuss and agree the problem or issue to be analysed; this is termed to “focal problem”. Do not worry if it seems like a broad topic because the problem tree will help break it down. The problem or issue is written (and/or drawn) in the centre of the flip chart and becomes the “trunk” of the tree. The wording does not need to be exact as the roots and branches will further define it, but it should describe an actual issue that everyone feels passionately about.

Next, the group identify the causes of the focal problem - these become the “roots”. Subsequently the discussion can be moved to the identification of the consequences, which become the “branches” of

the Problem Tree.

The purpose of the exercise is the discussion, debate and dialogue that is generated as factors are arranged and re-arranged, often forming sub-dividing roots and branches. Take time to allow people to explain their feelings and reasoning, and record related ideas and points that come up on separate flip chart paper under titles such as solutions, concerns and decisions. Discussion questions might include:

- Does this “tree” represent the reality? Are the economic, political and socio-cultural dimensions to the problem reflected?
- What are the most serious consequences? Which are of most concern? What criteria are important to us in thinking about a way forward?
- Which causes and consequences are getting better, which are getting worse and which are staying the same?
- Which causes are easiest to address? Which are most difficult to address? What possible solutions or options might there be?
- Which of the solutions can be addressed at the community level? Which require action at another level? By whom?
- What conclusions have we made?



### **Social Exclusion Analysis (Tool 4)**

The Social Exclusion Analysis (SEA) facilitates the understanding of the dynamics of social, political and economic exclusion at all levels. It captures value systems, prejudices, stereotypes, and assumptions. If there are negative value systems affecting a certain group within society combined with the “power to act” by other members of society, this leads to social exclusion; discrimination; denial of resources, self respect, opportunities and so on. This exclusion can be manifested directly, indirectly or through inaction or victimisation on the part of the persons/group with the power to act.

The tool also helps to analyse the perpetuating factors, including the institutions (e.g. religion, media) and processes of socialisation (family, education and so on) and contribute to easily identifying entry points to addressing the root causes of exclusion affecting the poor and marginalised. The joint analysis is done with regard to local, national and international circumstances, processes, laws, policies, practices as well as institutions. For example, how do decisions taken in the International Criminal Court affect the lives of villagers in Darfur?

### **Power Analysis (Tool 5)**

To complement the Social Exclusion Analysis, it may be useful to enhance the understanding of parties of the different types of power that exist and how they may be perceived. For this purpose, we advise that a brief induction is given using the Power Analysis tool as part of launching the Social Exclusion Analysis.



The Power Analysis tool defines power in four categories: power *with*, power *to*, power *within* and power *over*. Power *with* would be when an actor<sup>7</sup> seeks to find a common ground among different interests and building collective strength. Power *to* entails that the actor has the unique potential to shape his/her own life and world, without outside obstacles or influence. Power *within* relates to a person(s)/group(s)/institution(s)’s self-worth and self-knowledge; whereas power *over* refers to the fact that the party has little influence over certain aspects of its own life, be it in public or private. The tool furthermore unveils the most suitable strategy for increasing the actor’s influence over its life and environment.

Lastly, power analysis helps to highlight the “faces of power”, i.e. the extent to which they may be perceived by individuals, and therefore help identify how they should be addressed. The faces of power range from *visible* to *hidden* and *invisible*.

The tool offers a method of analysis to be used for the general population. As an example, we have also provided an adapted (female-specific) matrix to show how the Power Analysis may be tailored to each group within the population.

7 Depending on the context, actor is used to mean: person(s), group(s) or institution.

## Gender Analysis (Tool 6)

To fully understand the root causes, triggers and effects of the conflict it is important to fully understand the socio-cultural environment. Gender identities and relations form an essential component of this, because they determine the public and private roles of each person in society. Gender permeates social life, individual needs, access to livelihoods and resources, economics, and politics. Similarly, gender impacts on how men, women, boys and girls are affected by conflict differently.

Gender analysis helps us to understand the similarities and differences between men and women of all ages with regards to their roles (daily activities and responsibilities), conditions, needs, access to education and opportunities for development, access and control over resources, and influence over decision-making. Generally, gender analysis assesses division of labour; division of resources; and the practical and strategic needs of men and women.

*Tool 6* in the Annexes provides a break-down of the possible gender dimensions of conflict situations, as well as a checklist to guide gender analyses to be undertaken with the community. These will serve to unpack in depth why certain gender-specific aspects of conflict – such as increases in sexual and gender-based violence – to help communities understand why this happens, and which measures that community's themselves need to put in place to prevent such violence from occurring.

At the same time, however, it is also important to note how gender-relations may impact on the trajectory towards peace or conflict. A schematic representation is provided below to explain how gender identity can either contribute to prolonged conflict, or can offer opportunities for return to normalcy. In engaging with communities it will be important to identify and maximise on these opportunities which may restore peace.

## The Time-Line (Tool 7)

Any conflict has chronology of events. These are the events which have contributed to tensions and (mis)perceptions, and eventually triggered the violent conflict. It is necessary to analyse all these events in the order in which they took place to enable the parties to explain how they perceived/experienced each of them. It is a linear representation of events around which it becomes possible to understand the perceptions of the people involved.

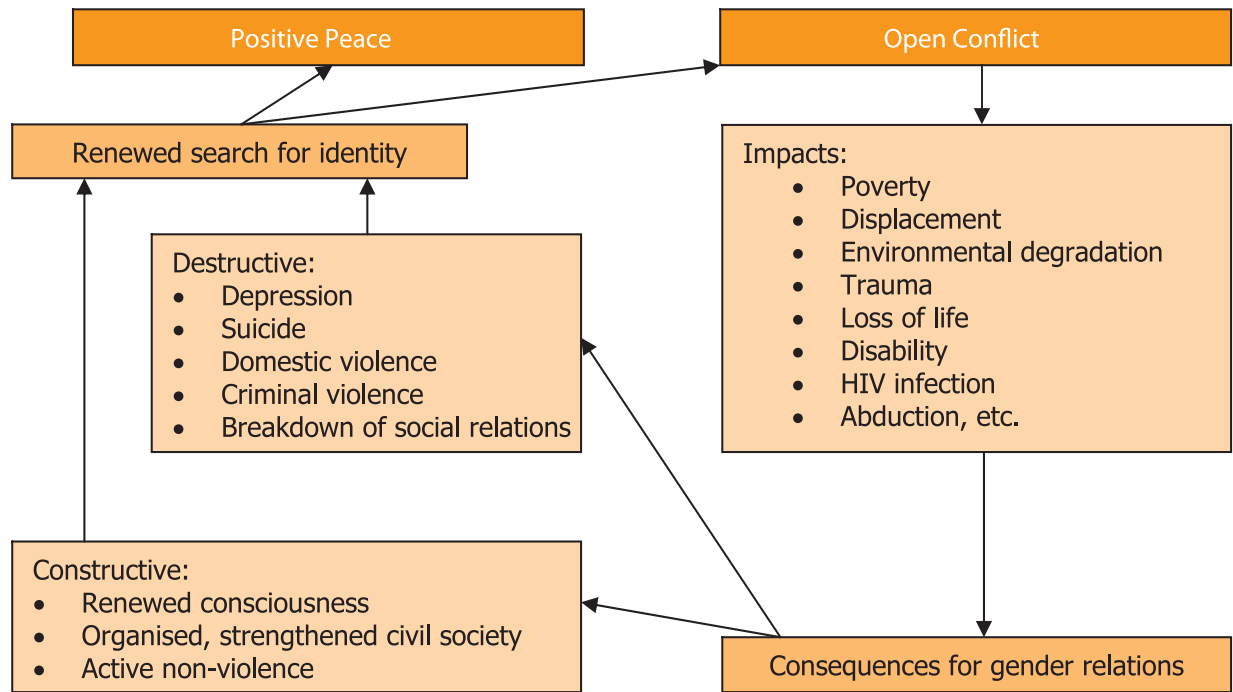
*Likely changes in gender relations due to crisis:*

- *Demographic profile changes: in armed conflict situations, more women than men survive.*
- *Changes in divisions of labour between men and women that can be long term or even permanent.*
- *Increased political participation and organisation: women in particular learn to gain greater confidence and see the benefits of working with other women.*

*Morrison P.T., Weaving Gender in Disaster and Refugee Assistance,*

*InterAction, United States of America, 1998.*

*Gender impact flowchart: possible impacts of gender identity on peace/conflict*



**The scale of reflection or the derivative scale (Tool 8)**

The scale of inference is used to avoid confusion between the effects and the causes. It invites us to seek solutions to real causes of conflict as identified by each different party in the conflict. It is therefore different from the Problem Tree Analysis in that it represent the different analyses of the parties next to each other, thus allowing easy identification of areas of common interest and divergence. It is presented in the form of a scale, each symbol of the scale represents each of the groups in conflict.

**The 4-Quadrant Tool (Tool 9)**

The 4-Quadrant Tool is a simplified version of the 10-Quadrant Tool of conflict analysis. To analyse a conflict situation, the Quadrant is a circle divided into four. It is used from left to right, according to the sense of needles of a watch. The first quadrant identifies the problem. The second quadrant reflects the motivations or causes, the third the solutions and the fourth with concrete actions. The objective of the use of this tool is to arrive to a comprehensive analysis of the conflict and to find the solution most suited as well as a plan of action for the peaceful management of the conflict.

## 6.c. Truth and Reconciliation

During the truth and reconciliation sessions, communities confront and address the acts that have taken place. They offer an opportunity for interpersonal exchange about how each individual experienced the conflict. For example, women, girls, men and boys subjected to sexual violence are given a space to communicate their experience and confront their perpetrators about how the abuse has impacted on their lives and personal well-being. Similarly, those who have taken an active part in the violence, abuse and or the incitement thereof also share their side of the story and what made them behave the way they did. Understandably, these discussions need to take place in an atmosphere of safety and mutual respect.

It will be necessary to create opportunities for perpetrators of violence to ask forgiveness and to offer opportunities for victims/survivors to forgive; it is not a process of establishing blame but of coming to terms with what happened and restoring justice and dignity for those affected. By telling the truth, the participants are showing courage and seek to ask forgiveness for the offenses that they have committed. The other party is invited to be given a chance to pardon their aggressor if they wish as a means of moving on. If the party in question is absent, the population or grassroots organisation will inform the person of the admittance of guilt and will invite him/her to communicate the person with whom he/she is in conflict.

Again, this is an iterative process. Not everyone may be ready to talk about their experiences at the same time. Similarly, there may be cases where a person is unable to forgive, or someone is unrepentant. The emphasis should therefore be on creating a mutual understanding and compassion for one another so that

### *Note:*

*Groups should be encouraged to adopt community-based traditional, transitional or modern justice and restitution mechanisms to ensure that the dignity and livelihood of victims are restored.*

*When using traditional systems, restitution may be provided by the aggressor, another individual or the community as a whole. It serves to restore the dignity of survivors of conflict by ensuring their integration into society and restoration of losses/livelihoods.*

*One should however ensure that these systems are inclusive and recognise the rights of all members in society, including women, children, and marginalised persons. Where this is not the case, sessions on the Human Rights Based Approach could be introduced to encourage communities to be more just and representative. The advantage of traditional systems is that they can help address acts that do not constitute a crime by law – or which perhaps cannot be easily proven – but which have caused harm or suffering.*

*Transitional justice mechanisms (truth commissions, special courts, hybrid tribunals) are generally established in situations where countries are emerging from a period of grave human rights atrocities and impunity and seek to transit into a state where human rights are respected. The term transitional justice captures two critical notions. First, it acknowledges the temporary measures that must be taken to build confidence in the construction of the post-despotic society. Secondly, by its own definition, transitional justice rejects a winner-take-all and calls for deep concessions on either side of the divide. Equally important is the realisation that transitional justice rejects impunity. (Makau Mutua, ACORD Occasional Paper, Nairobi 2008)*

*Modern justice systems may be used when they are deemed an impartial and reliable recourse mechanism for all sectors of society and offer forms of reparation to those against whom crimes have been perpetrated.*

community members do not engage in revenge or in negatively influencing the reconciliation process.

A key success-factor will be to accord the process sufficient amounts of **time**. Another helpful component would be to offer **peer support**. For instance, someone who has killed his/her neighbour but who continues to feel anger or justification in what he/she has done may benefit from discussing his/her feelings with someone who has committed a similar crime but who has repented and sought forgiveness.

The premise of the truth and reconciliation sessions is to ensure acknowledgement that:

- conflict is a normal fact of life
- what is not normal is the use of violence, the generalised nature thereof, and a culture of impunity
- confidence and reconciliation are the results of a social dialogue based on the discovery of the truth
- “an error confessed is already half forgiven”

It is important to make this session very interactive. Below is a proposed methodology:

- Let participants go into small groups (preferably from same the cultural background).
- Invite them to write down 6 proverbs that talk about forgiveness and reconciliation, and 6 proverbs that talk about vengeance in their mother tongue and then translate.
- Ask the groups to share and explain the meaning of the proverbs.
- The facilitator will then highlight proverbs that have more or less the same meaning for the different parties stressing the positive side that call for unity, reconciliation, love and forgiveness as greatest values among human beings.

When working in conflict and post-conflict situations, one needs to be particularly alert to the potential prevalence of sexual violence<sup>8</sup>. It is a known fact that during conflict, acts of sexual violence are significantly increased, as has been witnessed in Liberia, Somalia, Rwanda, Burundi, the DRC and Uganda.<sup>9</sup> Given the taboo and stigmatisation that rest on sexual violence, as well as the fact that many of the survivors are women, girls and boys who frequently are not listened to in society, one will need to be extra vigilant to ensure that survivors’ rights are respected and their needs addressed. For this it may be necessary to have some focus group discussions in which the topic could be progressively introduced. One method to ease persons into talking about “taboo subjects” could be the **Stepping Stones methodology**.<sup>10</sup> A brief summary is provided as *Tool 12* of the methodological toolkit (Annex 1).

Persons who normally rely on medical drugs or treatment (e.g. anti retroviral treatment, dialysis, insulin, etc.) may need to be supported to have access to these services despite the prevalence of conflict. This may include linking with medical services or agencies specialised in healthcare to alert them of assistance needs in the community and help them coordinate the support based on the knowledge of the context.

## 6.d. Community negotiation of the social contract

Having gone through the processes of healing and truth and reconciliation, the groups/communities that have been affected by and engaged in conflict are ready to begin negotiating their modalities for peaceful cohabitation. These modalities constitute an establishment of the root causes of the conflict,

<sup>8</sup> Sexual violence as defined by the International Criminal Court Statute is described as *any contact, gesture or act of exploitation of a sexual nature, which is unwanted or carried out without the consent of a person, which is imposed by physical force, threats, trickery, intimidation or duress.*

<sup>9</sup> For more information please refer to: *Cycles of Violence: Gender relations and armed conflict*, ACORD, London 2005; *Violence against Women: The Hidden Health Burden*, World Bank, New York 1994; L. Heise, *Fact Sheet on Gender Violence: A statistics for action fact sheet*, International Women’s Tribunal Centre (IWTC), 1992; *Progress of the World’s Women*, United Nations Fund for Women (UNIFEM), New York 2000.

