COMMUNITY DIALOGUE FOR SUSTAINABLE PEACE

A HANDBOOK FOR GENERATING CITIZENS' ENGAGEMENT FOR SUSTAINED DIALOGUE ON CONFLICT PREVENTION, SOCIAL COHESION AND INTEGRATION
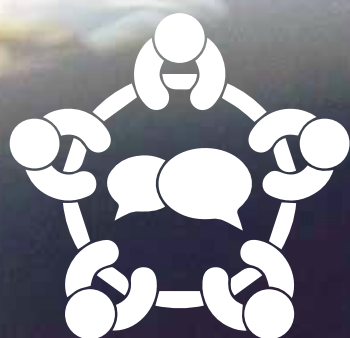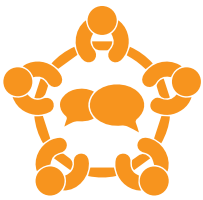
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Preface

The history of Tanzanian multi-party elections had incidents of conflict from the polls in 1995 onwards. Within this context, a number of stakeholders have been engaging in dialogues for peace particularly before elections. While these dialogues have contributed towards conflict mitigation, it has been noted that these dialogues tend to be more episodic than continuous, and the latter would have a greater impact. In addition, these local level dialogues have played an important role in addressing other local-level tensions related to social and economic issues. In order to contribute towards the ongoing peace dialogue, the UNDP-led Democratic Empowerment Project (DEP) in collaboration with Tanzanian dialogue conveners developed this handbook on "Community Dialogue for Sustainable Peace in Tanzania."

DEP held a training of trainers of dialogue conveners from various civil society organisations and networks prior to the October 2015 elections on sustainable peace dialogues. DEP also began the development of a handbook, which aims at strengthening the Tanzanian culture of dialogue for conflict prevention and peace building mainly at community level as a resource to support dialogue conveners to reduce and manage mainly local level tensions.

Acknowledgements

This handbook is a collaborative effort of several individuals and institutions who sacrificed their time, energy, skills and knowledge to see through the end product. Our gratitude goes first and foremost to the United Nations Development Program (UNDP) which commissioned this handbook on Community Dialogue for Sustainable Peace (CDSP). Special thanks to Ms Nirina Kiplagat who tirelessly supported the whole process of developing the handbook.

Special thanks also to members of the following Institutions:

Association of Non-Governmental Organizations of Zanzibar (ANGOZA), Tanzania Centre for Democracy (TCD), Femina Hip, Julius Nyerere Foundation, Karibu Tanzania, Inter-Religious Council for Peace Tanzania (IRCPT) and Office of the Mufti Zanzibar (OMZ), who participated in the initial workshop on Dialogue as a tool for conflict transformation and peace building and those organisations that participated in the workshop to validate the handbook content

namely, the Center for Foreign Relations, Zanzibar Legal Services Centre, Zanzibar University, ANGOZA, Zanzibar Inter-faith Centre, TCD, Femina-Hip, Karibu Tanzania, Julius Nyerere Foundation, IRCPT, OMZ, the National Electoral Commission (NEC), Office of Registrar of Political Parties (ORPP), UNWOMEN, and UNESCO. Participants in both workshops provided valuable input which informed the handbook content.

We also appreciate Ms Sandra Bwire as she worked diligently on several drafts of this Handbook under the technical advice and supervision of Ms.Léonie Abela. Profound gratitude is conveyed to the Agency for Cooperation and Research in Development (ACORD) for the enabling environment and support provided to carry out the task. Last but not least, special thanks are conveyed to Mr. Luc Ansobi who helped in editing and Ms. Léonie Abela for reviewing the content of the handbook.

Purpose and Use of the Handbook

The main purpose of this handbook is to strengthen the Tanzanian culture of dialogue for conflict prevention and peace building mainly at community level. For this, the handbook proposes key steps that structure the dialogue into a sustained process that brings together key stakeholders, to identify, analyze and understand key issues affecting or having the potential of destabilizing the social cohesion and peaceful coexistence among community members.

The latter should ideally lead to the next stage of finding both short and long term ways of addressing identified issues of concern, while capturing proposed resolutions in a community social contract endorsed and witnessed by an authority.

The Community Dialogue for Sustainable Peace (CDSP) handbook is intended for whoever wishes to support and enhance peaceful cohabitation and development efforts among Tanzanian communities. Furthermore, the handbook may be used by any person, agency, government institutions that wish to apply the CDSP Model as it fits (in Africa and beyond).

Table of Contents

List of Acronyms and Abbreviations

ACORD	Agency for Co-operation and Research in Development
ASP	Afro Shirazi Party
CDSP Model	Community Dialogue and Sustainable Peace Model
CPRR Model	Community Peace, Recovery and Reconciliation Model
CSPM	Conflict Sensitive Program Management
CYD	Center for Youth Dialogue
ILPI	International Law and Policy Institute
INGO	International Non-Governmental Organisation
NGO	Non-Governmental Organisation
SD	Sustained Dialogue
STDO	Stone Town Development Organization
TANU	Tanganyika African National Union
TAYI	Tanzania Youth Icon
UAMSHO	The Awakening: The Association for Islamic Mobilization and Propagation
UNDP	United Nations Development Program

Overview of the Community Dialogue and Sustainable Peace (CDSP) Model

The CDSP model is a process of community driven dialogue aimed at bringing members of identified communities, experiencing deep seated tensions threatening to escalate to violent conflict if not prioritized and treated with the required attention. This process involves a thorough understanding of the context which entails a deeper analysis of various issues, aspects, dimensions, levels, causes of perceived or real tensions in the community.

The CDSP model has borrowed heavily from the Community Peace Recovery and Reconciliation (CPRR) which is also a community driven dialogue model aimed at helping the communities to analyse and understand the root causes of conflict, acknowledge the abuses and crimes perpetrated by the community members against each other, facilitate healing, undertake negotiations to secure formal commitments for durable peaceful cohabitation and work towards community based recovery.

The only difference between the two models is that CDSP is more prevention-oriented while CPRR is more response-oriented, incorporating aspects of prevention of future conflicts. CDSP seeks to prevent the occurrence of open conflicts while CPRR facilitates recovery and reconciliation from violent conflict and put in place measures that will help prevent future conflicts.

It is important to note that although the CDSP model focuses on conflict prevention mechanisms, it shares in common with CPRR model a key step of conflict analysis and understanding using various tools of conflict analysis. The latter constitutes the basis of defining measures of interventions needed in a specific context. Thus in a nutshell, below are the key components of the CDSP model:

❖ **Context Analysis:**
The first imperative is to conduct a scan or assessment of the community using any of the tools of conflict mapping and analysis. The scan helps to identify the conflict factors, the peace factors, the stakeholders and the synergies that are necessary for scenario building and that can lead to the identification of entry points for community dialogue and sustainable peace. Without a scan, both community dialogue and peace building interventions tend to focus on current problems, which in many cases are symptomatic of deep-rooted problems that have been left unaddressed for a long period and have the potential of escalating into violent conflicts.

❖ **Community Dialogue**
The communities are guided to share experiences of the existing tensions that may lead to conflicts and/or open conflict and how they may affect or have affected them. This helps in the development of a shared social narrative about the causes and the nature of both potential sources of conflicts and conflicts that may have erupted. This process leads community members to hear views from each other and together define best strategies for preventing potential conflict or addressing identified agreed upon key issues.

❖ **Acknowledgement of Justice and Historical Issues**
A key element of community dialogue is the creation of a safe space where community members feel confident enough to acknowledge and take responsibility for past injustices and

histories that may have hurt members of the community. In cases where communities experienced open conflicts, the community is assisted to mutually acknowledge the suffering, injuries and hurt that individuals and groups may have suffered as a result of the conflict and to come up with an agreement to work together to prevent the occurrence of such conflicts in the future.

This is a critical element of the process that enables community members to acknowledge the pain they might have caused or suffered and to move forward and engage in the search for peace and co-existence within the community.

❖ **Community Negotiations on Rebuilding a Shared Future**
Community members usually feel they are giving up too much if they accept obligations on peaceful relationships while the structural issues remain unresolved. The best approach therefore, is to support community members to engage in a visioning process. The latter helps community members to create a vision of the future and the kind of community they would like to live in. They are then supported to work backwards from this vision of the future, to the present. The goal of such an exercise should be to assist them to agree on a shared vision. A shared vision assures them that while the present issues may not have been addressed or fully addressed, the future holds within it the possibility of real social transformation. It is then possible to work with them to develop obligations and responsibilities for making that shared vision a reality.

❖ **Social Contracts for Peace**
In order to formally commit to peaceful coexistence, communities are then assisted to negotiate "social contracts." These are morally binding contracts which commits all parties in the dialogue to contribute to a culture of peace and refrain from negative behavior identified during the community conversations. These social contracts are signed by representatives from the various parties taking part in the community dialogue and witnessed by the authorities.

❖ **Jointly Designed and Executed Peace/ Recovery Projects**
Peace/recovery projects are jointly designed by all parties that were involved in the community dialogue. The priorities are identified and delivered by the concerned communities with the aim of consolidating peace and to "cement" their negotiated social contracts. These projects serve to address the root causes of perceived tensions in the community (to the extent that these fall within the realm of influence of the community and local authorities) and the symptoms emerging from it.

Where economic activities are identified as desirable peace projects by the communities, the decision on the priorities should be influenced by the result of a value chain analysis conducted to identify the best economic activity that would be implemented by a large number of community members. The key here is to soak up the pool of people, especially young people, who could be inclined to resort to violence and conflict as a result of poverty, unemployment or involvement in illegal/criminal activities.