<sup>10</sup> For a detailed explanation of how to apply the Stepping Stones methodology we refer you to: Dr. A. Welbourne, *Implementing Stepping Stones: A Practical Guide for Implementers, Planners and Policy Makers*, Development Practice Series, ACORD, London, Nairobi and Kampala 2007.



concrete measures to be taken by the community and local or provincial administration to prevent conflict in the future, and a moral code of conduct which are formally committed to in a “social contract” between the communities.

### **Characteristics of the Model of Community Negotiation**

The model of community negotiation (below) again adopts the win-win principle to ensure a peaceful resolution of the conflict. The negotiations are an iterative process, which rely solely on non-coercive measures. Interlocutors themselves are to realise the importance of seeking a non-violent solution to their dispute. The negotiation is undertaken by a committee of representatives elected by the target populations previously engaged in/affected by conflict. The negotiation model is applicable to all internal conflicts and conflicts of proximity.

#### *Management/appeasement of bad and painful memories:*

*The truth and reconciliation meetings are a moment of truth for the majority of participants. People who take the floor sometimes express themselves with great nervousness and emotion and require time to (re)compose themselves. Alternatively the emotions or outbursts of listeners can interrupt their stories. The progress is rarely linear; at any time during the peace negotiation process discussions may need to be guided back to the stage of healing to allow participants to process their emotions.*

*In this regard there may be need for expert psycho-social support, as well as follow-up assistance through health care or legal services.*

### **Proposing solutions**

Having identified and exchanged on the causes of the problem, the parties are invited to propose solutions. The focus is on concrete solutions which fall within the realm of influence of the community and local/provincial authorities. For instance, in a location where there is conflict over land whereby Community X is accused of having encroached on the ancestral lands of Community Y, the two parties may agree to accept the status quo provided that no further land is appropriated. Regarding solutions that fall within the scope of local or provincial authorities one could envisage the assurance of increased police presence to prevent targeted sexual and gender based violence on women of the minority group in Community Y by males from Community Z.

Following a general introduction by the facilitators, each party prepares its proposals for solutions separately in break-away groups. A plenary session is convened for each party in the conflict to present their proposed solutions. Solutions which are deemed acceptable by all parties are adopted. Non-



#### *Example of negotiation process in Kenya:*

*In Sotik and Borabu, each group discussion had a Chairperson to guide the discussions and a Secretary who was recording the findings of the group. A committee was only formed when consensus was not reached in the plenary.*

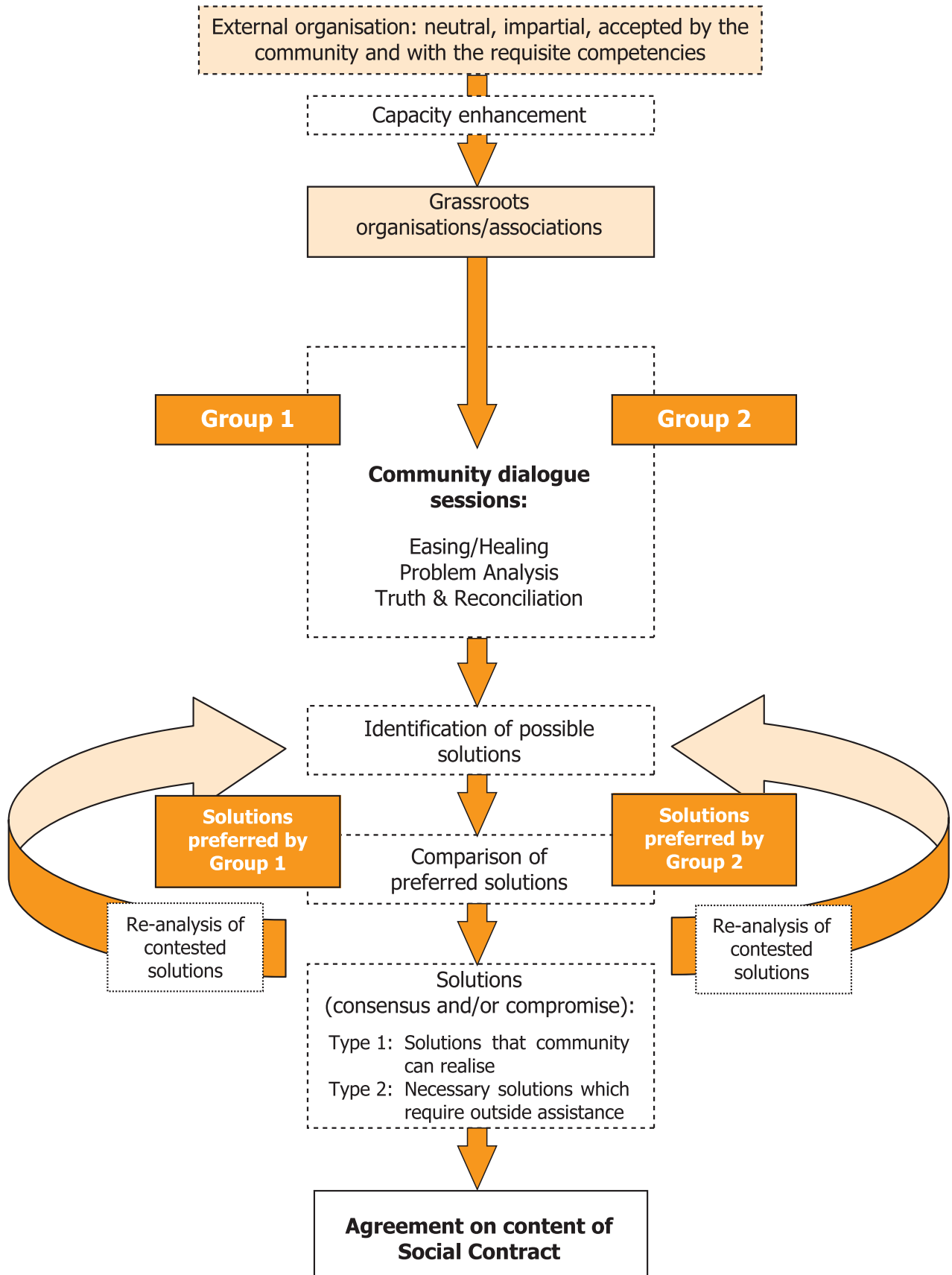
*The committee was then selected – with appropriate representation from each of the conflicting parties – and given the task of coming up with a suitable solution to contentious issues.*

consensual solutions should be returned to the negotiating table, or are subject to further analysis prior to return to the negotiating table.

Facilitators need to be alert to ensure that proposals are also responsive to the effects of the conflict – i.e. persons who have been raped (women, girls, men or boys), persons infected with HIV or AIDS during or prior to the conflict, persons with chronic disease requiring treatment/access to medical drugs, widowed men and women, orphaned boys and girls, single headed households, etc. – so that reparations can be made and immediate needs be addressed.

For the adopted solutions, each party proposes its commitments to contribute in the practical implementation thereof. These commitments are again discussed between the parties who will jointly assess the suitability to ensure consensual or compromise solutions. Among the consensual solutions, there are those solutions that are easily achievable by the parties in conflict, and others which may be hardly feasible but which are necessary to assist the parties in conflict to reconcile and live in peace. Examples of the latter are the need for job creation among the youth, and the need for more water points to avoid conflicts over access to water. These solutions will form part of the plan of action and peace and recovery projects that take place following the signature of the social contract.

*Simplified diagram of the model of Community Negotiation:*



## STEP 7: SOCIAL PEACE CONTRACTS AND THEIR CONTENT

### 7.a. Elaboration of social contracts and their content

The abovementioned community dialogue sessions result in a number of outcomes, namely: healing, truth and reconciliation to enable individuals within the conflicting communities to move past the conflict and focus on the future and the need for peaceful coexistence; a thorough understanding of the root causes and triggers of the conflict and the roles of each member of society within it; the identification of attainable local and provincial solutions; and the identification of more far-reaching solutions to the conflict.

Participants in the negotiations develop social contracts of cohabitation on the basis of the main problems identified and practical solutions suggested during community dialogues. The contracts are formulated in the form of commitments by the various social categories within the conflicting parties. With these contracts, they commit to leave behind all painful memories and practices of the past and agree to live together peacefully. They commit to combat mistrust and hatred and resist attempts by outsiders to create division between the communities. This peace is the foundation for re-launching livelihoods and businesses, re-establishing shelter and infrastructures, repairing social relations, and where necessary pave the way for justice and accountability.

Three examples of social contracts negotiated following the formal cessation of hostilities in Burundi decade-long civil war and Kenya's post 2007-election violence may be found in Annex 2 to this manual.

#### ***Commitment by each party***

Each party undertakes officially and formally to no longer hurt the other party. It commits to taking into account the needs and concerns of the other party, and to do what it can to ensure harm is avoided and peace promoted. Each party develops strategies for the means of implementation of these commitments, which are agreed upon jointly.

#### ***Mutual commitment by all parties***

As a basic principle all parties should at least agree to (but more is desirable):

- Restore the climate of confidence
- Creation of early warning/social watch committees (to manage the rumours and other information relating to peace)
- Exchange of information (rumours) designed to destabilise the balance in relations and find a solution together
- Assist each other in reconstruction and, where appropriate, the reintegration of victims of the conflict
- Respect each other as a group (ethnic/economic/political/religious or otherwise)
- Reunite for a peaceful cohabitation
- Ensure mutual assistance

## **Set-up of community peace committees**

Local inter-communal/villages peace committees are democratically elected by the target population. The committees play the role of catalysts for peace and monitor the implementation of the social contracts of peaceful coexistence and the subsequent peace and recovery projects.

In this regard the peace committee members are expected to be reinforced by community leadership training to facilitate them to play a committed the role of mobilisation, advocacy for peace, and effective defenders of the interests of their community members.

- **Selection of the committee members**

A representative committee peace committee should reflect each of the different social groups (men, women, young people, displaced persons, returnees, minorities, etc.). Each committee should exist of around 6 persons. The communities define the modalities of election of their representatives which need to be agreeable to all. The committee members are selected by the participants in the community peace negotiations. The main criteria for selection used are the willingness and commitment to peace building and conflict prevention in the community. People of that calibre are known within the community. Community members often know who the inciters among them are and who the men/women that propagate reason and peace.

To select those delegates who constitute the committees, the participants in the negotiations are subdivided into three groups, the men on the one hand, women, and youth. A sample of an inter-communal peace committee is provided below. The example is based on warring communities which led to the forced displacement of one group which now hopes to return in peace.

2 men:	1 displaced person and 1 resident
2 women:	1 displaced person and 1 resident
2 youth:	1 displaced person and 1 resident

- **Mandate of the peace committee**

The inter-communal/villages peace committee has the following mandate:

- Follow up the social contracts of peaceful cohabitation signed between the communities
- Popularise the content of social contracts in the communities
- Help facilitate a climate of confidence and peaceful cohabitation
- Manage community-level conflict
- When necessary facilitate meetings to consolidate or restore peace

Given that the establishment of the peace committee is a community-driven process, the community may wish to include other aspects in the mandate of the committee. The agreed upon mandate is included as part of the community social peace contract. The members of the committee elected affix then their signatures on the social contracts for peaceful cohabitation.

## 7.b. Signing of social contract of peaceful cohabitation

Signature of the social contract for peaceful coexistence is undertaken by respected members of society, who are opinion leaders and influential in the realm of peace and reconciliation. These may be traditional or religious leaders, or survivors of violence, etc.

The signature process is generally undertaken in the presence of all participants in the peace dialogues. Where appropriate, the signature process can be accompanied by symbolic celebrations and expressions of unity. The modalities for the celebrations are generated by the previously rivalling communities in a dialogue session. Emphasis is placed on joint manifestations of their commitment to social peace. Setting up of the event is done by the communities themselves, with the guidance and support of the peace focal persons and the implementing agency.



### *Example:*

*For the signature of the Sotik and Borabu social contracts, the conflict-affected communities – supported by the implementing agency – jointly convened all members of their community, traditional and religious leaders, representatives from the local and provincial administration and development actors for a full-day celebration. Events included a football match by mixed youth teams from the conflicting communities, joint songs of peace, and poetry recitals, speeches and testimonies to accompany the festive signing of the social contracts and the introduction of the members of the social watch committees.*

### 7.c. Community mechanisms for follow-up of social contracts

The monitoring of social contracts is done through the monitoring and management/ mediation of all the events which can disrupt the order in the community. The approach in this regard is three-pronged:

1. *Monitoring, advocacy and peace-building interventions of the inter-communal peace committees to uphold the spirit of the social peace agreements.*
2. *Replication of peace negotiations and mediation at micro-level*
3. *Addressing the root causes and effects of conflict and promoting the spirit of collaboration and solidarity through the joint peace and recovery projects*

*Note:  
For the inter-communal peace committees to remain vibrant and active they need a period of accompaniment and monitoring, so that the execution of their duties becomes systematic and well-accepted by the population.*

The peace committees are expected to constantly monitor the adherence to the social contracts, engage in early warning, and ensure a just and collaborative implementation of peace and recovery projects.

In the case of micro-level conflict (such as within households or among neighbours) members of the peace committees organise peace negotiation meetings in small groups of people living on the same street/square. They may furthermore opt to intervene in cases of inter-personal conflict such as in the case of spousal abuse, feuds between brothers, etc.

The peace committees are accountable to the community as a whole; however it will be helpful for the community leaders or opinion makers to continue to reinforce their importance and legitimacy and encourage the committees to provide feedback on the level of peace in the region. The communities may agree on a monthly or bi-monthly event celebrating peace and unity (for instance cultural or sports events), during which peace committees could report-back to the population and stakeholders on the adherence to peace agreements.

Where appropriate – for instance in cases of rearmament or resurgence of crime – peace committees may need to link with the police, local authorities or community security mechanisms to report so that follow-up action may be taken to curb any developments that may raise tensions or trigger violence. Therefore at inception stage these links need to be established and agreed upon.

The conflict transforming effect of peace and recovery projects are elaborated in detail in Step 8 of this Handbook.

## PHASE 2 CSPR MODEL: SUSTAINABILITY THROUGH PEACE & RECOVERY PROJECTS

As a result of conflict, there is generally significant loss to livelihoods, infrastructures and the economy and the social fabric. As a means for the formerly conflicting communities to re-establish themselves in an environment of peaceful cohabitation, local peace and recovery projects are launched. These projects serve to restore the damage caused by conflict by not only materially rebuilding the community, but also by mending social bridges between previously conflicting groups. The peace and recovery projects serve to address the *root causes* and *effects* of the conflict and foster a culture of solidarity and greater cooperation through joint inter-communal identification and implementation of actions, thus contributing to a durable and sustainable peace between communities.

There is no set formula for peace and recovery projects. Peace projects cannot be planned at the outset of the implementation of the CSPR Model, as they are identified, prioritised, agreed upon and implemented by the communities themselves. Nevertheless, the following section provides some guidance on how to facilitate the joint planning of communities.

### STEP 8: PEACE AND RECOVERY PROJECTS

As established during the description of the community dialogue and negotiation process, there are certain solutions to the conflict which can be initiated by the communities and local/provincial authorities themselves, while others do not. Examples of solutions within the realms of local influence include: the reconstruction of fencing around cattle/agricultural plots; the reparation of damages to persons exposed to sexual violence; small repairs to houses, churches, etc. More difficult may be the need to create clubs and job opportunities for the youth to make them less vulnerable to incitement or crime; the reintegration of displaced persons; or the (re)establishment of schools and health facilities or roads to markets to increase access to basic services, income generation and reduce poverty. Nevertheless, even these are of fundamental importance to the prevalence of peace in society.

Both of these categories can form the basis of community peace and recovery projects. It is in this regard that the peace dialogue is followed up with community peace projects to facilitate recovery and cement the rapprochement within society.

The peace projects are identified and elaborated in the same participatory manner that has been applied for the community dialogue sessions. Hence, the community is convened. Following a recapitulation of the main causes and effects of the conflict and the solutions proposed by the community and other local stakeholders, the participants are subdivided in smaller groups to discuss potential avenues for realising these solutions in the form of peace and recovery projects. The proposals of the different subgroups are presented in plenary and where there is consensus the proposals are adopted.

The peace projects tend to require a more recovery and development-oriented approach. In order to come up with defined peace projects, associations and peace focal persons convene meetings with the community to revisit the causes of conflict and solutions that they have proposed. One tool which may be useful in this regard is the [Human Rights Based Approach](#) (*Tool 4* in the Annexes).

While assisting them, the communities should jointly establish a [prioritisation](#) of interventions that generate peace and recovery. A possible approach would be:

- Plenary résumé of the findings of the Problem Tree analysis and Human Rights Based approach used in previous phases of the CSPR Model. (It is therefore helpful to keep any flipcharts, drawings, etc. that are made at each stage of the Model, so that these can now be used of reminders of the joint analysis that was undertaken)
- Ask the community to break up into small groups and – using these findings – ask them to each come up with practical solutions to the problems highlighted.
- Back in plenary, have all the groups present their proposed solutions and project ideas.



To facilitate the community's prioritisation of the projects one could do the following:

- If there are twenty projects proposed, ask the group to select the ten most important (50% the total).
- The group—using consensus when possible, voting when not—places ten (10) stones next to the symbol for the project that they feel contributes most to the problem they encounter. Then, they place nine (9) stones next to the symbol for the cause that contributes second most to the problem, eight (8) for the cause that contributes third most to the problem, and so on.
- Let the community members explain (and record) why some projects are ranked highly important while others are not. There will be a difference in ranking and rationale between the different sub-groups in the community.

It is up to the implementing agency to advise the community members on the technical and financial feasibility of their plans. The communities also define local modalities of delivering the peace projects, especially those identified within the scope of their capacity. Whatever scale the projects have, they are primarily community-led projects; they are thought-up, generated and delivered by communities, with the support of the other actors. The principle is that the process of planning and implementation is a joint process between the communities who signed the social contracts and the projects should promote greater cooperation, synergies and integration between them. Practical guidance for this is provided in Tools 10 and 11 in of the Methodological Toolkit (Annex 1).

Upon establishment of the plan of action for peace and recovery with the conflict affected communities, the implementing agency seeks to help community groups and associations fundraise for their initiatives (where necessary), or negotiate with the relevant government line ministries or donors on their behalf to secure support for the projects.

Peace projects can range from an inter-village joint watch mechanism to curb cattle-rustling, to (re) construction of community seed banks, joint rebuilding of shelters for displaced people or of a destroyed school, setting up a joint micro-credit scheme among members from previously "rival" communities, establishing inter-communal social committees, etc..

#### Criteria for success of peace projects:

- They are generated by the context – i.e. the conflict and its related root causes, triggers, and effects – and seek to address this context for the better.
- The projects should at least minimise the negative consequences of the conflict, but where-ever possible aim to address the causes and triggers as well.
- Identification of the projects is inclusive and participatory, ensuring that all parties are in agreement with the proposed prioritisation and approach as well as the inclusion of all sectors of society including men, women, boys, girls, elderly men and women, minority or marginalised groups, persons with vulnerabilities or chronic ailments such as HIV/AIDS, etc.
- All parties to the conflict – such as for example the communities themselves, traditional and religious leaders, opinion makers, police, authorities, political representatives, etc. – should take part in the identification and execution of peace projects.

#### Testimony:

*"I realise that any initiative – even peace initiatives – contains in itself risks of conflict. We must be very careful to closely monitor our peace projects so that they do not become sources of conflict themselves..."*  
*Mr. Daniel Ndaruzaniye, member of the peace committee in Rango Commune and president of the Association for Peace and Reconciliation in Rango.*

- There needs to be close follow up by focal persons/implementing partners that the solidarity, inclusiveness and peaceful coexistence is maintained throughout the implementation of the peace projects.

For peace projects to truly offer an opportunity to address the root causes and effects of conflict, it is helpful to have close cross-departmental collaboration with Government to support the initiatives of the community. This is particularly the case for those solutions that fall outside the realm of influence of the community themselves. The peace projects may also be a tremendous opportunity for improving access to basic services. For instance, where communities are fighting over access to water resources, district development funds or investment by the national Water Department could help create additional sustainable water resources such as water catchment areas. Similarly, youth enterprise schemes may enable youngsters from all communities to combat idleness and become constructive members of society.



Investments in recovery can only be truly sustainable if they are firmly rooted in a context of sustainable peace and commitment to peaceful cohabitation among communities. The CSPR model provides an opportunity to create such conditions. However, it is important that this process is undertaken with patience and sensitivity. Recognising that conflict transformation is not a linear process, it is important to grant communities time to undergo the transition to community owned peace so as to form a basis for sustainable recovery and long-term peace.

# ANNEXES

## ANNEX 1 METHODOLOGICAL TOOLKIT

### Tool 1: CSPR Impact Assessment Checklist<sup>11</sup>

#### Identification of affected communities, their numbers, and organisation

- Approximately how many persons have been affected? (by age, sex and diversity)
- How are they affected (which rights abuses, violations, etc)?
- Have persons been displaced? If so...
  - How many (by age, sex and diversity) have been displaced?
  - Where have the displaced come from?
  - What is the rate of arrival? Is it likely to increase or decrease?
  - What is the total number likely to arrive?
  - What is the location of the arrival points and of the sites where people are settling (latitude and longitude)?
  - Are the displaced arriving as individuals or in groups? Are these family groups, clans, tribal, ethnic or village groups?
  - How are individuals and groups travelling? What are the difficulties they encounter along the way?
- Are families, village groups and communities of the affected population intact?
- How are the affected persons organised? Are there group or community male/female leaders?
- What is the gender ratio of the affected population?
- What is the age profile of the population? (breakdown by sex and age, for example, number of man and women under 5, aged 5 to 17 years, aged 18 years and over)
- How many unaccompanied and separated children (by age and sex) are there? What is their condition?
- What was the social and economic situation of the affected and/or displaced women and men prior to the conflict?
- What losses have there been (in terms property, assets, infrastructure)?
- Are there individuals or groups with specific needs? Are there particular groups that are more vulnerable in the given situation (for example disabled, female- or child-headed households, separated minors or elderly people in need of support)?
- What are the shelter, livelihoods and sanitation practices of the affected and/or displaced persons?
- What is the condition of the local/non-affected population? If assistance is provided to affected/displaced persons, should the local population also be assisted?
- What is the security situation within the population – is there a need for separation between different groups, are there armed groups within the population? Are the security problems different for men and women?

<sup>11</sup> The checklist is an indicative list, and should therefore not be considered as exhaustive.

## Resources, spontaneous arrangements and assistance being delivered

- What arrangements have the affected persons already made to meet their most immediate peace and recovery needs? Are these damaging to the immediate environment or causing tension with the local community?
- What assistance is already being provided by the local population, the government, UN organisations and other organisations/institutions/individuals, is this assistance adequate, sustainable?
- Is the present assistance likely to increase, continue, or decrease?
- What is the government's policy on assistance?
- What coordination and implementation arrangements are required?
- How does the community participate in peace and recovery responses, and what, if any, specific measures are required to support women, children and vulnerable persons?
- What are the inputs or financial means required to fill the gap in response?

For planning purposes it may be helpful to accompany this assessment with a mapping of the key zones of concern/interest; locations of displaced persons (if any), police posts, road blocks; sites where resources are located; etc. This will help identify the zones that are at particular risk of further conflict and/or in need of humanitarian assistance, and those that are relatively safe.

## Tool 2: Risk/Probability Analysis

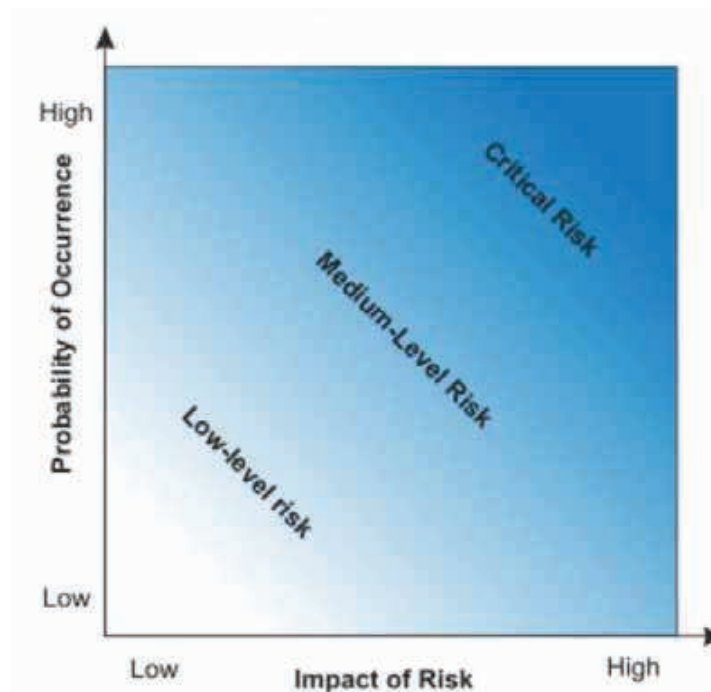
The Risk Impact/Probability Chart provides a useful framework that helps you to decide which risks need attention. The Risk Impact/Probability Chart is based on the principle that a risk has two primary dimensions:

- 1. Probability** A risk is an event that “may” occur. The probability of it occurring can range anywhere from just above 0% to just below 100%. (Note: It cannot be exactly 100%, because then it would be a certainty, not a risk. And it cannot be exactly 0%, or it would not be a risk.)
- 2. Impact** A risk, by its very nature, always has a negative impact. However, the size of the impact varies in terms of cost and impact on health, human life, or some other critical factor.

The chart allows users to rate potential risks on these two dimensions. The probability that a risk will occur is represented on one axis of the chart – and the impact of the risk, if it occurs, on the other. These two measures are plotted to establish the risk on the chart. This gives a quick, clear view of the priority that needs to be given to each. Stakeholders can then decide what resources they will allocate to managing that particular risk.

The basic form of the Risk Impact/Probability Chart is shown below.

The corners of the chart have these characteristics:



**Low impact/Low probability** Risks in the bottom left corner are low level, and you can often ignore them.

**Low impact/High probability** Risks in the top left corner are of moderate importance. If they occur, they should be relatively easy to manage. However, effort should be made to reduce the likelihood of their occurrence.

**High impact/Low probability** Risks in the bottom right corner are of high importance if they do occur, but they are relatively unlikely to happen. For these, however, effort should be made by stakeholders to reduce their impact if they occur, for instance through contingency planning and emergency preparedness.

**High impact/High probability** Risks towards the top right corner are of critical importance. These are risks that stakeholders must pay close attention to.

To use the Risk Impact/Probability Chart, one is recommended to take the following steps:

1. List all of the likely risks that the community faces. Make the list as comprehensive as possible.
2. Assess the probability of each risk occurring, and assign it a rating. For example, one could use a scale of 1 to 10. Assign a score of 1 when a risk is extremely unlikely to occur, and use a score of 10 when the risk is extremely likely to occur.
3. Estimate the impact on the community if the risk occurs. Again, do this for each and every risk on the list. Using the 1-10 scale, assign it a 1 for little impact and a 10 for a huge, catastrophic impact.
4. Map out the ratings on the Risk Impact/Probability Chart.
5. Develop a response to each risk, according to its position in the chart. Remember, risks in the bottom left corner can often be ignored, while those in the top right corner will need the majority of time and attention.



### **Tool 3: Detailed guide to Problem Tree Analysis**

A Problem Tree is a graphic representation of a problem – placed at the centre – clearly reflecting main causes leading to the problem as “roots”, and the effects of the problem as “branches”. This activity stimulates and broadens thinking about potential or actual causes and helps to identify root causes. By extension, it helps stakeholders address these root causes of problems in action plans rather than superficial symptoms.

#### **Materials needed**

- index cards/“Post-its”
- pens and notebook
- stones, pebbles, beans/maize kernels
- flip chart

#### **Problem Analysis in 4 main steps:**

1. Agree on the problem or need that should be analysed.
2. Identify the ‘focal problem’, i.e. the problem or need that the target group considers to be the most critical.
3. Identify all of the other problems associated with the focal problem.
4. Develop a Problem Tree to show the hierarchy of all of the problems in terms of their cause and effect relationship.

The problem tree should be developed as a participatory group activity (6 to 8 people is often a good group size: if more people need to be involved use more groups). It’s important to ensure that groups are structured in ways that enable particular viewpoints, especially those of the less powerful, to be expressed. For example women will often have a very different perception of the community’s problems than the men.

#### **Developing a Problem Tree (5 steps):**

1. Brainstorm suggestions to identify the focal problem and write it on a card or ‘Post-it’.
2. Brainstorm all of the related problems to the focal problem and write each problem on a separate card (or a Post-it).
3. Establish a hierarchy of causes and effects - problems that are directly causing the focal problem go below it, and problems that are effects of the focal problem go above.
4. For each problem ask the question ‘What causes this problem?’ Write the causes on separate cards and place them below the problem they cause. If there are two or more causes of a problem, and one is not the cause of the other then place them on the same level.
5. Review the problem tree for completeness and accuracy and connect the problems with cause-effect arrows/lines to show the links (see example below).

#### **Aspects to remember:**

- The quality of the tree will depend on involving the right people.
- It may be best to run separate problem analysis workshops with different stakeholder groups.
- The process is as important as the product and should be seen as a learning and relationship-building experience.
- The problem tree should be a valid but simple representation of the current negative situation.

- Don't try and cover every cause of every problem identified - concentrate on the most important ones.