Community Infrastructure for Peace

Community mechanisms are subsequently set up in each of the locations to oversee the implementation of the community social contracts and to continue encouraging individuals to maintain their commitment to peaceful cohabitation. These mechanisms are usually in the form of community or local peace committees composed of community members who volunteer their time to ensure that community members are keeping to the resolutions agreed upon, and who are available to deal with any new breaches or infractions of the social contract in an appropriate manner.

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

Summary Diagram of CDPS Model

Community Dialogue and Sustainable Peace Model	STEP 1: Community assessment and Identification of target groups
	STEP 2: Identification of partners
Preparatory phase	STEP 3: Engaging various stakeholders & building capacities for implementing partners
	STEP 4: Introductory meetings with stakeholders
	STEP 5: Launch of CDPS Model
Phase 1	STEP 6: Community Conversations or dialogue sessions
	STEP 7: Social contracts and their
Phase 2	STEP 8: Sustainable peace projects

INTRODUCTION

1   CONTEXTUAL BACKGROUND OF TANZANIA

1.1   Social and Cultural Dimension

Tanzania has an estimated population of over 45 million. It is composed of an ethnically diverse people with over 120 ethnic groups. The main religions practiced are Christianity and Islam which have a great impact on the culture and the political landscape.

The country is known for embracing a social political system for close to two decades. The policy improved literacy, reduced infant mortality and united Tanzanians across ethnic lines under the *"Ujamaa Philosophy"*. In recent years, factors such as tribalism, regional disparities, corruption, growing inequalities and religion are catalysts to disunity in the country.

1.2   Economic Dimension

Tanzania spent its nascent years of independence under the social and economic policy of *ujamaa*, which had its advantages but eventually, left Tanzania as one of the poorest countries dependent on international aid. Since then, the country's economy has improved registering an annual growth rate has averaged 6.7% since 2006, one of the best in sub-Saharan Africa. However, the rate of povertyis still high with an estimated 34% of Tanzanians living in poverty.

Furthermore, it is important to note high levels of unemployment and underemployment especially among youth Tanzanian and the risk of neighbouring conflicts spreading to Tanzania, e.g. conflict in Burundi; the emergence of religious extremism and radicalization, to name but a few challenges.

1.3   Political Dimension

Tanzania has been relatively stable compared to its neighbors. The union between Tanganyika and Zanzibar to form the United Republic of Tanzania has survived for more than five decades with some tension along the way. Zanzibar is semi-autonomous with its own Parliament and President. Tanzania is a multi-party democracy. The ruling party is Chama Cha Mapinduzi (CCM) which was formed in 1977 after merging TANU from Tanganyika and the Afro Shirazi Party (ASP) from Zanzibar. The reinstatement of multi-party democracy in 1992 caused some underlying tensions to surface. However, there have been continuous efforts to manage these tensions through social and legal mechanisms.

> *Tip: To undertake a successful community dialogue, one needs to borrow positive elements from various types of dialogue*

1.3.1 *Environmental /Ecological Dimension*

Tanzania is a well-endowed nation; apart from wealth in agriculture, forestry and wildlife, the nation is also rich in minerals such as gold, diamond, iron, coal, nickel, tanzanite, uranium and natural gas. A Conflict Sensitive Program Management (CSPM)analysis conducted in 2014 revealed that; "Several resource-based conflicts are currently evident in Tanzania.

These may be denoted as communities versus investor conflicts (mainly commercial farming and mining), inter-communal land conflicts between pastoralists and crop farmers, inter-pastoral conflict over water, pasture and cattle (raiding), and conflict between community and the State over conservation and development projects. There is an often high level of violence within mining communities, sometimes related to land tenure rights."

The official branding of Tanzania as an "**island of peace"** explains why Tanzanian officials are often reluctant to engage in discussions that address issues related to conflict and tensions within the society (Bergmann,2015n "Actors Mapping of Peace Maintenance"identified five major areas in the Tanzanian landscape where conflicts take place:

- Governance and Management of Politics,
- Natural Resources Management,
- Socio-Economic Affairs,
- Interreligious Relations and the field of
- Human Rights.

The potentialities or occurrences of the above conflicts justify the need for the reinforcement of different approaches of strengthening peace infrastructures from the community to national levels. It is against this background that this handbook explores ways in which dialogue has been used and can still be used to prevent, resolve, transform the above conflicts as well as bring about sustainable peace in Tanzania.

Two examples of conflicts that occurred in the recent past are mentioned below as an illustration. For the sake of justifying why the use and importance of community dialogue, more so the usefulness of this handbook; it was found necessary to revisit two types of conflicts experienced in some parts of the Mainland and Zanzibar: a political and resource based conflicts.

2.1   *Political Based Conflict: The Case of Violence in Unguja (Zanzibar) during UAMSHO Riots in 2012.*

In 2012, there was a significant increase of extremist activities especially among youth who were fighting against regular police as well as the community structured policing systems in Zanzibar, particularly in Unguja's Urban and West Districts. Their activities emerged as part of UAMSHO's actions against police and part of the protests against the union between Zanzibar and Tanzania mainland.

A number of extremist incidents happened including killing a uniformed police officer at Bububu area, acid attacks against a Sheikh and priests, as well as burning and bombing churches especially those belonging to the Roman Catholic Church as they were allegedly associated with UAMSHO and some politicians. There were allegations that Catholic churches played a major role in influencing and undermining the Zanzibar Isless under the umbrella of the Tanzania's union government.

A quick analysis of the context indicates the following as factors of the 2012 political conflict:

1. Dissatisfaction about Tanzanian union mattersand the call for Zanzibar's autonomy;

2. Social and political discrimination (Zanzibar people felt they were economically and politically marginalized by Tanganyika through the union government);

3. Youth unemployment, youth unmet demands, unfulfilled Government promises through its officials;

4. Historical political grievances, anger and resentment;

5. Alleged destruction of Zanzibar's cultural values and traditions by mainlanders (religious issues)

Intervention Response

In 2013, ILPI received a one-year grant (Oct 2013-Sept 2014) from the US Embassy in Dar es Salaam to implement a project named "Creating Space for Peace and Dialogue," which later on was branded as the Center for Youth Dialogue (CYD). The project had three main objectives as follows:

- To build trust between police and youth through dialogue so as to bridge the communication gap and increase understanding between government, the youth and communities at large;

- To provide education through various trainings on human rights, good governance, entrepreneurship, rule of law, peaceful conflict resolution/prevention, protection of women and children, leadership, civic education, social media, English language, etc; and

- To increase cooperation between the police and communities in reporting and reacting to extremism.

Successes of the project include:

- Change of perceptions and increased cooperation and trust between the government (police) and communities, especially the youth.

- Sustainability of project activities i.e. Zanzibar government's incubation center, TAYI's library receives more youth than the central public library per day.

- Rehabilitation of one of the street gangs which was called *Ubaya Ubaya* who changed into *Wema Wema. Wema Wema* have now registered themselves as a lawful non-profit organization that strives for community excellence through initiatives such as continued interactions that increases the degree of trust and acceptance by the police, the Zanzibar government and other youth groups in Zanzibar. Other initiatives include effective youth

and police dialogue, human rights, interfaith, good governance, rule of law and entrepreneurship trainings. These gang members started living a normal life like other non-gang members in their community after being part of the project. For instance, the former gang members (ubayaubaya) now interact more often and play soccer games with police officers, something unimaginable before the project.

- Decrease of violence and crime by 19% in 2013-2014 year

- Improved tolerance and understanding within the community and also among outsiders.

- Creation and strengthening of STDO and TAYI youth centers i.e. provision of computers, projectors, text books, furniture and access to internet services.

- Police and Community members interacted more over social media such as Zanzibar police's Facebook page which has currently about 3, 929 likes (followers).

The success of the project was mainly due to open dialogue, social, legal and economic skills enhancement between community groups and the government i.e. at-risk youth, women, community policing structures, political and religious leaders, local and international special guests, police, members from the House of Representatives and CSOs.

Over the course of project implementation, some challenges were experienced, which included:

- Minimum support from the government at the beginning of project implementation, but this significantly changed.

- Youth had few alternatives i.e. income generating activities, employment opportunities, vocational and entrepreneurship trainings, etc.

A photo showing police officers in light blue jerseys and Ubaya Ubaya soccer players in dark blue jerseys during a peace soccer tournament in January 2014 in Unguja, Zanzibar.

- The unpredictable and often tensed political situation in Zanzibar and the concern that the youth could be used for political ends.

- The lack of acknowledgement of the existence of extremism in the Isles.

The above example presents an opportunity where the CDSP model could be used to either prevent further extremism where it exists or threatens to expand and has the potential to fuel community based conflicts.

2.2   Resource Based Conflict: Mtwara Gas Violence (2014)

In May 2013, Mtwara region where Tanzania discovered large natural gas deposits, witnessed bloody violence as locals protested against the government's decision to pipe the gas to Dar-es-Salaam for refinery and eventual sale, instead of building a refinery plant in Mtwara. (Mwananchi Newspaper of 25.05.2013). According to Ndimbwa (2014),

"The government had gone as far as signing a contract with the investors in gas and oil without enough prior consultation, without a policy or even a new law enacted. These were highlighted as serious shortcomings of violence by the stakeholders during the debate" (Ndimbwa 2014: 6.).

One major concern of the members of the communities in Mtwara was the fear of being disenfranchised, denied of their share of the expected benefits from the plant and the prospect of continuous living in abject poverty. However, some analysts found that the violence had a lot to do with other drivers such as political interests especially by opposition parties, employment, social and religious issues.

The violence left more than 12 people dead, their properties destroyed, persons raped and tortured and allegedly some of the police involved in the looting of peoples' property (Daily News, 29 January 2013). It is also alleged that a number of people were displaced and some migrated to Mozambique.