## Process

### **Step 1 – Develop the Focal problem**

- The group will need to meet for about one hour to 90 minutes;
- The facilitator begins by placing an index card — with the problem written or drawn on the card — in the centre of an open space.
- The problem card should include words and a drawing to describe an existing negative state;
- Avoid describing the problem as an absence of a solution or indicating the cause or effect of the problem.

### **Step 2 - Identify major causes**

- Ask participants, using group consensus, to identify the major causes/events leading to the problem. Note: suitable causes reflect an existing negative state.
- Instruct participants to place symbols (a rock or stick) representing each cause in a line to one side (usually below) of the index card/symbol representing the problem.
- The facilitator then writes the name of each cause on an index card and places the index card underneath the symbol representing that cause.
- The facilitator asks about each cause, *“How does this (cause) lead to the priority issue/problem?”*
- Record explanations given by informants.

### **Step 3 - Identify root causes**

- The facilitator asks participants to indicate the chain of events leading to each of the major causes/ events leading to the problem.
- The rule of thumb is to ask *“What leads to ...?”* five times for each major cause/event that leads to the problem or until the participants cannot think of anything further.
- For example, for each major cause (X) ask, *“What are the things (Y) that lead to X?”* and then *“What leads to Y that then leads to X?”* and then *“What leads to that?”* etc.
- Continue this line of questioning for each major cause/event leading to the problem.
- Have participants, using consensus, graphically show the chain of events leading to the problem, by placing a symbol on the ground and drawing lines between symbols in a way that links the events in the order mentioned.
- We ask these questions to look in-depth at a problem to try and understand its underlying root causes. This is so that we can address problems by developing solutions that address root causes rather than superficial symptoms.

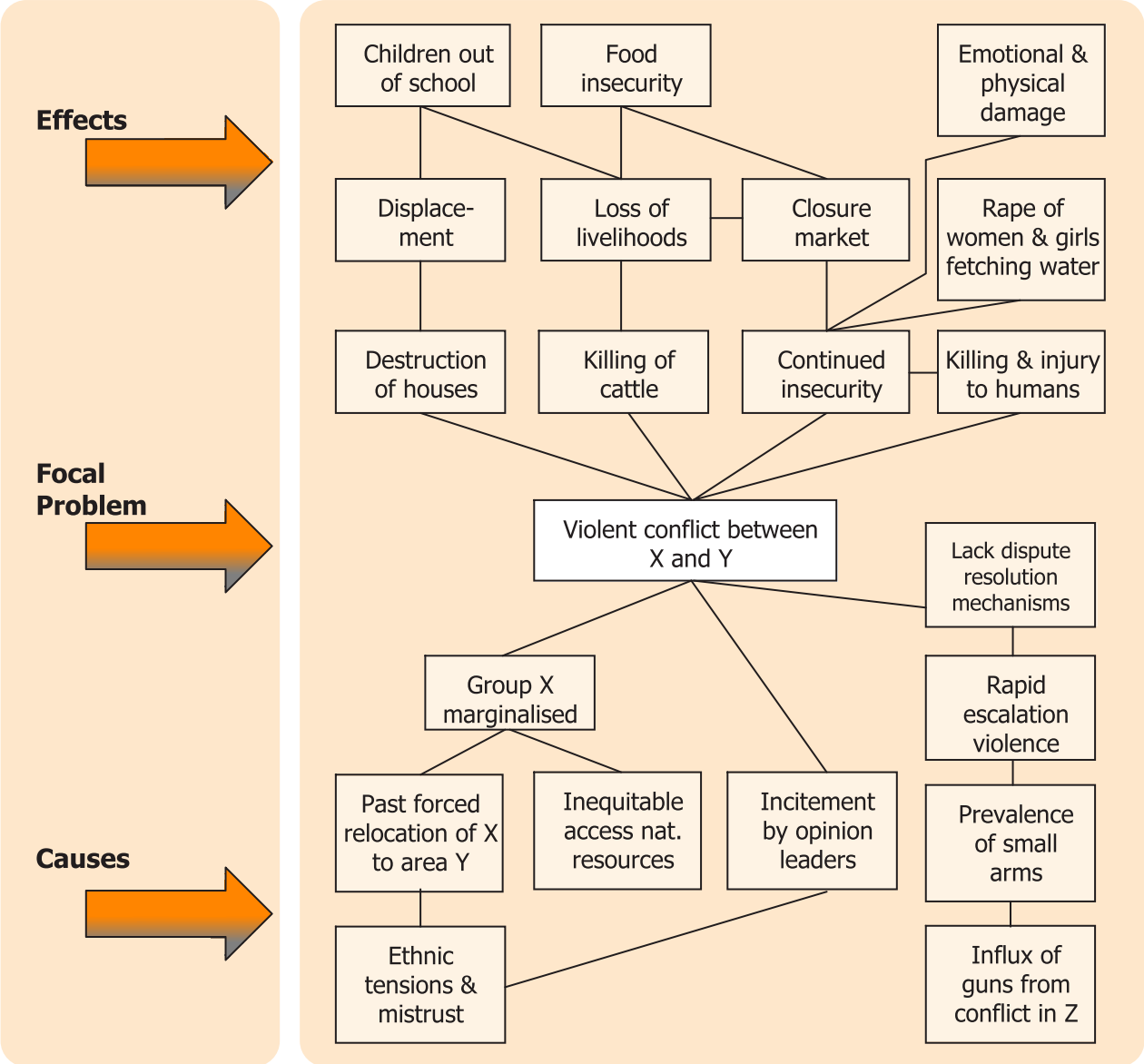
### **Step 4 - Identify “most important” root causes:**

- Once the problem tree is completed, the group then selects, from among all the root causes identified, the ones they consider to be the major sources of the problem.
- Encourage participants to rank among those causes farthest down the ‘roots’ of the problem tree. For a participatory approach example: If there are twelve ultimate root causes, ask the group to select the six most important (half the total). The group—using consensus when possible, voting when not—places six (6) maize kernels next to the symbol for the root cause that they feel contributes most to the problem. Then, they place five (5) kernels next to the symbol for the cause that contributes second most to the problem, four (4) for the cause that contributes third most to the problem, and so on.
- Ask about and record explanations of why some root causes are ranked highly important.

### **Step 5 - Identify root causes that are both important and changeable.**

- Ensure that there is a card or symbol for the root causes identified as “most important” in the exercise above.
- Ask participants to re-arrange the symbols for the “most important” root causes in order of “changeability” from most changeable to least changeable.
- Divide the ordered root causes in half and into two groups: most changeable and least changeable.
- Suggest that the most changeable group of root causes be the focus of intervention.

Simplified example:



## Tool 4: Human Rights Framework & Social Exclusion Analysis

At the core of ACORD's work and its "raison d'être" are people who are poor and have been denied their rights. ACORD's work is done *for them* and *with them*. For any intervention ACORD will carry out joint critical analysis with the affected communities of the issues affecting their access to human rights and development opportunities. This process is done in a way which is appropriate for the specific area or theme; it will use gender sensitive participatory tools while pursuing gender equity. Central to this process will be the use of the Human Rights Framework and the Social Exclusion Analysis tool. These 2 instruments are complementary and should be used together for comprehensive analysis of the situation.<sup>12</sup>

### Note:

*Some preliminary work may be needed before starting participatory HRBA and SEA sessions with stakeholders. These include preliminary data collection (desk study, baseline survey or rapid impact assessment, etc), meeting with key stakeholders or resource persons, and so on.*

### 1. Human Rights Framework – Human Rights Based Approach

A Human Rights-Based Approach (HRBA) to development sets the **achievement of human rights as an objective of development**. It uses thinking about human rights as the scaffolding of development policy.

The human rights framework or HRBA strengthens the process of joint analysis in bringing in the perspectives of linking the issues with the international human rights agreements. It helps to identify the rights holders and duty bearers in terms of how the latter respect, protect and fulfil the human rights of the former as well as looking at the issue of participation, mechanisms of accountability (policy gap and mechanisms of redress) and the principle of non discrimination. The framework is also used in planning for addressing the status of human rights denial as analysed jointly with communities. The result of the analysis will not only help to define the response that is human rights driven, but the process itself will be a way of building critical awareness on specific issues and human rights.

#### Background Papers<sup>13</sup>

- Universal Declaration of Human Rights (UDHR)
- International Covenant on Economic, Social and Cultural Rights (ICESCR)
- International Covenant on Civil and Political Rights (ICCPR)
- Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)
- Convention on the Rights of the Child (CRC).
- African (Banjul) Charter on Human & People's Rights.

The HRBA invokes the international apparatus of human rights accountability in support of development action. It is concerned with **civil and political rights**, but also with **economic, social and cultural rights**. The HRBA claims the **interdependence, interrelations** between the various rights and their **universality principle**, and therefore calls for **All Human Rights for All**.

#### 1.1. Human rights and power

Different dimensions of power:

<sup>12</sup> For more information on the HRBA and SEA Tools please consult the *ACORD Programming Manual* or contact us via email on [info@acordinternational.org](mailto:info@acordinternational.org).

<sup>13</sup> All Background Papers can be found in the internet (e.g. by typing the title on Google search engine).

- Who are the power users and abusers?
- Who are responsible/perpetrators for Human rights violations?
- Who holds the power to trigger off violations?
- Who are the human rights defenders?
- What are the **types** and **dimensions** of power the different groups/actors have?
- **How** is that power used — to positive or negative effect?

Power is not just with the State but also with individuals, communities, organisations and families. However, the “State” is primary responsible for human rights (“state obligations”). It is therefore important to increase confidence in human rights advocacy towards the States by developing skills and human rights arguments (legal jargon) to counter excuses given by state authorities for non-respect, non-protection and non-fulfilment of their human rights obligations.

NGOs can utilise and maximise the function and role of the conventions for Human Rights.

Multi-National Corporations may be powerful but they operate within a certain domestic jurisdiction and the State can introduce legislation to regulate their activities. This should be done in line with the State’s human rights obligations.

## 1.2. Understanding development

Background Papers:

- United Nations Declaration on the Right to Development
- HRBAs paper produced by UNHCHR.

Development is about people – about human beings and all things that support the human person to live a better life. The HRBA claims therefore the **indivisibility between human rights and development**. It is about **reformulating development issues into human rights issues**.

Links to human rights obligations - Background Papers:

- The Right to Housing - General Comment 4 and 7 of the ICESCR
- Persons with Disabilities - General Comment 5 of the ICESCR
- The Right to Education - General Comments 11 and 13 of the ICESCR
- The Right to Adequate Food - General Comment 12 of the ICESCR
- The Right to Highest Attainable Standard of Health – General Comment 14 of the ICESCR
- The Right to Water – General Comment 15 of the ICESCR

### *HRBA Summary*

#### *Problem analysis:*

- *What are the problems of the population?*
- *Which rights are violated/not protected/denied/not accessible to all citizens?*

#### *Why:*

- *What are the causes of human rights violations?*

#### *Who:*

- *Who are the rights holders; the duty bearers?*
- *Who are affected?*
- *Who are impacting on the situation (positively or negatively)?*
- *Who can assist in the realisation of human rights and what steps must be taken?*

- The Nature of State Obligations – General Comment 3 of the ICESCR
- Maastricht Guidelines on Violations of Economic, Social and Cultural Rights
- UN Norms on the Responsibilities of Trans-national Cooperation and other Business Enterprises with Regard to Human Rights.

What makes our development “rights based”?

- **P**articipation
- **A**ccountability
- **N**on-discrimination
- **E**mpowerment
- **L**inks to human rights standards

## 2. **Social Exclusion Analysis Tool**

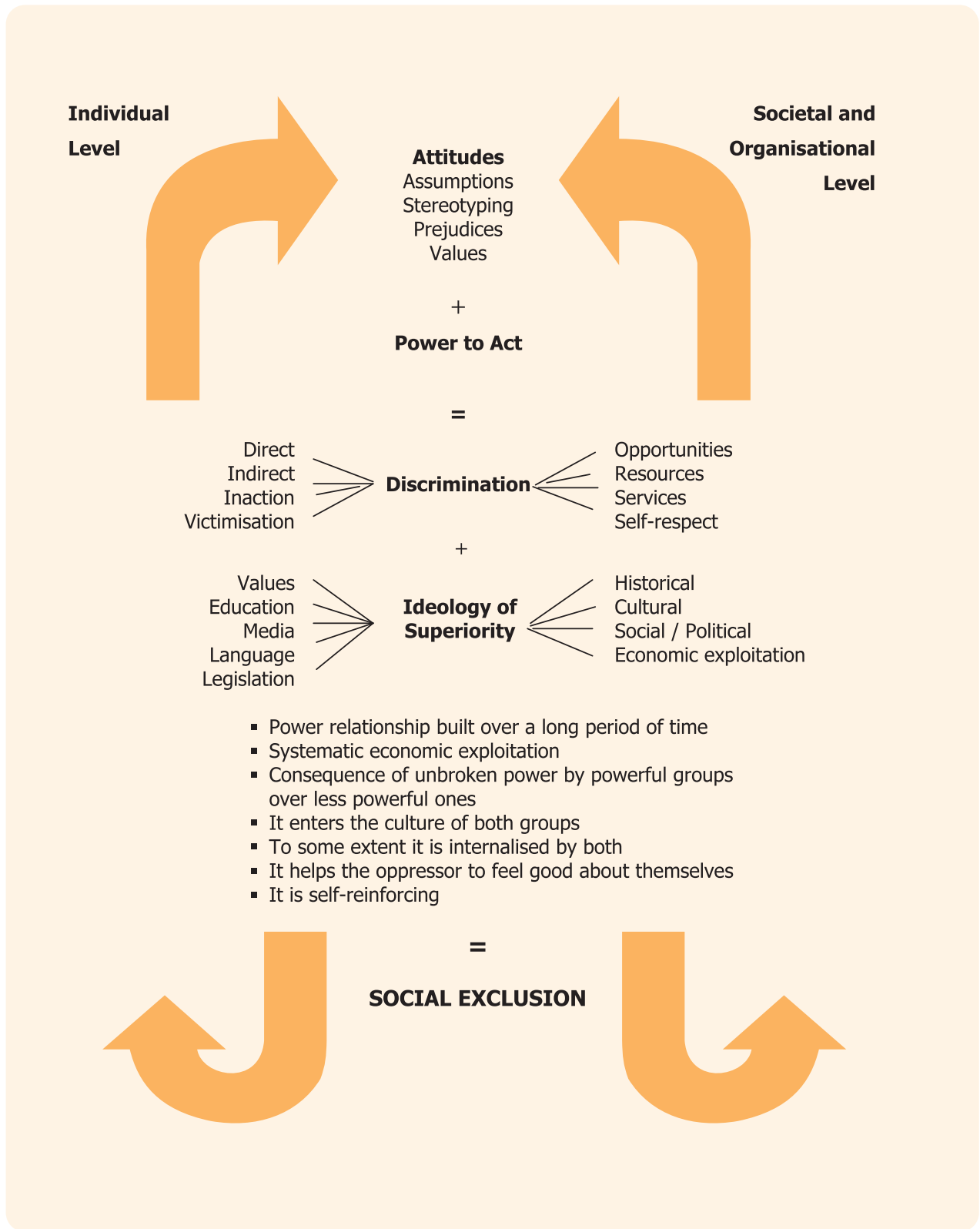
The Social Exclusion Analysis (SEA) facilitates the understanding of the dynamics of social, political and economic exclusion at all levels. It captures value systems, prejudices, stereotypes, and assumptions, combined with the power to act, lead to social exclusion, discrimination /denial over resources, self respect, opportunities, this could be direct, indirect or through inaction or victimisation. The tool also helps to analyse the perpetuating factors, including the institutions (e.g. religion, media) and processes of socialisation (family, education and so on) and contribute to easily identifying entry points to addressing the root causes of exclusion affecting the poor and marginalised.

The joint analysis is done with regard to local, national and international circumstances, processes, laws, policies, practices as well as institutions. For example, how do decisions taken in the African Union affect the realities of pastoralists in Chad?

The below-stated diagram will help explain the concept of social exclusion.

An SEA training workshop guideline has been developed which can be provided to facilitators upon request. The guideline is entitled *Social Exclusion Analysis* and was prepared for ACORD by Niki Kandirikira (adapted from *Understanding Racism and Developing Good Practice* by Organisational and Social Development Consultants (OSDC)).

Schematic presentation of Social Exclusion Analysis:



## Tool 5: Power Analysis

While going through the elements of power analysis it will become very clear that it forms an integral part of the Social Exclusion Analysis. Many of the definitions and methods elaborated below will help practitioners and facilitators to guide the beneficiary communities on how to undertake the Social Exclusion Analysis as part of their problem analysis.

### 1. Frameworks for power analysis <sup>14</sup>

Power analysis is essential for understanding the context in which we want to make a difference; in this regard it is important to abide by rights-based approaches. Power – interpreted here as the ability to act collectively or individually, based on our own inner convictions, with or without external support – is an integral part of every relationship and can have positive and negative effects, depending on the interplay between actors. A relational power analysis provides insights into this interplay and their impact.

Most agencies recognise three different yet complementary power frameworks which can assist in the analysis of power dynamics, namely:

- i. the alternative faces of power (or typologies of power)
- ii. the faces of power, and
- iii. the power cube

It is up to facilitators to assess which power analysis framework is most appropriate for the context in which they are working, and the type of information they seek to gather.

#### i. The alternative faces of power

The *alternative faces of power* framework offers a view of power as a positive force for change and does not see power as a limited resource. It suggests three alternative ways to consider power as something that people use in relation to each other:

Typologies of power	Characteristics
Power with	Finding common ground among different interests and building collective strength. The power of collective action.
Power to	The unique potential of every woman or girl, to shape her life and world. This is based on our fundamental belief that each individual has the power to make a difference in the world.
Power within	Individual or collective self-worth, self-knowledge and dignity. This includes abilities to recognise individual differences while respecting others.
Power over	The positive or negative power exercised over others (men, women, boys, girls, groups, etc.)

This framework is useful for identifying weak spots in groups, relationships, organisations and individuals – and knowing how to strategise around them. An agency could focus on strengthening the self-confidence of persons living with HIV/AIDS (“power within”) as part of a larger process of them challenging stigmatisation and marginalisation.

<sup>14</sup> This section is adapted from: Guijt, I, Seiboldt, S, *Power relations in context: the power of understanding power*, [http://www.capacity.org/en/journal/tools\\_and\\_methods/the\\_power\\_of\\_understanding\\_power](http://www.capacity.org/en/journal/tools_and_methods/the_power_of_understanding_power).



**ii. The three faces of power**

The *three faces of power* form one of the dimensions of the power cube outlined below. The idea of “faces” emerged from debates on how democratic a “democracy” actually is given the behind-the-scenes manoeuvring, and the conscious and unconscious use of barriers and ideology that discourage people from participating in elite-dominated processes. The “faces of power” help to see what else is happening within a particular relationship or interaction that is determining the outcomes. For example, a formal government directive might give power to an electoral committee to investigate fraud during recent elections, however, if the committee is subsequently given too little time to conduct their research and formulate an opinion then “hidden power” is being used to make them unable to influence decisions.

The three faces are:

Face of power	Characteristics
Visible power	Formal and observable decision making, pluralist politics with visible “power over”.
Hidden power	Setting the agenda behind the scenes, mobilising biases and interests, excluding people and topics from debates.
Invisible power	Social conditioning, ideology and values; shaping public opinion and needs; often internalised (related to “power within”).

**iii. The power cube**

The power cube, developed by John Gaventa of the Institute of Development Studies in Sussex (England), has three dimensions, namely:

1. spaces
2. places, and
3. faces (mentioned above)

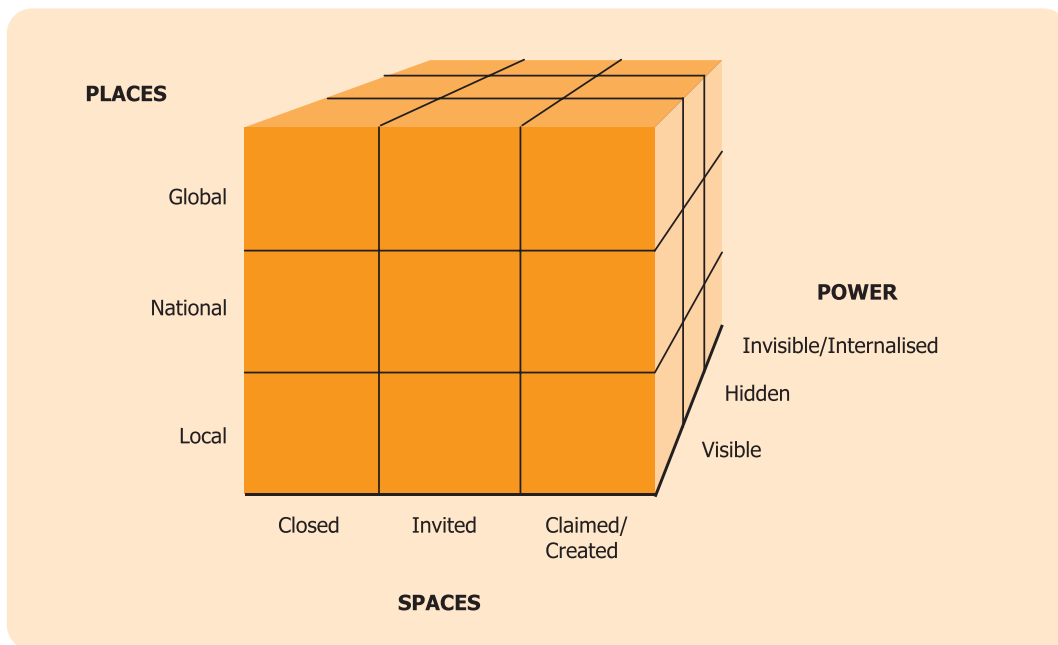
The power cube framework offers a way to examine participatory action in development and changes in power relations by and/or on behalf of poor and marginalised people. It does this by distinguishing participatory action as follows:

Dimensions of power	Characteristics
Places	at three levels (or “places”): global, national and local (or other levels that may be relevant)
Spaces	across three types of (political) “space”: closed, invited and created (or others that may be relevant)
Faces	among three “faces of power” in place within the levels and spaces: visible power, hidden power and invisible power

The idea of “spaces” is important. According to Gaventa, these are “opportunities, moments and channels

where citizens can act to potentially affect policies, discourses, decisions and relationships that affect their lives and interests”. The framework looks at power in relation to how spaces for engagement are created, the levels of power (from local to global), as well as different forms of power across them.

Looking at citizen action through this lens, for example, enables strategic assessments of the possibilities for transformative action by citizens, and how to make them more effective. Power analysis is not just a simple checklist. The concepts can help practitioners to understand the diverse ways in which power exists and works. It requires fostering a mindset that leads one to ask new questions, to listen to people and to analyse situations in different ways.



## 2. Female-specific adaptation of the matrix (example)

Below is an example of how a matrix of the Typologies or Faces of power can be used to analyse the specific realities that a sub-group in society faces. The matrix focuses on women and gender relations, however this can be adapted for use to analyse the context of other groups.

### Typologies of power:

Types of Power	Meanings	Strategies
Power with	Finding common ground among different interests and building collective strength. The power of numbers.	Support the formation and strengthening of women's organisations and movements. Support solidarity between women's movements and other rights movements. Challenge unequal power relations and support collective agendas Strengthening women's leadership
Power to	The unique potential of every woman or girl, to shape her life and world. This is based on our fundamental belief that each individual has the power to make a difference in the world.	Build women's power to make decisions and choices. Support and advocate for girls' education. Strengthen women's economic and political empowerment programmes
Power within	i.e. building women's and girls' sense of self-worth and self-knowledge; this includes abilities to recognise individual differences while respecting others.	Promote and facilitate programmes on confidence building, self-awareness and self worth. Build awareness of rights and own agency
Power over	The ways in which power is exercised means that women and girls have very little power over many aspects of their own lives and in public spaces. It also means that men, boys, and institutions often exercise negative POWER OVER them.	Awareness raising among both sexes Consciousness raising among girls and women Emphasis of positive values and exercise of power in governance and leadership

### Faces of Power:

Face	Meaning
Visible	Observable Decision-Making  This refers to the formal rules, laws, structures, authorities, institutions and procedures of decision-making. Most government reform and advocacy strategies deal with this visible, definable face of power by addressing institutional biases, closed processes, and discriminatory laws.

Hidden	<p>Setting the Political Agenda</p> <p>Hidden power does not operate openly and is therefore, more difficult to engage. Vested interests tend to operate behind the scenes to maintain their influence by controlling; who gets to the decision-making table and what gets on the public agenda. These dynamics exclude and devalue the concerns and representation of less powerful groups, like the poor and women.</p>
Invisible	<p>Invisible power is the most insidious dimension because it influences women's values, beliefs and sense of self. Socialisation, culture and ideology perpetuate exclusion and inequality by defining what is "normal", or acceptable. This form of power is what often makes women and girls feel they are to blame for their predicament and prevents them from claiming their rights.</p>

## Tool 6: Gender Analysis

### 1. Elements of conflict situations and possible gender dimensions<sup>15</sup>

Elements of conflict situation	Possible gender dimensions
<b>Pre-conflict situation</b>	
Increased mobilisation of soldiers	Increased commercial sex trade (including child prostitution) around military bases and army camps.
Nationalist, tribal or other forms of propaganda used to increase support for military action	Gender stereotypes and specific definitions of masculinity and femininity are often promoted.  There may be increased pressure on men and boys to “defend the nation/tribe”.
Mobilisation of pro-peace activists and organisations	Women have been active in peace movements – both generally and in women-specific organisations.  Women have often drawn moral authority from their role as mothers, but they have also been able to step outside traditional roles during conflict situations, taking up public roles in relief and political organisations.
Increasing human rights violations	Women’s rights are not always recognised as human rights.  Gender-based violence may increase.
<b>During conflict situations</b>	
Psychological trauma, physical violence, casualties and death	Men and boys tend to be the primary soldiers/ combatants. Yet, in various conflicts, women have made up significant numbers of combatants.  Women and girls are often victims of sexual violence (including rape, sexual mutilation, sexual humiliation, forced prostitution and forced pregnancy) during armed conflict.
Social networks disrupted and destroyed – changes in family structures and composition	Gender relations can be subject to stress and change. The traditional division of labour within a family may be under pressure. Survival strategies often necessitate changes in the gender division of labour.  Women may become responsible for an increased number of dependents.

<sup>15</sup> Adaptation of the framework developed by Woronjuk in: Woroniuk B. *Gender Equality & Peace-building Operations: An Operational framework*, CIDA, Canada, 2000

<b>Elements of conflict situation</b>	<b>Possible gender dimensions</b>
Mobilisation of people for conflict. Every day life and work disrupted.	<p>The gender division of labour in workplaces can change.</p> <p>With men's mobilisation for combat, women have often taken over traditionally male occupations and responsibilities.</p> <p>Women have challenged traditional gender stereotypes and roles by becoming combatants and taking on other non-traditional roles.</p>
Material shortages (shortages of food, health care, water, fuel, etc.)	<p>Women's role as provider of the everyday needs of the family may mean increased stress and work as basic goods are more difficult to locate.</p> <p>Girls may also face an increased workload. Non-combatant men may also experience stress related to their domestic gender roles if they are expected, but unable, to provide for their families.</p>
Creation of refugees and displaced people	<p>People's ability to respond to an emergency situation is influenced by whether they are male or female.</p> <p>Women and men refugees (as well as boys and girls) often have different needs and priorities.</p>
Dialogue and peace negotiations	<p>Women are often excluded from formal discussions given their lack of participation and access in pre-conflict decision-making organisations and institutions.</p>
<b>During reconstruction and rehabilitation</b>	
Political negotiations and planning to implement peace accords	<p>Men and women's participation in these processes tends to vary, with women often playing only minor roles in formal negotiations or policy making.</p>
Media used to communicate messages	<p>Women's unequal access to media may mean that their interests, needs and perspectives are not represented and discussed.</p>
Use of outside investigators, peacekeepers, etc.	<p>Officials are not generally trained in gender equality issues (women's rights as human rights, how to recognise and deal with gender-specific violence).</p> <p>Women and girls have been harassed and sexually assaulted by peacekeepers.</p>
Holding of elections	<p>Women face specific obstacles in voting, in standing for election and in having gender equality issues discussed as election issues.</p>
Internal investments in employment creation, health care, etc.	<p>Reconstruction programmes may not recognise or give priority to supporting women's and girls' health needs, domestic responsibilities or needs for skills training and credit.</p>

Elements of conflict situation	Possible gender dimensions
Demobilisation of combatants	Combatants are often assumed to be all male. If priority is granted to young men, women do not benefit from land allocations, credit schemes, etc.
Measures to increase the capacity of and confidence in civil society	Women's participation in community organisations and NGOs is generally uneven. These organisations often lack the capacity and interest in granting priority to equality issues.

## 2. Elements of gender relations and possible conflict dimensions

Elements of gender relations	Definition	How they change as a result of conflict	Implications
Gender roles	Everyday activities of women and men: the division of labour	Women take more responsibility for providing for the family; men's work is reduced.	Women gain confidence in their ability to take responsibility while men feel "lost" with their masculinity undermined.
Gender identities	Expected characteristics of men and women ("masculinities" and "femininities")	Survival strategies or exposure to new ways of living may lead to change of values.	Gap between expected behaviours and ability to meet expectations.
Gender institutions	Institutions (household, community, state, etc) which shape attitudes and behaviours and which control resources.	Women gain some new decision-making power within household as a result of increased economic responsibility, but structures at community, local government and national level remain male-dominated.	Women have responsibility but limited power. Their experiences may lead them to organise, work towards establishing their rights.