The picture on the next page case calls for a community based dialogue in which aggrieved parties can air their concerns in a constructive manner without resorting to violence. The Handbook summarizes the process of such community based dialogue that aimed at negotiating a social contract between aggrieved parties using dialogue as a tool for negotiation. But first, let us explore further the concept of dialogue.

A resident speaking at one of the opposition political parties' rally in Mtwara.

3 THE CONCEPT OF DIALOGUE AND ITS IMPORTANCE AS AN APPROACH AND A PROCESS TO CONFLCIT PREVENTION AND PEACE BUILDING

- Dialogue is one of the approaches that is mostly used and cuts across all other approaches to conflict resolution and transformation. Dialogue is a distinctive way of communicating, which is the essence of relationship (Bercovitch, 2008).

- Bercovitch further notes that given the many cultures where political, social and economic exchanges are habitually confrontational and divisive, aspiring to a culture of dialogue –a different way of relating - would be a contribution of invaluable value to the peaceful resolution of differences, to productive lives and to democratic practice.

- As opposed to debates which tend to place people on opposite sides of issues and foster adversarial relations, dialogues are designed to build understanding, cooperation and positive relationships.

- Dialogue is also described as a conversation in which people "speak openly and listen respectfully and attentively". Dialogue excludes attack and defense and avoids derogatory attributions based on assumptions about the motives, meanings, or character of others.

- In dialogue, questions are sincere, stimulated by curiosity and interest. The point of dialogue is to deepen mutual understanding, to expand sympathy and imagination, to exchange not only arguments but also sensibilities, to take a critical look at oneself, to build up mutual trust, and to arrive at a more just balanced view of both contentious issues and the world in general. By establishing mutual understanding, participants learn to respect one another, including their differences.

- Note that the primary goal of a dialogue approach is not necessarily to reach an agreement but rather mutual understanding. For instance, it would be difficult to reach an agreement in a dialogue on value based issues such as "for or against abortion; gay marriage; female genital mutilation; ordination of women to priesthood in the Catholic Church, among others." In such situations, dialogue allows the parties to learn about one another's perspective, without expecting them to compromise their values.

> A dialogue process is the result of careful preparation to reach the conditions necessary for a beneficial dialogue and level the playing field, as it were, before bringing people together. It is crucial to make sure the main actors and stakeholders are ready to genuinely engage in such a process.

3.1 The Use of Dialogue as a Tool for Conflict Prevention and Transformation

This section presents some key principles of dialogue and various types of dialogue.

3.1.1 Key Principles of Dialogue
A dialogue process is guided by the following principles:

- **Inclusiveness**
This is perhaps the most fundamental principle of dialogue practice. It expresses the underlying assumption that, to the extent that everyone who is part of a problem situation can be involved or represented in a dialogue process, the participants collectively have key pieces of the 'expertise' they need to address their own problems, as opposed to being entirely dependent

on others for solutions. Inclusiveness is especially relevant in contexts where a historical pattern of *ex*clusion underlies the societal problems to be addressed. Inclusiveness is a requirement if a dialogue process is to be legitimate and have a robust outcome.

- **Joint Ownership**

To bring about sustainable change, people have to develop a sense of joint ownership of the process and become stakeholders in identifying new approaches to address common challenges. The dialogue process should not be an instrument of only one actor to buy time or to accomplish its own agenda. Without ownership, reform remains a bit of a superficial exercise. When ownership is assured, people really take issues forward, and that produces remarkable results compared to other experiences.

- **Learning**

The process is not just about sitting around a table, but changing the way people talk, think and communicate with one another. Unlike other forms of discussion, dialogue requires self-reflection, spirit of inquiry and personal change to be present. Participants must be willing to address the root causes of a crisis, not just the symptoms on the surface.

- **Humanity**

> Humanity in dialogue processes helps to differentiate them from other kinds of interaction.

Participants must be willing to show empathy towards one another, recognize differences as well as areas of common ground, and demonstrate a capacity for change. To foster

this kind of human interaction, a respectful and neutral setting or "safe space" is preferred. When people start to make an effort to understand the other, the seed of dialogue is planted.

- **Long-term Perspective.**

Other forms of conversation tend to focus on the symptoms rather than the root causes of problems. To find sustainable solutions requires time and patience. The process can be painstakingly slow and incremental, lasting anywhere from ten minutes to ten years—one-off interventions very often do not work to address deeply-rooted causes of conflict or to fully deal with complex issues.

3.1.2 Types of Dialogue

- **Positional dialogue:** this is a dialogue in which parties/communities hold adversarial mutual exclusive attitudes, play blame game, hold on to their positions. In this type of dialogue, it is very hard to reach consensus, mutual understanding and appreciation.

- **Human relations dialogue:** this is a dialogue in which parties/communities sit to exchange their perspectives, experiences and beliefs; they are willing to listen openly and respectfully; as well as learn about how the opposite group acts, behave and why they act and behave the way they do. This type of dialogue offers opportunities for growth in thinking, learning and even change of attitudes towards each other. It can lead to positive transformative relations.

- **Activist dialogue:** in this type of dialogue, communities or parties' aim is lobbying and advocating for a particular agenda or cause.

It could be confrontational as each party may seek to push for its own agenda or cause without caring for the other party's needs/concerns.

- **Problem solving dialogue:** this type of dialogue aims at reaching a common understanding of issues affecting parties; it is done within a workshop set up, usually facilitated by academicians and practitioners with no party affiliation. It links outcomes of the workshop with both the grassroots and other stakeholders at national level.

- **Sustained dialogue:** this is a dialogue process which aims at transforming the relationships that cause problems, create conflict and block change. SD is not a problem-solving workshop but a sustained interaction between concerned parties that develops through a sequence of meetings over months or years;

- **Reflective dialogue:** This type of dialogue provokes inquiry within the individual. It involves empathetic listening and usually

gives rise to generative dialogue; it can take place within another type of dialogue and may contribute to constructive discussions among parties engaged.

- **Generative dialogue:** It is a way of talking and interacting that breaks ground for new action, while revealing new knowledge which cannot be attained individually;

- **Democratic dialogue:** It refers to dialogue that respects and strengthens democratic institutions, seeking to transform conflictual relationships so as to prevent crises and violence and therefore, contributes to enhance democratic governance. Democratic dialogue is a process of cooperation and teamwork, and may include one or more meetings of participants in the dialogue.

> Tip: To undertake a successful community dialogue, one needs to borrow positive elements from various types of dialogue

4   PREPARATORY PHASE: COMMUNITY DIALOGUE AND SUSTAINABLE PEACE (CDSP)

CDPS model is implemented through three main phases notably the preparatory phase, phase 1 and phase 2. All the three phases encompass various steps which are interlinked in a process like evolution rather than separate events. Key steps in the preparatory phase include: community assessment and identification of target groups (step 1), identification of partners (step 2), engagement of various stakeholders and building capacities of implementing partners (step 3) and introductory meetings with stakeholders (step 4).

STEP 1: COMMUNITY ASSESSMENT AND IDENTIFICATION OF TARGET GROUPS

The CDSP Model is intended for communities and groups within society that are in dire need for community dialogue which is a major ingredient for conflict prevention, social cohesion and integration.

Prior to embarking on any initiative, it is important to conduct a community scan or assessment. The community scan or assessment can be done using existing methodologies for conflict analysis, gender analysis and power dynamics analysis. The scan or assessment is an important tool for understanding the potential conflict factors, the tensions, the stakeholders, and the capacities for conflict prevention. This enables the intervening organisations to better understand the structural issues that may develop into real tensions and end up blowing up into actual violent conflicts.

A community scan or assessment helps to generate an appreciation of the root causes of the tension and the potential for sustainable peace. In addition, the assessment enables the identification of the groups, structures and organisations within the community that will be relevant to addressing the tensions so that they could be engaged meaningfully and over a sustained period.

The CDSP model is introduced in the face of imminent conflicts as a measure to prevent conflict from breaking out. The model targets the entire community as sustainable peace can only be attained by involving and engaging all members of the community. These include traditional and religious leaders, opinion shapers, youth, women and government authorities to name but a few.

> Tip: A community scan or assessment is all about analyzing and understanding the context in which a potential or actual community conflict takes place

STEP 2: IDENTIFICATION OF PARTNERS

Partners implementing the CDSP model should play a facilitating role in the process of community dialogue and in the negotiation of social contracts for peaceful cohabitation. Such roles should furthermore include coordinating, guiding and supporting the conceptualization of community peace projects aimed at enhancing social cohesion and integration; conflict prevention and transformation.

This is important because the community requires a third party to open and sustain opportunities for dialogue. The third party, therefore, becomes a kind of guarantor of an open and safe space within which the community can engage and discuss, as well as explore possibilities of reaching a common ground.

The role of such partners will therefore include mentoring key leaders of the community process, sharing comparative experiences and encouraging

active participation and contributions of community members to the process. Their role could also include providing analytical and technical support to enhance community members' skills for conflict prevention and transformation. The third party should, however, not assume leadership and ownership of the process, which should ideally reside within and owned by community members and institutions.

Criteria for Selecting Implementing Partners

Some of the elements to take into consideration while identifying and selecting implementing partners include (but not limited to):

- The organisation/association or other organized community mechanism or form of cooperative is community-based and willing to integrate conflict prevention and transformation in its programs;

- The organisation/association should have deep knowledge and understanding of the communities concerned, their environment as well as their socio-cultural practices and beliefs;

- The organisation/association and its members should have a good reputation, and perceived as neutral, impartial, enjoying integrity and committed to promoting the culture of peace (to be determined through a consultative process);

- The organisation/association should have the capacity and expertise to engage in conflict management including early warning and early response;

- The mission and vision of the organisation/association are appropriate for engagement in conflict prevention and peace related work;

- The organization must be gender sensitive and aware of rights of marginalized groups.

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

The application of the CDSP model is complex due to the many factors that come into play during its implementation. 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 who meet all the desired criteria for selection in terms of organizational structure and expertise. In this regard, the CDSP model encompasses a process of implementing partners' capacity building prior to the commencement of the dialogue process with the community.

Strengthening the Capacities of Identified Partners

Capacity building can take the form of skills enhancement or training, system enhancement, material and financial support to organisations/associations engaged in community dialogue and peace promotion initiatives.

Before proceeding to capacity building, it is critical to assess potential partners'skills and knowledge gaps in view of designing appropriate and adequate training. A participatory session of capacity assessment should be organised with the selected associations/groups/organisations to jointly identify their priorities for capacity building and training.

a. **Training of Identified Partners**
    Among other areas, selected potential partners may benefit from basic skills enhancement in several priority themes as informed by the skills/knowledge gap assessment undertaken. The duration of the training may vary, depending on the level of existing knowledge among participants. Examples of possible priority training areas/topics

include**:**

- Understanding the concepts of conflict, violence and peace
- Conflict analysis tools
- Conflict prevention techniques
- Conflict cycle
- Dialogue as a tool for sustainable peace
- Communication skills and techniques (Understanding of basic principles of consensus)
- Negotiation, Mediation, Arbitration, Facilitation, etc.
- Truth, Justice, Forgiveness and Reconciliation
- Trust and confidence building
- Community leadership
- Techniques for participatory analysis and community planning
- Gender relations, gender dynamics and gender analysis
- Monitoring and participatory assessment of peace projects
- Elements of value chain analysis
- Religious and cultural practices
- Participatory evaluation process
- Understanding of basic laws and legal framework that exist around conflict litigation and prevention

N.B. The above are just a sample of topics that can be developed for capacity and skills enhancement. Other topics may be designed depending on the skills and knowledge gaps assessment conducted among potential partners.

b. Material and Financial Support to Peace Initiatives

In addition to 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 efficiently organize community processes (communication, meeting venues, social contract signing, setting up social peace committees, generating joint peace projects, etc.) and play their role in the quest for lasting peace and recovery while operating independently from outside influences that could hamper peace.

c. 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 process, the CDSP model also relies on the involvement of traditional and religious leaders, opinion shapers, and authorities. These groups are engaged to ensure their commitment to the peace and recovery process, as their support will make the outcome more sustainable. They are therefore encouraged to play an active role in all stages of the CDSP model.

At the beginning, they are invited to participate in specific meetings which are organized to sensitize them on the need for community dialogue, the content and process of the CDSP model, and how they can contribute to a smooth implementation thereof as influential members and leaders in society.

STEP 4: INTRODUCTORY MEETINGS WITH STAKEHOLDERS

a. Approaching the Community Members

Prior to launching the CDSP process, it is helpful to have introductory meetings with the communities where traditional leaders, opinion shapers, representatives of men, women and youth, and local and/or district administration are represented. The objectives of these introductory meetings are to:

- Share and contextualize the concept of the CDSP model, the methodology and expected outcomes

- Emphasize the impartial nature of the process, while seeking to secure the support of all grassroots stakeholders and government as well as traditional authorities.

Introductory meetings with the general population can take place in any venue commonly used for community meetings. However, one needs to be aware, that the initial meeting can be very tense, especially in areas where tension is building up among community members. Care needs to be taken to ensure that these meetings take place in an orderly fashion to instill faith in the process.

Introductory meetings with the general population may also not be possible because of the repudiation of the issue within the community. In case such meetings would not be possible, it is advised to cancel or postpone them and focus instead on meetings with specific groups and sectors such as women, youth, people with disabilities, and victims of conflict, etc. to secure their buy-in first. It is only after securing people understanding and cooperation in the process that meetings that bring the whole community together can take place.

Furthermore, it would be appropriate to hold separate meetings with government authorities to bring them on board in the peace process and to clarify their role. They remain duty bearers and their role in the peace process cannot be undermined and it is imperative that the communities and the rest of stakeholders do perceive them as impartial in the process. On the contrary, where they are perceived to have played a role in the generation of the root causes of the problem, it may be better that they support the peace process from behind the scenes at least in the initial stages, until the perceptions have appropriately been addressed.

Apart from introducing the CDSP model, these meetings with the target population and stakeholders also serve to reach consensus on the agenda and modalities for the launch of the CDSP intervention, to agree on venues and dates for future meetings (community conversations), and to identify and select persons within the community who are suitable to lead the process as "peace champions".

Through these group meetings, potential leaders and conveners could be identified. They would then lead the entire process, giving it community ownership and legitimacy from the very beginning of the process.

b. Selection of Venue and Dates for Dialogue Session

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 members of the community. The key is that the venue selected should be open, accessible and safe for a large number of persons.

Regarding the setting of dates of dialogue meetings, it is helpful to take into account dates of socio- cultural (e.g. circumcision, weddings, traditional rituals, etc.) economic

(market days), traditional and religious (worship days) importance for the communities to avoid competing priorities. However, those dates could also offer opportunities for introducing such discussion, given that community will be gathering together and could therefore be targeted as such. It is recommended that the selection of dates for dialogue be done in a consultative way so as to agree on dates that are convenient and sensitive to social and cultural aspects of the communities engaged.

c. Selection and Capacity Building of Peace Focal Persons

In preparation for the community dialogue, the community identifies and delegates its representatives. It is advisable to let the communities themselves identify individuals they deem suitable for the process. The group meetings with the various communities could serve this purpose. Once the buy-in of the community has been secured, and the process explained to the members, they are encouraged to select their representatives to the dialogue sessions.

It is important to ensure that during the group meetings, the voices of the various stakeholders, such as women, youth and other marginalized groups, are heard. In the process of selecting the focal points/champions, it is helpful to take into account the moral credibility, commitment to dialogue and the ability of the proposed focal persons to clearly convey messages verbally and/or in writing.

Many groups will be uncertain about how the process will play out. In such situations, they may send extremists, hate-mongers or those they believe will best defend their interests to these meetings. If this happens, it is advisable not to reject these people. Since they have the confidence of their community members, rejecting them gives the impression to the community that the process contains motives other than the ones stated. The challenge is to transform their attitudes and perceptions and convert them into peace champions. Once transformed, you cannot find more committed and devoted advocates of peace.

This critical mass of focal persons will take part in the capacity building program provided for implementing partners, which will focus particularly on:

- The concepts of peace, violence and conflict
- Conflict prevention techniques
- Conflict mapping
- Conflict analysis
- Communication skills and techniques
- Dialogue as a tool for promoting sustainable peace
- Trust and confidence building
- Community leadership
- Early warning indicators

> The role of the peace focal persons is to advocate for a culture of dialogue and acknowledgement within the community on a day-to-day basis and to help mobilize the community to participate in dialogue sessions.

5 PHASE 1: SECURING COMMUNITY SOCIAL CONTRACT

A successful preparatory phase is followed by phase 1 of CDPS model. The overall aim of phase 1 is to help communities secure a social contract (or peace agreement/peace pact) through the following three steps: launching of CDPS model (Step 5), holdings of community conversations or dialogue sessions (Step 6) and adoption and signing of social contract (Step 7).

This commitment is secured after a series of community dialogues in which community members discuss openly matters affecting their community and which have the potential to erupt or may have erupted into violent conflicts and together find constructive ways of addressing those matters.

STEP 5: LAUNCH OF THE COMMUNITY DIALOGUE FOR SUSTAINED PEACE (CDSP)

The launch is the formal introduction of the Community Dialogue and Sustainable Peace process to the wider population. Participation at the launch include different stakeholders (community elders, men, women, boys and girls; local administration; religious and traditional leaders, etc.) as well as peace focal persons, other development and humanitarian actors working in the region to name but a few.

The official launch serves to introduce implementing organizations/associations of the peace process to the larger community. It is also an opportunity to highlight the importance of the dialogue process that is to take place. Ideally, community dialogue sessions should start immediately upon the official launch of the initiative.

A community social contract or peace agreement is understood as a formal commitment by communities concerned to peacefully coexist together, prevent any future conflict and undertake initiatives for their community development.

STEP 6: COMMUNITY CONVERSATIONS OR DIALOGUE SESSIONS

- The CDSP model is a conflict prevention-oriented process which is designed to initiate community conversations or dialogue sessions meant to address issues or tensions that could lead to the break out of a conflict.

- To kick-start community conversations, the facilitator and community members have an initial session to establish the modalities for communication (establish principles of engagement or ground rules for constructive dialogue) and to share some of the most pressing preoccupations and emotions surrounding the issue at hand.

- This expression of emotions should be carefully managed so that it does not dominate the process and make it difficult to leverage the buy-in that has already been secured from the communities. Highly-charged emotions could cloud perceptions of participants, and unless dealt with specifically, could prevent them from fully participating in the dialogue process.

- Gradually, the stage is set to jointly undertake an assessment of the context: the problem, the root causes thereof, and an acknowledgement of the roles played by each member of the community which has contributed to the current situation.

- The parties are then assisted to engage in a visioning process which focuses on the kind of community they would like to live in the future.

- From this vision, they work back to the

present-reality, and jointly develop modalities for conflict prevention and sustaining peaceful communities in the form of "a social contract" solidified in a "social contract".