Gender ideologies	Culturally determined attitudes and values (including those manifested in religion, language, the media) established over a long time and woven into the fabric of society, which provide justification for the prevailing gender roles, identities and structures.	Attitudes and values change very slowly. In some cases they may become more hard-line and more oriented towards male control over women.	The tenacity of patriarchal ideologies may lead to the gains women make being abandoned after the war is over. In some cases there may be a "backlash" against women's empowerment, resulting in their increased vulnerability.
-------------------	---	--	---

### 3. Gender analysis checklist <sup>16</sup>

The following are a list of questions that may guide the analysis of social exclusion/inclusion of men and women.

#### i. Brief analysis of the social and cultural context, including:

- Existing gender roles (who does what)
- Who has the power to decide within the family, the community, the institutions?
- Structure of local households
- Who manages resources/supplies within the household?
- How are resources allocated within the household?
- Roles of men and women in spiritual/religious life
- Traditional/cultural practices that hinder women's rights

#### ii. Brief analysis of the political context, including:

- Level of female participation in political movements, local authorities, decision-making at the community level
- How women register for voting and how they participate in the vote (if relevant)
- Whether or not boys and girls have the same access to education
- Whether girls drop out, and if so, at what level

<sup>16</sup> This checklist is based on the checklist provided in the UNDP manual *Gender Approaches in Conflict and Post-Conflict Situations*, UNDP Bureau for Crisis Prevention and Recovery (BCPR), New York, 2002.



**iii. Brief analysis of the economic context, including:**

- What kind of activities/tasks/work are forbidden for women or men respectively according to local customs?
- Who is the breadwinner in the family?
- Are men and/or women engaged in the informal sector? If so, what specifically do they do?

**iv. Identify local resources that can contribute to the intervention/resolution of problems faced by the community:**

- Local human resources that may be relied upon
- Existing economic resource (Who manages them? What is the amount available?)
- Existing local infrastructure (location; condition; who is responsible for them?)
- Existing support networks, such as family, religious groups, associations, committees, etc.
- Men and women who can collaborate in the protection of the most vulnerable groups
- Men and women who can contribute to conflict transformation/peace negotiations
- Local human resources that would be available after training/capacity building/skills development (identification of potential)
- Are women already overwhelmed by work (e.g. domestic tasks and/or other functions?)
- Time factor/allocation of time for the use of local human resources (especially for women who may be engaged in several activities)

**v. Ensure that people's different needs are identified and taken into account:**

- Identify and prioritise the primary needs of both men and women. (Conflict may keep women, children or elderly inside their homes more than at normal times. Special efforts need to be made in order to contact them and establish their needs)
- Organise sanitation according to the population
- Organise income-generating activities targeting the more vulnerable groups
- Where appropriate, adapt first aid kits to the context and needs of the target population
- Organise psychological support activities accessible to the entire population
- In the activities use different approaches according to sex and age of the end-users
- Create medical infrastructures accessible to the entire population
- In the case of displaced persons, involve both men and women in the organisation and management of the temporary accommodation/shelter/camp
- Organise some activities to satisfy social, psychological and cultural needs
- Protect both women and men from violence (e.g. women: sexual violence; men: forced recruitment into armed groups/forces)
- Help the population to return, as far as possible, to normal everyday life (while not reaffirming socio-cultural and traditional gender-biases)

#### 4. Gender Analysis Matrix <sup>17</sup>

The Gender Analysis Matrix is an analytical tool that uses participatory methodology to facilitate the definition and analysis of gender issues by the communities that are affected by them. Using the Gender Analysis Matrix will provide a unique articulation of issues as well as develop gender analysis capacity from the grassroots level up.

The Gender Analysis Matrix is based on the following principles:

- All requisite knowledge for gender analysis exists among the people whose lives are the subject of the analysis
- Gender analysis does not require the technical expertise of those outside the community being analysed, except as facilitators
- Gender analysis cannot be transformative unless the analysis is done by the people being analysed.

	Categories of Analysis				
Levels of Analysis	Category 1	Category 2	Category 3	Category 4	Category 5
Stakeholder Group 1					
Stakeholder Group 2					
Stakeholder Group 3					
Stakeholder Group 4					

#### Examples of categories:

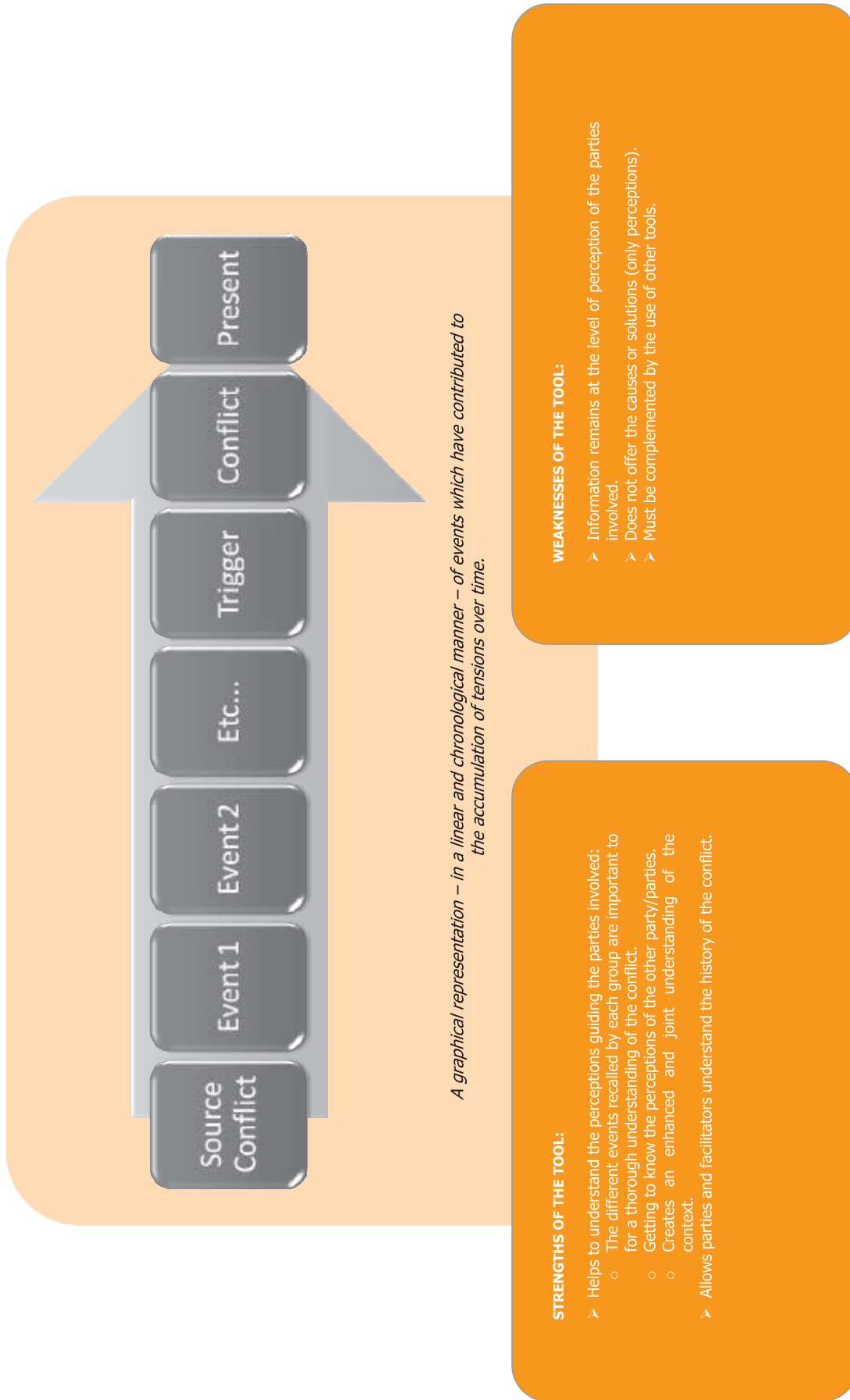
- Labour** This refers to changes in tasks, level of skill required (skilled versus unskilled, formal education, training) and labour capacity (how many people and how much they can do; do people need to be hired or can members of the household do it?)
- Time** This refers to changes in the amount of time (3 hours, 4 days, and so on) it takes to carry out the task associated with the project or activity.
- Resources** This refers to the changes in access to capital (income, land, credit) as a consequence of the project, and the extent of control over changes in resources (more or less) for each level of analysis.
- Culture** Cultural factors refer to changes in social aspects of the participants lives (changes in gender roles or status) as a result of the project.

#### Examples of stakeholder groups:

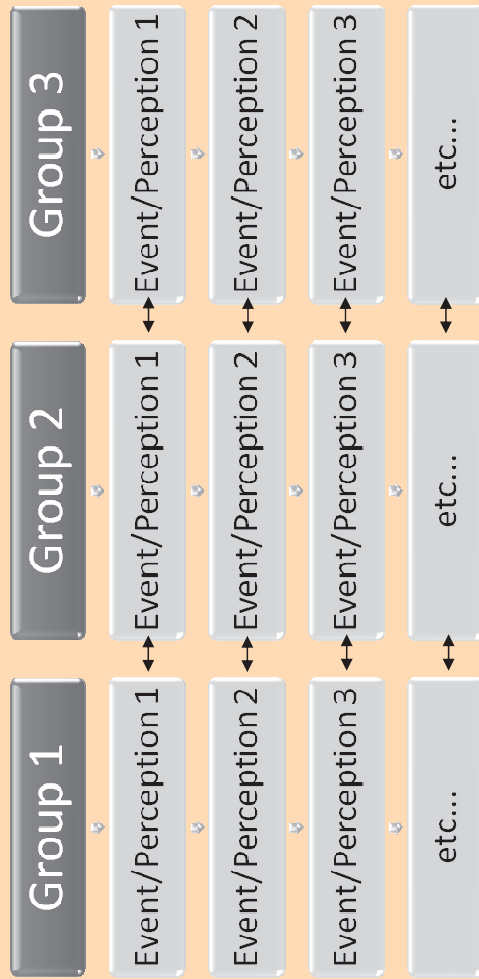
One could compose groups of 10-30 people with similar characteristics, for instance: men, women, boys, girls, elderly men, elderly women. (Note: to get an even broader understanding of social dynamics facilitators could add categories such as: religious leaders, police, local authorities, disabled persons, businessmen, female entrepreneurs, etc.)

<sup>17</sup> Parker, Rani, "Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers" UNIFEM.

## Tool 7: The Time-Line



## Tool 8: Scale of Reflection/The Derivative Scale



*The scale of reflection provides the chain of events as perceived by each group in the conflict. The tool allows for comparison of perceptions and identification of areas of communality or tension.*

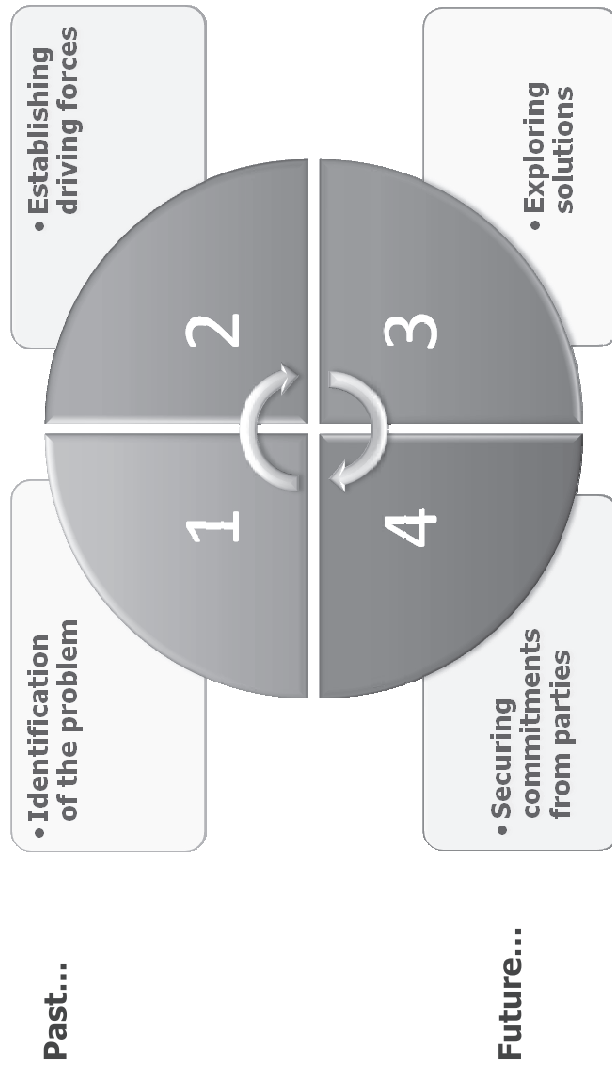
### STRENGTHS OF THE TOOL:

- Allows to avoid hasty/rushed responses
- Allows to avoid conflicts arising out of the partisan perceptions.
- Facilitates an understanding of the other party/parties by familiarisation with how the other(s) understand and interpret the situation.
- Draws out contradictions in information and analysis.
- Brings to the fore aspects of the conflict which are being ignored.
- Tool for improved communication.

### WEAKNESSES OF THE TOOL:

- The difficulty of putting oneself in somebody else's place to fully understand them.
- Must be complemented by the use of other tools.

## Tool 9: 4-Quadrant Tool



### STRENGTHS OF THE TOOL:

- Simplicity of the tool
- Arrives at in depth analysis of the conflict/problem
- Allows for the identification of possible causes of the problem
- Offers multiple possibilities for finding a well-adapted solution
- Facilitates the development of a Plan of Action with specific and complete interventions to put the solution into practice

### WEAKNESSES OF THE TOOL:

- The process requires a significant amount of time
- If there is an error in the identification of the problem or its root cause(s), one arrives at an inappropriate action plan
- For complex conflicts it may be more suitable to use the 10 Quadrant Tool instead of this simplified 4 Quadrant Tool

## Tool 10: Do No Harm framework

### The Do No Harm Framework for analysing the impact of assistance on conflict: A Brief Description of Seven Steps<sup>18</sup>

The Do No Harm “Analytical Framework” was developed from the programming experience of many assistance workers. It provides a tool for mapping the interactions of assistance and conflict and can be used to plan, monitor and evaluate both humanitarian and development assistance programmes.

The Framework is not prescriptive. It is a descriptive tool that:

1. identifies the categories of information that have been found through experience to be important for understanding how assistance affects conflict
2. organises these categories in a visual lay-out that highlights their actual and potential relationships, and
3. helps us predict the impacts of different programming decisions

#### **Step 1: Understanding the Context of Conflict**

Step one involves identifying which conflicts are dangerous in terms of their destructiveness or violence. Every society has groups with different interests and identities that contend with other groups. However, many—even most—of these differences do not erupt into violence and, therefore, are not relevant for Do No Harm (DNH) analysis.

DNH is useful for understanding the impacts of assistance programmes on the socio/political schisms that cause, or have the potential to cause, destruction or violence between groups.

#### **Step 2: Analysing Dividers and Tensions**

Once the important schisms in society have been identified, the next step is to analyse what divides the groups. Some Dividers or sources of Tension between groups may be rooted in deep-seated, historical injustice (root causes) while others may be recent, short-lived or manipulated by subgroup leaders (proximate causes). They may arise from many sources including economic relations, geography, demography, politics or religion. Some may be entirely internal to a society; others may be promoted by outside powers. Understanding what divides people is critical to understanding, subsequently, how our assistance programmes feed into, or lessen, these forces.

#### **Step 3: Analysing Connectors and Local Capacities for Peace**

The third step is analysis of how people, although they are divided by conflict, remain also connected across sub-group lines. The DNH Project found that in every society in conflict, people who are divided by some things remain connected by others. Markets, infrastructure, common experiences, historical events, symbols, shared attitudes, formal and informal associations; all of these continue to provide continuity with non-war life and with former colleagues and co-workers now alienated through conflict. Similarly, DNH found that all societies have individuals and institutions whose task it is to maintain intergroup peace. These include justice systems (when they work), police forces, elders groups, school teachers or clergy and other respected and trusted figures. In warfare, these “local capacities for peace” are not adequate to prevent violence. Yet, in conflict-prone, active conflict and post-conflict situations they continue to programmes on conflict, it is important to identify and understand Connectors and Local Capacities for Peace.

#### **Step 4: Analysing the Assistance Programme**

Step four of the DNH Framework involves a thorough review of all aspects of the assistance programme. Where and why is assistance offered, who are the staff (external and internal), how were they hired, who are the intended recipients of assistance, by what criteria are they included, what is provided, who

<sup>18</sup> Quoted from: Collaborative for Development Action, Inc. and CDA Collaborative Learning Projects, *The Do No Harm Handbook (The Framework for Analyzing the Impact of Assistance on Conflict)*, Product of the Do No Harm Project (Local Capacities for Peace Project), Cambridge 2004.

decides, how is assistance delivered, warehoused, distributed?

### **Step 5: Analysing the Assistance Programme's Impact on Dividers & Connectors**

*(using the concepts of Resource Transfers and Implicit Ethical Messages)*

Step five is analysis of the interactions of each aspect of the assistance programme with the existing Dividers/Tensions and Connectors/Local Capacities for Peace (LCPs).

We ask: Who gains and who loses (or who does not gain) from our assistance? Do these groups overlap with the Divisions we identified as potentially or actually destructive? Are we supporting military activities or civilian structures? Are we missing or ignoring opportunities to reinforce Connectors? Are we inadvertently undermining or weakening LCPs?

We ask: What resources are we bringing into the conflict? What impact are our Resource Transfers having?

We ask: What messages are we giving through the way in which we work? What impact are we having through our Implicit Ethical Messages? Each aspect of programming should be reviewed for its actual and potential impacts on Dividers/Tensions and Connectors/LCPs.

### **Step 6: Considering (and Generating) Programming Options**

Finally, if our analysis of 1) the context of conflict; 2) Dividers and Tensions; 3) Connectors and Local Capacities for Peace; and 4) our assistance programme shows that our assistance exacerbates intergroup Dividers, then we must think about how to provide the same programme in a way that eliminates its negative, conflict-worsening impacts. If we find that we have overlooked local peace capacities or Connectors, then we should redesign our programming not to miss this opportunity to support peace.

### **Step 7: Test Programming Options and Redesign Project**

Once we have selected a better programming option is crucially important to re-check the impacts of our new approach on the Dividers and Connectors.

## **Summary Outline of a Seven Step Approach to Assistance Programming in the Context of Violent Conflict**

- Step 1      **Understanding the context of conflict**
- Identify the appropriate “arena”—the geographic and social space which is relevant to your assistance programme
  - Identify which inter-group conflicts have caused violence or are dangerous and may escalate into violence?
  - How does the assistance project relate to that context of conflict?
- Step 2      **Analyse - identify and unpack - dividers and sources of tension**
- Step 3      **Analyse - identify and unpack - connectors and LCPs**
- Step 4      **Analyse - identify and unpack - the assistance project**
- Analyse the details of the assistance programme. Remember: it is never an entire programme that goes wrong. It is the details that determine impact.
- Step 5      **Analyse the assistance programme's impact on the context of conflict through Resource Transfers (RTs) and Implicit Ethical Messages (IEMs)**
- How do the programme's RTs and IEMs impact on dividers and sources of tension?
  - How do the programme's RTs and IEMs impact on connectors and LCPs?

Step 6

**Generate programming options**

**IF** an element of the assistance programme has a negative impact on dividers – strengthening/reinforcing dividers, feeding into sources of tension

**or**

**IF** an element of the programme has a negative impact on connectors weakening/undermining connectors and LCPs

**THEN** generate as many options as possible how to do what you intend to do in such a way as to weaken dividers and strengthen connectors

Step 7

**Test options and redesign programme**

- Test the options generated using your / your colleagues experience:
- What is the probable / potential impact on dividers / sources of tension?
- What is the probable / potential impact on connectors / LCPs?
- Use the best / optimal options to redesign project.

In programming doing Steps 1 to 6 *does not* make sense if you don't do Step 7 as well

**Other ways to use the Framework**

The Do No Harm framework is a flexible tool. It has been used during programme design, project monitoring, project evaluation, and programme redesign. It has also been used as a tool for context analysis and for peace and conflict impact analysis (PCIA). These are some potential suggestions for use:

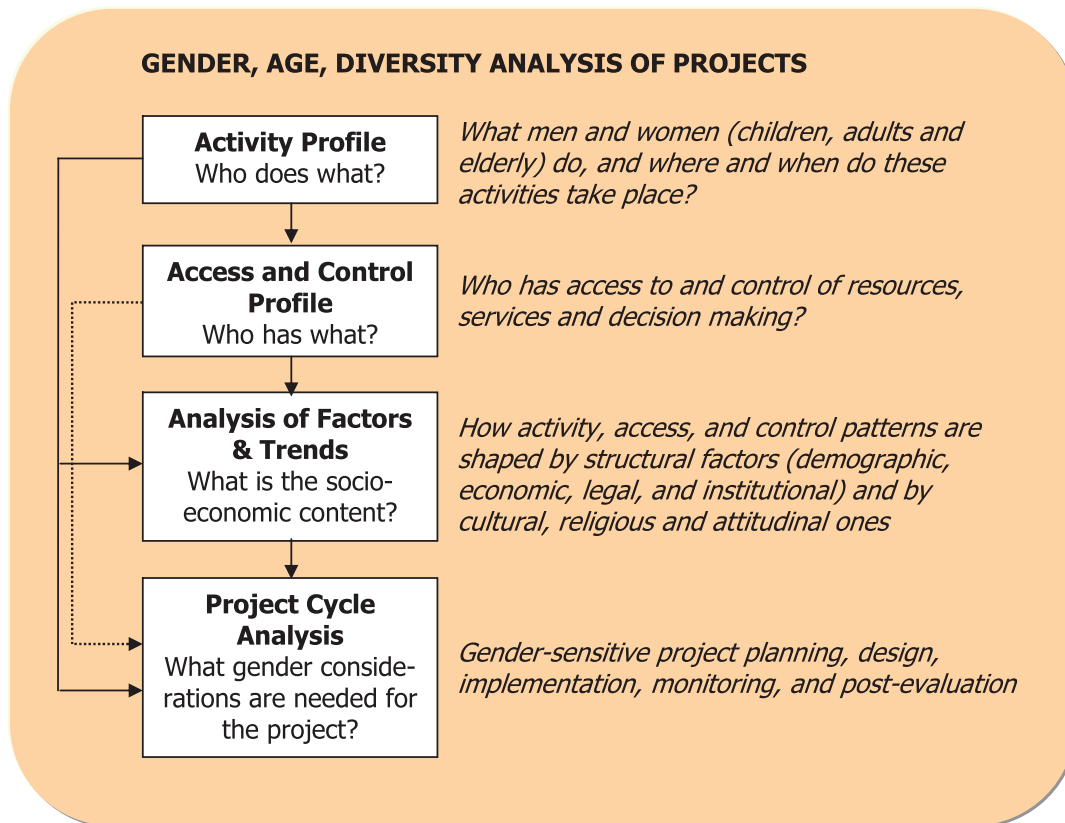
- Steps 1-3     Analysing conflict, understanding context
- Steps 1-5     Evaluating project
- Steps 1-5     Assessing project impact
- Steps 1-7     Project design—systematically taking into account context of conflict
- Steps 1-7     Monitoring project impact

The point is: **improve** our programmes using the experience we have



## Tool 11: Incorporating gender, age and diversity in programme cycle management

The gender, age and diversity analysis framework has four parts.<sup>19</sup> First, information is collected for the Activity Profile, the Access and Control Profile and the Analysis of Factors & Trends. For this the abovementioned techniques as well as the Social Exclusion Analysis and HRBA tools may be used. Then this information is used in the project cycle analysis.



The Project Cycle Analysis fixes the gender considerations that are needed in the planning, design, implementation, monitoring and post-project evaluation. The analysis will indicate if and where the objectives and methods proposed for the project should be modified to improve the chances that the project will succeed and to minimise the likelihood that any sub-group in society (men, women, youth, elderly, disabled, etc) will be disadvantaged as a result of it.

Some questions that may need to be considered in this analysis deal with production processes, training, information, participation, access, institution building, project framework etc.

<sup>19</sup> Adapted from "Gender Checklist – Agriculture", Africa Development Bank, 2002.

Particularly within the project framework, the following issues need to be considered:

- Do the planning assumptions (at each level of the planning framework or logical framework, for example) adequately reflect the constraints on each sub-group's participation in the programme?
- Do the goals, purposes, or objectives of the programme explicitly refer to the sub-groups' needs and priorities?
- Can the programme meet both practical and long-term strategic needs (inclusion and recognition of human rights) of each sub-group to the programme?
- Do programme performance indicators identify the need for data to be collected, disaggregated by gender, age and other sub-group characteristics?
- Do the programme inputs identify opportunities for participation of sub-groups or their representatives in programme management, in the delivery and community management of goods and services, in any planned institutional changes, in training opportunities, and in the monitoring of resources and benefits? Will the programme resources be relevant and accessible to the groups in terms of personnel, location, and timing?
- Does the project include measurable indices for the attainment of its objectives, to facilitate monitoring and end-of-programme evaluation?

## Tool 12: Summary of Stepping Stones Methodology

Stepping Stones is a training and education process that involves working with people over a period of 12 to 18 weeks during which time they undergo a process of group exploration and develop the ability to look critically at the societal norms and values influencing their own attitudes and behaviours. As the process moves on, they identify ways in which these attitudes and behaviours may need to be changed in order to protect themselves and others from HIV and associated risks and, to bring about more general life changes and improvements, such as improved communication with partners and children, more understanding and caring for others and increased self-respect.

Stepping Stones evaluations, ranging from personal testimonies provided by individual participants to rigorous large-scale surveys using scientific research methods, indicate that Stepping Stones has transformed the lives of many individuals and whole communities in very positive ways and has helped people and communities to be better equipped to face the challenges of HIV and AIDS and to work together to support each other and care for those already infected by the virus.

This training process was developed by a British social scientist, herself HIV positive, Dr. Alice Welbourn and it was first piloted in Buwenda village in Uganda in 1995. Since then, it has been translated into over 15 languages and has been used by thousands of organisations in approximately 100 countries across the world.

Some of the unique characteristics and guiding principles of Stepping Stones that account for the popularity and effectiveness of this approach include:

- Recognising that behaviour change does not necessarily follow a rational path: it is a process that requires time to develop and must be led from *within* each of us
- Recognising the power of the group dynamic which reinforces change at the level of the individual
- Recognising that community ownership is key to any behaviour change
- Using participatory methodologies to enable all community members, including those who are not literate, to participate on an equal basis
- Recognising that individual change is strengthened and reinforced by the group dynamic and collective change
- Recognising that HIV/AIDS cannot be addressed without challenging unequal gender relations and opening up communication and dialogue about the taboo subjects of sex and death
- Working with both men and women and with different age groups, both separately and together

For more information about Stepping Stones, the places where it has been used, the ways in which it has been used, the things people have said about it, the results of evaluations studies and other relevant articles and information, you can consult the Stepping Stones website on: [www.stepsstonesfeedback.org](http://www.stepsstonesfeedback.org)

In addition, ACORD has produced a number of reports. These include “Joining Hands”, the report of a 2-year project using Stepping Stones in Angola, Uganda and Tanzania and “Stepping Stones: Looking Forward – Looking Back”, the report of an ACORD conference held to report on the findings of the 2-year project. These can be found on ACORD’s website: [www.acordinternational.org](http://www.acordinternational.org) as well as on the Stepping Stones website: [www.stepsstonesfeedback.org](http://www.stepsstonesfeedback.org).

Source: *Implementing Stepping Stones: A Practical Guide for Implementers, Planners and Policy Makers*, Development Practice Series, ACORD, London, Nairobi and Kampala 2007.

## ANNEX 2 EXAMPLES OF SOCIAL CONTRACTS

While reading these examples of social contracts, kindly note that social contracts are drafted and agreed upon by the communities themselves; this autonomy and ownership forms in part the strength of the commitments. The perceptions and opinions expressed in these examples are therefore those of the communities and should not be interpreted as views of ACORD.

### **Example 1. Contract of peaceful cohabitation (neighbourhood Teza ii of Kamenge), Burundi**

We, the inhabitants of Kamenge, neighbourhood Teza II, the Hutu and Tutsi, displaced persons, returnees and receiving communities living in the neighbourhood:

- Considering that Burundi has just spent more than ten years in war
- While the war has largely destroyed Kamenge, where the Tutsi were driven from their homes, and thereafter the Hutu have been driven off their homes, and where populations have been victims of looting, killings, rape and many other crimes that were committed in time of war.

We affirm that:

- Our life together here in the neighbourhood of Teza II has been largely destroyed by people from outside, be it by the politicians, the military or other wrongdoers
- During the war, the Tutsi have left their households and have become refugees, driven away particularly by fear
- The Hutu were also expelled and persecuted with such gravity that some have found themselves with the Tutsi in camps for displaced or elsewhere.

As the saying goes in kirundi: “Nta mwonga ubura isato iba idahizwe” (there is no blood without thorns). Wrongdoers especially among young people have committed crimes to those who are not of their ethnic group, have persecuted them, looted their property and even killed.

We Hutu affirm that:

- We, who have already returned home, hope that our neighbours also return to their homes so that we live may together.
- We are sincerely preparing to welcome them. They must occupy their original plots of land.
- We will help them to rebuild their homes, and they will also help us to rebuild ours.
- We will fight together against any perpetrator or enemy who seeks to destroy our neighbourhood.