- Secured community social contract is thereafter strengthened through engagement in community development and peace projects

The community conversations or dialogue sessions can therefore be summarised in five general stages, namely:

1. Managing emotions/views
2. Dealing with denial
3. Analyzing the problem
4. Community visioning of the future and negotiation of a social peace contract
5. Designing and implementing community development and peace projects

> *Note*:
> Although this handbook describes these stages as separate processes, in practice it is likely that these can overlap or interchange depending on the needs of the target communities. The process is iterative. The ideal is for the entire population to participate in the dialogue sessions. Where this is not possible, care should be taken to ensure representation from all strata of the target community namely men, women, the elderly, youth, minorities, etc.

Peace champions play a critical role during this process in ensuring the continued participation of their community or sections of the community, and in managing any tensions that may arise. Usually, 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 people. This is particularly important for problem analysis. 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, (i.e. each sub-group should include men, women, male and female elderly, young men and women, and religious leaders in society). Alternatively, 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. This implies that the various groups in community are participating in the group discussions. Where this is not possible, for example, as a result of limited numbers of certain groups, or fear of reprisal if their views are expressed openly, the intervening organisation may wish to explore separate group conversations and establish a mechanism for exchange of group perspectives, perhaps through the peace champions group. What is critical is that, all the varied narratives around the issue at hand are on the table and acknowledged by the various groups as parts of the whole. The organisation needs to find creative means of ensuring that this happens. Generally, community conversations are iterative and go through various stages from problem analysis to the signing of a social contract. The actual time required will depend on the complexity of the issue that is being addressed and the willingness of community members to dialogue. It is better to dedicate time to this process, as it forms the foundation for durable and sustainable peace in the community.

6.1   Managing Emotions/Views

The preliminary stage is part and parcel of the dialogues and aims at getting community members to express their views and emotions surrounding the issue to be discussed. 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 starts.
- Examples include (but not the only ones):
- Every member shall benefit from dialogue process i.e. it's a win for all
- Should use active listening

- All individuals have the right to speak and be heard, regardless of sex, age, religion, ethnicity or political affiliation
- No-one has the right to interrupt another person
- Avoid defamation of interventions by other parties
- Remarks are not subject to prosecution after negotiations
- Foster a climate that allows a candid conversation to thrive
- Community members analyze the problem, the consequences and possible solutions to facilitate sustainable peace.
- Participants from the different social categories (different tribes/clans, economic classes, men, women, youth) are invited to give their experiences which will serve as a basis for exchange among different groups represented.

The sessions should be as intimate and participatory as possible.

> Tip: It is advisable to have facilitators who have the know-how in terms of managing emotions and trauma disorders that may occur during dialogue sessions

6.2   Dealing with Denial

One of the chief stumbling blocks to resolving conflict is denial - when people deny that the conflict even exists, either to themselves or to the other person.

Denial may result from many reasons, such as:
- A fear of what acknowledging the conflict will reveal about the relationship.
- Seeing an admission of conflict as an admission of failure on your part.
- Fearing conflict in and of itself (this is particularly true if you have grown up in

an atmosphere of conflict) and
- A fear of where an admission of conflict may lead - violence for example.

Denial may be seen either through suppression, where one person simply refuses to accept that it exists, or through withdrawal where somebody leaves (permanently or temporarily). In both cases the 'deny-er' will have no input into any solution and it is unlikely that a complete solution can be achieved, simply because nobody knows what the ‹deny-er›s needs are. It is virtually impossible to resolve an unacknowledged conflict. It is therefore the role of the facilitator in the process to make use of necessary skills and technics so as to bring the communities to understand and acknowledge the issue at stake. Good conflict analysis and communication skills are therefore required in this case.

6.3   Dealing with Personality Traits Characters

People's responses to conflict vary and are greatly influenced by their needs, position and interest at stake. One should therefore expect to face different personalities when handling a conflict. As a result of this, one should expect to see people who can easily collaborate, accommodate and compromise towards a solution while others bring more competition, being not ready or unwilling to compromise or accommodate the others.

In general, there are three main ways in which people respond to others in times of conflict: some respond passively, some aggressively while others are assertive. The Passive approach adopts a submissive form of behavior, in which conflict is avoided and this then allows conflict to escalate, due to the issues not being addressed; Passive people often express their resentment to other people, and try to enlist the support of others; Aggressive approaches can work in the short term, as people can be bullied into accepting an outcome.

Rarely is an aggressive approach likely to be a long term solution, as those who have been forced into submission are likely to be resentful. Assertive approaches are likely to produce lasting resolution, as this is the style where there is open dialogue between the parties and a desire for all parties' needs to be met. There is an honest admission of what each person's needs are and a focus on fair outcomes.

6.4   Analysis of the Problem

The CDSP model is based on bringing community members together to have deep conversations/dialogue leading them to analyze a specific identified problem or issues affecting or having the potential to disturb their peaceful coexistence. The dialogue process or conversations are undertaken in view of finding out root causes of identified issues and coming up with ways/means to prevent or transform them along the journey towards achieving sustainable peace.

One may not stress enough why a thorough analysis of issues threatening peaceful coexistence or affecting negatively community members, is key to developing appropriate solutions to identified potential or real conflict factors.

Conflict analysis is needed to help communities identify and address the right issues and people, identify their priorities, strategic points of intervention, and resources to address the situation.

When working towards sustainable peace in the community, it is crucial to always to be aware and understand these personality traits and be equipped with the necessary facilitation skills on how to deal with them when handling conflict in communities.

Furthermore, a better analysis of conflict also requires understanding different stages or levels that a conflict takes. Before presenting different tools that may be used to analyze conflict, it is important for communities using CDPS model be aware of the different stages of conflict as presented below.

6.5   Stages of Conflict

Conflicts occur in stages as they have to begin some and eventually end. The wave model is an illustration of the stages of a conflict. It is useful in identifying the stage in which a war has reached and can be useful in understanding the conflict and its triggers.

Stages of conflict or peace
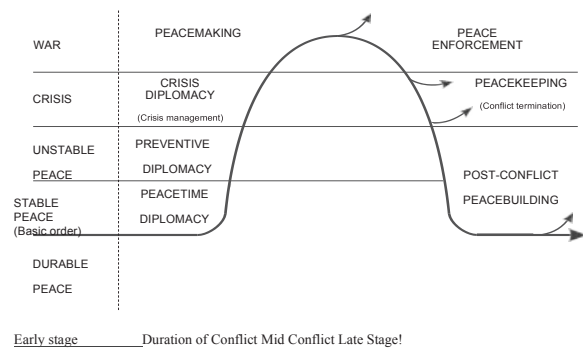
6.6   Conflict Analysis Tools

As indicated above, conflict analysis is the systematic study of the profile, causes, actors, dynamics and stages of conflict; it helps the communities using CPDS model to gain a better understanding of the conflict that they want to resolve through dialogue. In order to understand their conflict, communities can use different tools including the following:

1. Problem tree Analysis;
2. Conflict mapping;
3. The Onion model;
4. The Ice berg model;
5. The Conflict triangle;

6. The Timeline;

7. The 4 Quadrant tool;

8. Force field analysis.

A more detailed description of the above tools is given below:

Tool 1: The Problem Tree Analysis

The 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 existing tension or conflict?

2. What are the consequences of the tension or conflict?

3. What do you suggest as practical solutions at the community and provincial/national levels?

This approach offers several advantages, namely:
- The problem can be broken down into manageable parts. This enables a clearer prioritization of factors.

- Provides better understanding of the problem, its interconnected and even contradictory causes. This is often the first step to finding viable solutions.

- It identifies the constituent issues and arguments, and can help determine the actors and processes 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.

The Problem Tree Analysis is best carried out in small focus groups using a flip chart. The first step is to discuss and agree on the problem or issue that has to be analyzed; the problem issue is referred to as the "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 Problem 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 passionate about.

After this, the group identifies the causes of the focal problem; these causes then become the "roots" of the Problem Tree. Subsequently, the discussion moves to the identification of the consequences, which become the "branches" of the Problem Tree.

> The purpose of the exercise is to discuss and debate all elements of the Problem Tree, and to allow participants to arrange or re-arrange its various parts, which could also involve subdividing roots and branches further to present causes and consequences of the existing tension in more detail.

Take time to allow people to explain their feelings and reasoning, and record related ideas and points that come up on a separate flip chart under titles such as solutions, concerns and decisions. Discussion questions might include:

- Does this Problem Tree represent reality? Are the economic, political and socio-cultural dimensions of the problem reflected?

- What are the most serious consequences of the tension? 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 the easiest to address? Which are the most difficult to address? What possible solutions or options might there be?

- Which of the solutions can be addressed at the community level? Which requires action at another level? By whom?
- What conclusions have we drawn?

Detailed Guide to the Problem Tree Analysis

A Problem Tree is a graphic representation of a problem, with the "roots", and the effects of the problem as "branches". This activity stimulates and broadens thinking about potential or actual causes of the conflict and helps to identify root causes. By extension, it helps stakeholders address these root causes of problems in concrete action plans.

Materials needed

- Index cards/"Post-its."
- Pens and notebook
- Stones, pebbles, beans/maize kernels
- Flip chart

Problem Analysis Process (4 steps):

1. Agree on the problem or need that should be analyzed;
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 group is often a good 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):

The following five steps can help to develop a problem tree:

1. Brainstorming sessions to identify the focal problem; 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 identification of root causes of the conflict/problem can involve the following process:

- 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 (3) 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.

Below is an illustration of a Problem Tree

Branches: Consequences

Trunk: Core problem

Roots: Causes
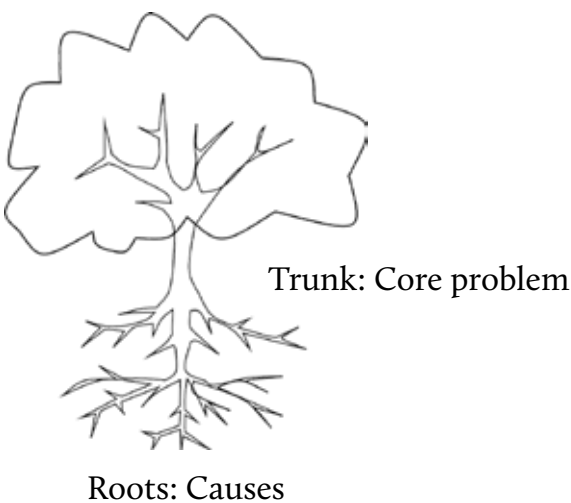
Tool 2: Conflict Mapping

Conflict mapping is a systematic process in which a conflict is critically analyzed to help both the interveners and actors in the conflict to comprehend its root causes and nurture its possible reduction, management or solution. The conflict map focuses on actors and their interrelationships. It is an essential tool in analyzing a conflict.

A conflict map is similar to a geographic map that simplifies terrain so that it can be summarized on one page; a conflict map simplifies a conflict, and serves to visualize:

- the actors and their "power", or their influence on the conflict, their relationship witheach other, and
- The conflict theme or issues.

A conflict map represents a specific viewpoint (of the person or group mapping), of a specific conflict situation (it should not be too complex!), at a specific moment in time, similar to a photograph.

Step by Step Instructions:

1. Decide on the conflict you want to analyze; set the conflict system boundaries.

2. Form groups of two or more people. One can make a conflict map by oneself, but in a group is better. If there are people in the group that know nothing of the conflict, they can help by asking clarifying questions, by being a person the involved actor can talk to and test ideas on.

3. Take a large sheet of paper and draw the actors as circles on the paper, or on cards that can be pinned on a paper, the size of the circle representing the actors' "power". Do not forget to put yourself as an actor on the page as well, if you or your organization is involved. List third parties as semi-circles.

4. Draw lines (see symbols below) between the circles representing the relationship between the actors.

5. In square boxes, or at the top of the map, list the main themes. For more details on each actor, use the Needs-Fears mapping tool.

6. Don't forget to add title and date to the conflict map, and if not confidential, also the name or organization of the person mapping.

Possible Symbols Used in Conflict Mapping

○   Circle = parties involved in the situation. The size of the circle symbolizes the power of the conflict party in relation to the conflict. The name can be written in the circle.

– –   Straight line = close relationship

==   Double line = Very good relationship, alliance

......   Dotted line = weak, informal or intermittent links

→   Arrow = predominant direction of influence or activity

〰   Zigzag line = discord, conflict. Lightning bolts can be added to indicate hot events.

Tool 3: The Onion Model

The Onion model is based upon the idea that the layers of a conflict are like those of an onion: there are many dynamics to be considered, but only those on the surface are visible, until we start to peel off the layers to see what lies at the core. The model allows a ***better understanding of the conflicting parties' positions, their real interests and needs***. It helps us to distinguish between what the different parties say they want, what they really want and what they need.

The Onion model can be used as part of an analysis to understand the dynamics of a conflict situation, but also in preparation for facilitating dialogue between groups in a conflict, or as part of a negotiation or mediation process itself – even during the post-conflict reconstruction process.

It can be helpful for those engaged in dialogue, in order to have a successful negotiation, to fully understand the needs of each party. Before entering into a negotiation, it is also useful not only to understand better the other(s) interests, positions and needs, but also to clarify our own ones and keep them in mind throughout the process. The idea is to carry out the onion analysis for each of the parties involved, including your own.

POSITIONS: What we say we want

INTERESTS: What we really want

NEEDS: What we must have
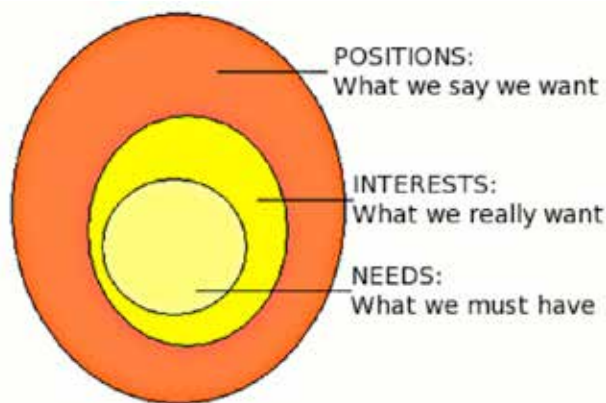
The Onion model can also bring insight into prolonged conflicts; even raising new hopes for them, as these kinds of conflicts are often seen to result from hiding or distorting actual needs, making the conflict intractable. These needs can be identified by further peeling off the layers of conflict.

The onion model represents the layers on an onion. The outer layer of the onion represents the **positions** that are visible to everyone around. Underlying these are **interests** (what we want) which represent what people wish to achieve in a conflict situation. At the core of the onion are **needs** (what *we must have*), which must be fulfilled in order for the conflicting parties to be truly satisfied with the outcome. While interests can often be negotiated, needs are non-negotiable. Although it may be difficult to set other dynamics aside, it is critical that conflicting parties to understand their own and each other's core needs, so that constructive and satisfying outcomes may be achieved.

Materials Needed
- Paper
- Coloured pens

Aspects to Remember:
When analyzing interests, we should bear in mind that:
- All members present have interests and needs that are important and valid to them.
- A solution to the problem should meet the maximum number of interests of the

people present.
- There is always more than one acceptable solution to a problem.
- Any conflict involves compatible interests, as well as conflicting ones.

Process
The group will meet for duration of 40 minutes (depending on the length of the discussion)

Steps to be Followed:
- The group with the assistance of the facilitator should list all relevant actors who can, significantly influence the conflict, or are most vulnerable to it. (The list of actors should differentiate between the local, regional, and national levels, and should also take into account other groups, which are allied with the parties or which are able to influence them).

- The facilitator then divides participants into groups and asks each group to choose a position.

- The facilitator asks each group to draw their own Onion Model and fill it in with their own positions, interests and needs (from their perceptions).

- Each group shows their model and shares their outcomes with the others. With the help of a facilitator, try to identify any element that might be in common between different groups, as well as any element that might be negotiable.

- Debriefing exercise thereafter will seek to find out the core of the problem which lies within perceived incompatible interests and needs rather than positions per se.

An Example
Most community based conflicts that are perceived as ethnic based conflicts are generally resource-based conflicts, such as land conflicts. Parties to this kind of conflict will usually state their positions as owners of the land in dispute. However, if parties are helped to explore further their interests and needs beyond their stated positions, chances they may discover that at the core of the issue, both parties share common

interests in the land, and ways to reconcile those hidden interests could be negotiated.

One hidden interest could be the need to access and use the land in dispute for the benefit of the larger community. Note that it is not always easy to differentiate between interests and needs. They sometimes mean the same.

Tool 4: The Iceberg Model

The Iceberg is a graphic tool which distinguishes the positions which are on the surface (what we see) held by the parties to the conflict from their underlying interests and needs (hidden). Interests are often easier to reconcile than concrete positions, since there are usually several positions that might satisfy them. This model can be used to analyze the invisible aspects of a problem - and their relationship with the visible aspects.

The iceberg represents the explicit (visible) and implicit (invisible) causes of conflict. Like an iceberg, the deepest and most dangerous sources may not be visible. To reduce conflict, it is necessary to comprehend its underlying patterns and causesas illustrated below.

The iceberg model serves to illustrate that only a small part of a conflict can be seen on the surface. Six sevenths of an iceberg is under water and remains unseen – while determining the size and the manner in which the iceberg acts at the same time. The iceberg model is often used to illustrate that only a fraction of the events and dynamics in a conflict are immediately accessible. The other facets need to be revealed.

Conflicts always take place on two levels simultaneously: at a tangible level and a psychosocial level. Being aware of both levels, recognizing their reciprocal influence and developing the ability to consider them separately is important.

> Tangible level (Positions): the 'objective' tip of the iceberg is made up of formulated special topics, observable behaviour and facts.
>
> Psychosocial level (Interests and needs): fears, insecurities, wishes, feelings, taboos and so on cannot be seen immediately, but are present on an extensive basis. They often remain unspoken and covert in effect.

The psychosocial level frequently dominates conflicting events. The more a conflict escalates, the more this level wins in importance. Therefore, recognizing and understanding the dynamics of the psychosocial/lower level represents an important step towards understanding a conflict comprehensively. Elevating the psychosocial level into the consciousness and removing the dynamics of the unconscious means placing the actual object of the conflict back into the field of view and making it (re)negotiable.

Tool 5: Conflict Triangle

The conflict triangle analyses the basic elements of a conflict situation by placing them in a triangular relationship, where each element influences and is influenced by the others. It helps us to analyze the factors related to attitude, behaviour and context for each of the major parties involved.

This model explains that, conflicts have **three (3) structural components** intimately related to each other in complex ways. These components are:

1. The **Attitudes** and perceptions held by conflicting parties.
2. The **Behaviour** of those involved in the conflict.
3. The **conflict situation** or **Context.**

A conflict, therefore, can be viewed as a triangle with attitudes (A)behaviour (B) and context (C), at its vertices. The Conflict Triangle can be used as a tool to analyze a conflict as a dynamic process in which structures/context, attitudes and behaviour constantly change and influence each other. Furthermore, since the Conflict Triangle focuses on each party's perceptions separately, it is a highly recommended tool to analyze multiparty conflicts.