We Tutsi affirm that:

- We are very pleased to see our neighbours again. We all want regain our homes to join our neighbours who are already returned. We know that in large part what happened to our country was a consequence of an unhealthy politics of the country, which takes advantage of the ignorance of small people, which manipulated us and caused thousands of deaths.
- Even if some remain scared, we wish that there are many meetings and visits to restore confidence between us.

All of us Hutu and Tutsi, aware that some very serious crimes have been committed by the people of our neighbourhood themselves, from now on refrain from pointing the finger of blame to avoid the risk of going back to conflict. However we hope that the guilty ask forgiveness and pardon is already granted automatically.

However, there where there are reasons to criticise his neighbour one might seize the committee elected herewith to help resolve the matter.

We the Hutu and Tutsi, we agree as follows:

- No Hutu shall kill or persecute a Tutsi for ethnic, political or other reasons.
- No Tutsi shall persecute or kill a Hutu for ethnic, political or other reasons.
- We will be always united in order to withstand any political or other onslaught.

We commit ourselves to the following:

- Live together in peace
- Mutually forgive
- Begin a new life devoid of mistrust, contempt, and of hatred
- Forming a united front while we supporting each other
- Combat all destructive messages, be it political or otherwise
- We assist each other to rebuild the houses destroyed
- To make a peaceful cohabitation devoid of injustice
- Restore the confidence between us by visits or meetings

To ensure our commitments stand, we elect a committee, which will be responsible for enforcing them. The Committee is composed of six persons:

Two representatives of young people:	1 living in the neighbourhood; 1 displaced
Two representatives of men:	1 living in the neighbourhood; 1 displaced
Two representatives of women:	1 living in the neighbourhood; 1 displaced

On behalf of the inhabitants of Teza II, the Committee elected:

- |   |                    |
|---|--------------------|
| 1. The representative of young people living in Kamenge : | [Name & Signature] |
| The representative of young people displaced:             | [Name & Signature] |
| 2. The representative men living in Kamenge:              | [Name & Signature] |
| The representative of internally displaced men:           | [Name & Signature] |
| 3. The representative of women living in Kamenge:         | [Name & Signature] |
| The representative of displaced women:                    | [Name & Signature] |

We call on ACORD, CADEKA and all other benefactors to support us in the following:

- Maintain meetings and other collective work to strengthen the trust between us.
- Rebuild and especially in offering us iron sheets.
- To prepare a meeting of young people so that they too undertake to meet these commitments because they constitute a group easily manipulated.

These commitments are approved by 150 people living in the neighbourhood of Teza II, representing all segments of the population.

Signed in the neighbourhood Teza II, in the house of the bishop Dacillia Joseph, alias Buyengero, 30/06 04.

## **Example 2. Social contract between farmers and pastoralists in the commune Rugombo, Cibitoke province, Burundi**

For several years there has been such an entrenched disagreement between farmers and pastoralists in the commune of RUGOMBO, in the Province CIBITOKÉ, that in certain places the two parties do not even greet each other. Offenses such as the slaughter of cows and the murder of shepherds have already been registered, highlighting difficult cohabitation between the two groups.

After several exchanges with each other, the participants in the workshop have come to the conclusion that these attitudes derive from the following causes:

- the laxity of the cow herders;
- the plethora of herds;
- the shortage of pastures available for the grazing of cows;
- the notorious impunity benefiting herders responsible for damage;
- the nuisance attached to the attitudes of contempt shown by herders;
- the vagrancy of uncontrolled cattle;
- a galloping demography;
- a rapid expansion of herds in the areas of grazing;
- The free entry of cows across national borders;
- a great concentration of herds from the communes nearby and neighbouring countries;
- pathways obstructed for the passage of cows and transformed into fields.

After having made a broad overview of these various problems, farmers and breeders have agreed as follows:

### 1. Commitments and claims of pastoralists

#### 1.1. Commitments

We, breeders, commit ourselves to the following in relations with farmers:

- Prohibit firmly to our shepherds from letting the cows invade the fields and, if that ever happens, seek the forgiveness and discuss with the farmers affected so that there is agreement with them for reparation of damages;
- Seek to rapidly ascertain the damage caused by cows, before the herd has left;
- To avoid hurtful words uttered against the farmer.

#### 1.2. Claims

We, breeders, call on the farmers to do as follows:

- Not poison our cows, nor inflict injuries or beating;
- Not intimidate herders with the objective of scaring them away so that the cows left to themselves can wander in the fields and devastate large areas;
- Not to imprison cows, in particular those who have to breast-feed calves;
- Not criminalise cows when the latter have not been taken in the fields;
- Do not come rushing to lead the cows to the Municipality before having warned the owner and have shown to the elders.

## 2. Commitments and claims of farmers

### 2.1. Commitments

We, farmers, among farmers take the firm commitment below:

- Not to cause the death of cows, in any way whatsoever;
- Not to impose sanctions ourselves;
- Not to use hurtful words vis-à-vis the farmer.

### 2.2. Claims

We, farmers, ask of the pastoralists and their livestock as follows:

- Not to graze their cows in our fields, but rather to contribute to protect our produce;
- If the incident is happening, diligently try to minimise the damages;
- Give good instructions to the herders of their cows;
- Not to burn the fields;
- Not to unearth the cassava and steal any other produce from the fields for the purposes of feeding their cattle.
- To avoid to carry weapons of war such as the rifles, grenades and lances during the custody of cows;
- Not to be physically violent to farmers;
- Do not take pretext that the cows kept belong to the authorities

## 3. Recommendations

### 3.1. Directed at the administration:

- Avoid take party at the conflicts between farmers and pastoralists.
- To separate the areas of pasture from those reserved to the farms by well-defined perimeters.
- In the Commune of RUGOMBO, prohibit the entry of cows from other Communes and particularly of neighbouring countries.
- Intervene only after failure of amicable arrangements between the parties in conflict or failure of mediation at the base.
- In the programming of projects of public interest, take into consideration the concerns of farmers and ranchers.

### 3.2. Directed at the legal authorities:

- Do not request pots of wines, because they are in fact of corrupt practices ;
- When the farmer is the complainant and injured, do not compel him/her to endless back-and-forth with the obvious intention to oblige him/her to be denied and losing the trial for having failed to continue due to the discouragement of the delaying tactic.

3.3. Directed at the D.P.A.E.:

- To separate the spaces reserved to agriculture of those devoted to cultures.
- To establish the estimate of litigation, without bias.
- Leave it to the agronomist the competence of assessing the damage before the disappearance of traces.
- Accompany the farmers and ranchers by the contribution of appropriate techniques that can help to improve yields of their farms.

3.4. Directed at the NGOS and other stakeholders / donors

- Support the efforts for strengthening and the dissemination of commitments of parties throughout neighbourhood, and on all the hills of the Commune.
- To help farmers in the granting of equipment watering and support the work of maintaining and maintenance of irrigation channels.
- To assist in the production of reports of the workshop.

3.5. Directed at the Monitoring committee

A monitoring committee shall be set up to ensure respect of the commitments of parties and execute the following mandate defined.

What is the mandate of committees?

1. Take part in, to the administrative authorities and judicial had not participated, the commitments and conclusions from the dialog between two days of trade between farmers and ranchers.
2. Monitor the incidents of invasion of cows in the cultures (ubwone).
3. Facilitate dialog between the parties in the case of ubwone.
4. Work with the agronomists to establish the estimate damaged areas in the case of ubwone.
5. Ensure respect of the contract between the parties.
6. Ensure the monitoring of meetings during which:
  - a. advice and information can be exchanged
  - b. arrangements may be negotiated on the non-consensual solutions but rows in the possible solutions



The members of the committee are elected by area and represent all the hills of the Commune RUGOMBO.

	<b>RUGOMBO ZONE</b>		<b>CIBITOKÉ ZONE</b>	
	<b>Name</b>	<b>Signature</b>	<b>Name</b>	<b>Signature</b>
<b>Farmers</b>	[Name]		[Name]	
	[Name]		[Name]	
	[Name]		[Name]	
<b>Pastoralists</b>	[Name]		[Name]	
	[Name]		[Name]	
	[Name]		[Name]	

This contract, although signed by the members of monitoring committee, was adopted by sixty thirteen men and women representing farmers and ranchers. They came from all the hills of the Commune RUGOMBO. These meetings have been supported by the presence of representatives of the Administration, Justice and the D. P. A. E. and were held in CIBITOKÉ of 22 to 23 March 2006.

### **Example 3. Social contract between Kisii and Kipsigis communities living along the border of Sotik and Borabu Districts, Kenya**

#### **INTRODUCTION**

The Sotik and Borabu border has been characterised by sporadic skirmishes between our two communities, Kisii and Kipsigis due to cattle rustling incidents perpetrated by a cartel of criminals. Though frequent, these incidents were well managed by both communities helped by the Anti Stock Theft Unit stationed in different locations. However during the post election violence, the insecurity problem along the border got worse. We, the communities, rose against each and committed atrocities such as: burning houses, carrying out killings, looting, raping girls and women, and tribal hatred has since deepened.

Through peace meetings facilitated by the Agency for Co-operation and Research in Development (ACORD) and the Cereal Growers Association (CGA), we have had an opportunity to dialogue and reflect on issues affecting our two communities. We have singled out the following as the main contributing factors to conflict between our two communities:

#### **MAIN CONTRIBUTING FACTORS**

- Rampant cattle rustling
- Tribalism
- Negative politics/propaganda/misinformation
- Historical land issues
- Poverty/Unemployment/idleness/drug abuse/alcohol consumption

#### **RESOLUTIONS**

We the Kisii and Kipsigis communities living along the Sotik and Borabu districts border having suffered negative effects of conflicts between us, hereby commit to peaceful settlement of disputes without resorting to violence and have furthermore agreed on the following practical solutions to our problems that shall contribute to and ensure our peaceful coexistence. We have therefore resolved to end these vices as follows:

##### ***Rampant cattle rustling***

As far as cattle rustling are concerned, we shall

- 1) Cooperate and collaborate in tracking and recovering stolen animals through joint patrol committee and community policing.
- 2) Liaise with the Anti Stock Theft Unit (ASTU) and the provincial administration in case of suspected cattle theft instead of taking the law in our own hands.
- 3) Report any suspected cattle theft to the ASTU through the Assistant Chief or Chief.
- 4) Ensure security and protection to those who report suspect cattle robbers.

##### ***Tribalism***

As far as Tribalism is concerned we shall:

- 1) Exercise tolerance towards each other.
- 2) Encourage free interactions between our two communities through different social and economic activities
- 3) Instill in our children patriotic values and respect of people from other tribes

## CONCLUSION

To oversee the implementation of our social contract, a Social Watch Committee of 6 representatives from each area has been established: 2 men, 2 women and 2 young people.

The committee shall carry out the following tasks:

- Hold monthly meeting to assess the situation
- Liaise with Provincial administration on matters threatening community peace
- Monitor the implementation of the signed social contract
- Disseminate the signed social contract among neighboring communities
- Participate in community conflict resolution
- Chair community peace building and consolidation sessions
- Submit quarterly reports to ACORD and CGA.

On behalf of the people from Kamukunji/Gelegele, Riontony/Tembwo and Memisi/Cheplelwa, two community leaders shall sign the social contract witnessed by representatives from the social watch committee.

### COMMUNITY LEADERS: MEMISI/CHEPLELWAL

Names	Location	Signature
1) [Name]		
2) [Name]		

### SOCIAL WATCH COMMITTEE MEMBERS

Name	location	Signature
1) [Name]		
2) [Name]		
3) [Name]		
4) [Name]		
5) [Name]		
6) [Name]		

Signed on 21<sup>st</sup> November 2008, Borderline Academy, Sotik and Borabu Districts Border, Kenya.

## BIBLIOGRAPHY

*ACORD Programming Manual*, Agency for Co-operation and Research in Development (ACORD), Nairobi and London, 2009.

Collaborative for Development Action, Inc. and CDA Collaborative Learning Projects, *The Do No Harm Handbook (The Framework for Analyzing the Impact of Assistance on Conflict)*, Product of the Do No Harm Project (Local Capacities for Peace Project), Cambridge 2004. <http://www.cdainc.com/dnh/docs/DoNoHarmHandbook.pdf>

CPR Network, *Peace and Conflict Impact Assessment (PCIA) Handbook: a conflict prevention and post-conflict reconstruction (CPR) resource*, Version 2.2 September 2005, [www.cprnet.net](http://www.cprnet.net)

El-Bushra, J., I.M.G. Sahl, *Cycles of Violence: Gender relations and armed conflict*, Agency for Co-operation and Research in Development (ACORD), London 2005

*Gender Checklist - Agriculture*, Africa Development Bank, 2002.

*Gender Approaches in Conflict and Post-Conflict Situations*, United Nations Development Program – Bureau for Crisis Prevention and Recovery (BCPR), New York, 2002.

Guijt, I, Seiboldt, S, *Power relations in context: the power of understanding power*, [http://www.capacity.org/en/journal/tools\\_and\\_methods/the\\_power\\_of\\_understanding\\_power](http://www.capacity.org/en/journal/tools_and_methods/the_power_of_understanding_power)

Hadjipateras, A., *Implementing Stepping Stones: A Practical Guide for Implementers, Planners and Policy Makers*, Development Practice Series, ACORD, London, Nairobi and Kampala 2007.

Hamber, B. and Gráinne Kelly, “A Working Definition of Reconciliation”, *Democratic Dialogue*, Belfast, September 2004.

Heise, L., *Fact Sheet on Gender Violence: A statistics for action fact sheet*, International Women’s Tribunal Centre (IWTC)/United Nations Fund for Women (UNIFEM) Resource Centre, New York 1992.

Mutua, M., “Interrogating Transitional Justice: Sexual and Gender-based Violence”, *Unfinished Business: Transitional Justice and Women’s Rights in Africa*, Agency for Co-operation and Research in Development – ACORD Occasional Paper No. 1, 2008. Occasional Paper, Nairobi 2008.

Morrison P.T., *Weaving Gender in Disaster and Refugee Assistance*, InterAction, United States of America, 1998.

Parker, R., *Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers*, Training Manual, UNIFEM, New York 1993.

*Progress of the World’s Women*, United Nations Fund for Women (UNIFEM), New York 2000.

*Violence against Women: The Hidden Health Burden*, World Bank, New York 1994.

Woroniuk B., *Gender Equality & Peace-building Operations: An Operational framework*, Canadian International Development Agency (CIDA), Canada, 2000.



# ACORD

Development House  
56-64 Leonard Street  
London, EC2A 4LT  
United Kingdom  
Tel: +44 (0) 20 7065 0850  
Fax: +44 (0) 20 7065 0851  
Email: [info@acordinternational.org](mailto:info@acordinternational.org)

ACK Garden House  
1st Ngong' Avenue  
P.O. Box 61216, 00200 Nairobi  
Republic of Kenya  
Tel: +254 20 272 11 72/85/86  
Fax: +254 20 2721166  
Email: [info@acordinternational.org](mailto:info@acordinternational.org)