The conflict triangle is a tool that analyses the basic elements of a conflict situation by placing them in a triangular relationship, where each element influences and is influenced by the others.It is represented in a form of a triangle. As illustrated below

Attitudes refer to the psychological states of people involved in a conflict situation. They include the parties' perceptions and misperceptions of each other and of themselves, which are more likely to be negative, as opposing

Conflict ⟵ Resisting forces

Community dialogue ⟶ Sustainable peace

Supporting forces ⟶
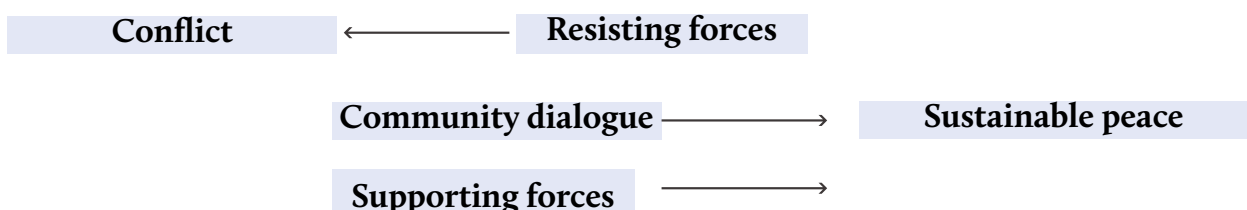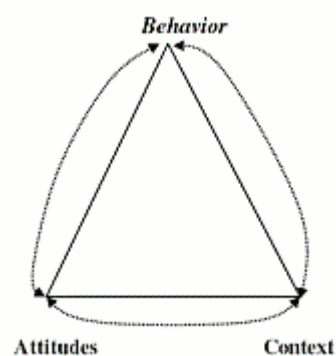
parties tend to develop negative stereotypes of the others. They include feelings and beliefs, and are often influenced by emotions such as fear, distrust, apathy, anger or hatred. Sometimes, attitudes can be regarded as the source of the conflict, or as an exacerbating factor for both conflict situations and conflict behaviour. Fear, prejudice, or assumption can bring about violence or any other conflict behaviour asareaction.

Behaviours refer to the actual behaviour of the opposing parties resulting from their (real or perceived) mutually incompatible goals, and from their attempts to achieve those goals. They are the actions undertaken by one party aimed at affecting the opposing party, with the intention of making that opponent abandon or modify their goals. This could come in two primary forms: the violent, such as physical damage, threats, coercion and destruction; or the non-violent, such as discussion of persuasion.

Context refers to the underlying conflict situation, including the real or perceived "incompatibility of goals" between the conflicting sides. This may come from the "contradiction" defined by the parties, their interests, or directly from the structure of the society itself, - political, economic or societal mechanisms, processes and institutions.

The Conflict triangle can be used:
- Early in the process, to gain greater insights into what motivates the different parties.
- Later, to identify what factors might be addressed by an intervention.
- At any time, to reveal how a change in one aspect might affect another.

Tool 6: 4 Quadrant Tool

The 4-Quadrant Tool is a simplified version of the 10-Quadrant Tool of conflict analysis. To analyze a conflict situation, the Quadrant is a circle divided into four. It is used from left to right, similar to the way the needles of a watch move. The first

quadrant identifies the problem. The second quadrant reflects the motivations or causes, the third the solutions and the fourth the concrete actions. The objective of the use of this tool is to arrive at a comprehensive analysis of the conflict and to find the most appropriate solution, as well as to come up with a plan of action for the peaceful management of the conflict as illustrated below.

Tool 7: Force Field Analysis

Force Field Analysis is a technic that can help the communities to understand and visually identify different forces tha tnurture conflict or hinders the achievement of sustainable peace on one hand and forces that work towards achieving sustainable peace on the other hand in a given context.

It shows both supporting and resisting forces, and works on the assumption that conflict can result from resisting forces, and that you could take advantage of some of the supporting forces to work towards sustainable peace. This technic can be completed by just one person, but it is most effective when used by members of conflicting parties with a clearly defined work objective and a method for accomplishing it.

The following steps can help to undertake force analysis:

1. Begin by drawing a horizontal arrow pointing to a box (you working towards your objective of sustainable peace);
2. Write a short summary of your work objective in this box. This will provide a focus for identifying supporting and resisting forces.
3. Draw another box above the central arrow. List all potential forces which could be preventing you from achieving your work objective here.
4. Draw a similar box, containing all potential supportive forces, underneath the arrow. Draw a final box for forces.

Tool 8: The Time-line

Any conflict has a chronology of events. These are the events that contributed to tensions and (mis)perceptions, and eventually triggered the violent conflict. It is necessary to analyze 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 becomes possible to understand the perceptions of the people involved as illustrated below:

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

STRENGTHS OF THE TOOL:

- Helps to understand the perceptions guiding the parties involved:
- The different events recalled by each group are important for a thorough understanding of the conflict.
- Getting to know the perceptions of the other party/parties.
- Creates an enhanced and joint understanding of the context.
- Allows parties and facilitators to understand the history of the conflict.

WEAKNESSES OF THE TOOL:

- Information remains at the level of perception of the parties involved.
- Does not offer the causes or solutions (only perceptions).
- Must be complemented by the use of other tools.

6.7 Community Visioning and Peace Negotiations

- Once the problem has been thoroughly analyzed (using any of the tools of conflict analysis) it is relatively easy to move towards identifying solutions to the core problem identified through negotiation sessions.

- The latter are meant to help community members come up with consensus around a common vision of "a peaceful community" they want or envision and how together they will contribute to building that Envisioned community.

- The elements of this common vision should be unpacked. Examples may include: community policing, active participation in local/national decisions that concern the community; access to income-generating activities, employment for the youth, re-distribution of land and resources, safety and security for community members, to name but a few.

- The next step is to work backwards from this vision to the present time. What would community members need to do to ensure the achievement/realization of elements of this vision? Community members could develop their own particular responses to some of the so-called national level issues that affect local communities. For example, they may identify unequal access to land as a national issue that could be tackled through local-level mechanisms to address it. They, community members and authorities may agree on how land access and distribution may be more equitably regulated.

- A reconstruction of the future based on the community visioning should lead to clear commitments and obligations on the part of the various groups working towards the realization of the common vision.

- Such an approach can also enable community members to deal with a difficult reality which they are unwilling to confront in favour of a future which they can contribute to shape and thereby accept the reality of the rising tensions. It should be acknowledged that some members may be unwilling to make commitments for the present if they are unsure that other members will be willing to make the same commitments. The facilitator should be sensitive to the feelings around the room and is encouraged to explore working in private caucuses with the groups if this will help group members to freely and constructively express themselves. Once consensus has been reached during the caucus meetings, the facilitator should bring the groups together to publicly validate the consensus that has been reached in separate caucuses.

> Note: Peace negotiations are an iterative process, which rely solely on non-coercive and inclusive measures. Interlocutors themselves must realize the importance of seeking a non-violent solution in the face of tension.

Proposing Solutions to Identified Conflict Issues/Core Problem

- This is a step whereby participants in the peace dialogue process, make propositions to addressing identified conflict issues or core problem that affect the community. Each party prepares its proposals for solutions separately in break-away groups.

- A plenary session is thereafter convened for group members to present their proposed solutions. Solutions that are deemed acceptable by all parties to the peace dialogue are adopted. Non-consensual solutions are returned to the negotiating table, or to a smaller

task group comprising of members of all parties to the dialogue to try and reach a compromise or alternative shared proposal of a solution.

- For the adopted solutions, each group 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 and others which may be hardly feasible but are necessary for peace.

- Upon consensus on solutions, it is important for the community to determine the format that the outcome of the dialogue should take. The outcome of a dialogue can take different formats depending on the socio politico economic and cultural context and the problem at stake. In a traditional setup for example, parties' commitment to a dialogue solution can be expressed orally while in others, the performance of some cultural rituals may be required to show commitment of parties to the agreement. It is notably the case of two communities exchanging bulls to mean the end of conflict and as a constant reminder of what they have agreed upon.

- In the case of violence in Unguja (Zanzibar) during UAMSHO Riots in 2012 between the youth and the police[1] as mentioned previously, the outcome of open dialogue and other engagements led to the change of perceptions and increased cooperation, collaboration and trust between government (police) and communities especially the youth; improved collaboration and working relationship between Police and Community members. This was not recorded under a written and binding document or social contract.

- However, the fundamental concern is about the validity of any oral commitment which can be denied anytime. That is why in most cases, it is necessary and required for parties to a dialogue to have a written signed agreement by representatives of all stakeholders, which CDPS refers to as a social contract, to show solid commitment to the outcome of the agreement.

STEP 7: SOCIAL CONTRACTS AND THEIR CONTENT

The following section provides guidelines on how to elaborate the content of a social contract (7.1) for its signing by all stakeholders (7.2) which is an expression of their commitment to it (7.3) including the setting up of peace committees (7.4) and other mechanisms for better follow (7.5).

7.1 *Elaboration of Social Contracts and their Content*

- Resulting from community dialogues, social contracts are formulated to ensure that individuals commit to sustaining dialogue for conflict prevention and transformation, social cohesion and integration.

- Social contracts are developed on the basis of the main problems identified and practical solutions suggested during community dialogue sessions. Social contracts are formulated in the form of commitments by the various social categories among the parties to the peace dialogue.

- With these social 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 members of the communities.

- These commitments constitute the foundation for re-launching livelihoods

and business projects, re-establishing shelter and infrastructures, repairing social relations, and where possible pave the way for justice and accountability.

7.2 *Signing of the Social Contract of Peaceful Cohabitation*

- The signing of the social contract for peaceful coexistence is done by respected members of society who are leaders and influential in the realm of peace. These may be traditional or religious leaders. Importantly, they must be people who are chosen by their communities.

- The signing process is generally undertaken in the presence of all participants in the peace dialogue and witnessed by administrative authorities. Where appropriate, the process can be accompanied by symbolic and colorful celebrations and expressions of unity, joy and peace. Specific celebrations' modalities may be informed by the community's socio-cultural context. Emphasis is placed on joint manifestations of their commitment to social peace.

- The community members themselves should set up preparations of the event, with the guidance and support of the peace focal persons and the implementing agency.

7.3 *Commitment by Each Citizen*

All persons present are encouraged to make their commitment to respecting resolutions made in the signed social contract. Each citizen/individual commits to being peaceful taking into account the needs and concerns of fellow citizens, and to do what he/she can to ensure harm is avoided and peace is promoted. Parties jointly develop strategies for implementation of commitments made as per the social contract signed.

7.4 *Setting up of Community Peace Committees*

- Local inter-communal/community peace committees are democratically elected by the target members of the community.

The committees play a role as catalysts for peace and monitor the implementation of the social contracts of peaceful coexistence and the subsequent peace projects.

- In this regard, peace committee members are expected to undergo community leadership training to strengthen their capacity as mobilisers and advocates for the community.

- The peace committee should be representative of each of the different social groups (men, women, young people, displaced persons, returnees, minorities, etc.).

- Each committee should consist of around 6 or so persons, or a number that is agreeable to all parties.

- Community members define the modalities of election of their representatives in the committee which need to be agreeable to all.

- Committee members are selected by participants in the community peace negotiations. The main criteria for selection are the willingness and commitment to peace building and conflict prevention in the community.

- People of the above caliber are usually well known within the community. Community members often know who the inciters among them are, as well as men/women who love and promote reason and peace in their midst.

- The facilitating organisation may wish to be guided by the Terms of Reference for Peace Committees established by the National Steering Committee and amend this as the participants deem fit to reflect the local context. The TOR is contained in this handbook as Annex 1.

7.5 *Mandate of the Peace Committee*

The inter-communal/community peace committee may have the following mandate:

- Follow up the social contracts of peaceful cohabitation signed by the Community members;

- Popularize the content of social contracts in the community
- Help facilitate a climate of peaceful cohabitation
- Prevent or manage community-level conflict
- Facilitate meetings to consolidate or restore peace when necessary
- Lead the process of community mobilization to work towards the realization of their common vision of a peaceful society.

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. Elected members of the peace committees are required to work closely with leaders representing their respective communities as well as the local administration.

7.6 *Community Mechanisms for Follow-up of Social Contracts*

The monitoring of social contracts implementation is done through representatives of parties to the peace dialogue together with elected members of peace committees.

The approach in this regard is two-pronged:

1. Monitoring, advocacy and peace-building interventions by peace committees and replication of peace negotiations at micro-level. Peace committees are expected to constantly monitor adherence to the social contracts, engage in early warning, and for this purpose, work closely with administrative authorities to prevent any violence, and ensure a just and collaborative implementation of peace projects.

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

2. Addressing the root causes and effects of tensions and promoting the spirit of collaboration and solidarity through the joint peace projects in view of cementing social cohesion among community members.

6. PHASE 2: SUSTAINABILITY THROUGH PEACE PROJECTS

This phase is about the sustainability of the social contract. At the end of a successful dialogue process, CDPS model recommends to the communities to put in place measures and mechanisms that would sustain peaceful coexistence within the communities notably through the designing and implementation of peace projects by the communities.

STEP 8: SUSTAINABLE PEACE PROJECTS

This phase involves designing community peace projects aimed at enhancing social cohesion and integration; conflict prevention and transformation.

Peace projects are identified and elaborated in the same participatory manner that has been applied to the community dialogue sessions. Following a recapitulation of the main causes of the tension and the solutions proposed by the community and other local stakeholders, a community meeting is convened and participants are subdivided in smaller groups - including women and youth and those who have special requirements - to discuss potential avenues for implementing some of proposed solutions in the form of sustainable peace projects. Proposals of the different subgroups are presented in plenary and where there is consensus, proposals are adopted.

In order to come up with specific peace projects, associations and peace focal persons convene meetings with the community to revisit the causes of conflict and solutions that they have proposed.

The basis for designing and undertaking community peace projects is to continue engaging in strengthening the peace process through projects that are beneficial for the community and contribute to enhancing social cohesion among members of the community.

While assisting them, community members should jointly establish a prioritization of interventions that will contribute to sustaining peaceful coexistence. A possible approach would be:

- Plenary résumé of the findings of the threat/conflict analysis in previous phases of the CDSP 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 as 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. Group members should be flexible enough to incorporate or signal any new conflict dynamics if any and suggest the way forward accordingly.

- Back in plenary, have all the groups present their proposed solutions and project ideas.

- To facilitate the community's prioritization 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 preferably —places ten (10) stones next to the symbol for the project that they feel contributes most to addressing the problem they identified. Then, they place nine (9) stones next to the symbol for the project that contributes second most to addressing the problem identified, and so on until the least qualified project. 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 for selecting a given project by 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 projects. Community members 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 other actors and agencies.

Peace projects can range from peace education, social cohesion to social infrastructure rehabilitation, income generating initiative, conflict prevention and transformation initiatives. These examples are not exhaustive and depending on the context, it is up to the community to decide about the type of peace projects that are more suitable and respond to their need of maintaining and strengthening peaceful coexistence.

Upon establishment of the plan of action for sustainable peace, the implementing agency may need to support the community groups and associations to raise funds for their initiatives (where necessary), or negotiate with the relevant government line ministries or donors, private sector for support for community peace projects. Note that community members should be encouraged to seek for support within their own communities and explore locally available resources for use.

Not all peace initiatives need financial support to be implemented. Taking advantage of existing platforms such as church gatherings, mosque gatherings, chiefs' barrazas, social cultural celebration (to name but a few) to disseminate peace messages does not necessarily require financial means but rather strong individual commitment to promoting peace and social cohesion in the community.

ANNEX 1: Terms of Reference for District Peace Committees (DPCs)

National Steering Committee on Peacebuilding and Conflict Management (NSC)

Vision
To achieve sustainable peace in Kenya.

Mission
To establish co-ordination, collaboration and networking between the Government, civil society and development partners, with a view of harmonizing, strengthening and institutionalizing effective national peace building and conflict management strategies and structures, including enhancing regional linkages.

Terms of Reference

1. To facilitate networking among actors at all levels;

2. To enhance co-ordination between the Government, donors and implementing agencies in peace building, conflict management and illicit small arms initiatives;

3. To promote the harmonization of approaches to peace building, conflict management and illicit small arms and light weapons in the Country;

4. To act as a point of reference for information on peace building, conflict management and illicit small arms activities and organizations;

5. To identify and mobilize resources for peace building, conflict management and illicit small arms and light weapons initiatives;

6. To promote and advocate for peace in the country through community based initiatives, including community policing;

7. To facilitate establishment of conflict; early warning mechanisms;

8. To facilitate dialogue with the stakeholders to establish a comprehensive national policy framework on peace, conflict management and nation building;

9. To establish sub-committees with specific thematic areas. (So far, there are three Sub-Committees namely, Technical, Media and Conflict Analysis).

Expected Outputs:

- Monitoring and reviewing peace building activities at all levels;

- Identification of potential areas of conflict;

- Stakeholders' mapping;

- Support activities focused on conflict resolution and prevention;

- Promote District and Provincial consultative meetings;

- Develop a National Structure on Peacebuilding;

- Build the capacity of all actors through guidance, advice and training.

- Lead in resource mobilization for peace.

- Advocate for the integration of peacebuilding and conflict management into development programs.

District Peace Committee (DPC)

Membership:
Community representatives, DSICs, CSOs, Local Authorities, women, youth, differently-abledpersons, and private sector - drawn from all the administrative units of the District.

Roles and Responsibilities
1. Co-ordinate, harmonize and facilitate peace and nation building programs in the District;
2. Promote peace education, a culture of peace and non-violence;
3. Network with other peace forums/ Committees and organizations to enhance harmonious relationships;
4. Oversee the implementation of peace agreements and declarations;
5. Promote mainstreaming of conflict sensitive approaches to development in the District;
6. Support initiatives for the eradication of illicit firearms, and safety and security (community policing) in the District;
7. Mobilize resources for the implementation of programs/activities;
8. Facilitate training and community dialogue;
9. Enhance conflict, early warning and response.
10. Ensure prudent administration and accounting of resources allocated to them;
11. Document and keep record of the peace processes and intervention;
12. Monitor, evaluate and report peace and nation building programs;
13. Perform all other functions necessary for

the realization of the objectives of the National Policy on Peacebuilding and Conflict Management.

Provincial Leaders'/Stakeholders' Peace Forum

Membership: Includes Heads of Departments, Members of Parliament, Opinion Leaders, Representatives of respective District Peace Committees, Faith Based Organizations, Civil Society, Private Sector Organizations, trade unions, Media Organizations, Representatives of Local Authorities, heads of parastatals.

Roles and Responsibilities
1. Facilitate and co-ordinate implementation of peace and nation building programs and strategies in the Province;
2. Design and approve provincial plans on peace and nation building;
3. Mobilize resources for implementation of programs;
4. Conduct monitoring and evaluation of peace and nation building programs;
5. Report on the progress of the peace programs;
6. Serve as a forum for feedback of results in the province.

District/Constituency Leaders' Peace Forum

Membership: District Heads of Departments, Members of Parliament (MPs), Representatives of DPCs, Faith Based Organizations, National Civil Society, Private Sector Organizations, Media Organizations, Representatives of Local Authorities, Heads of Parastatals.

Roles and Responsibilities

1. Facilitate and co-ordinate implementation of peace and nation building programs and strategies in the District/Constituency;
2. Design and approve District/Constituency plans on peace and nation building;
3. Mobilize resources for implementation of programs;
4. Conduct monitoring, evaluation and reporting of peace and nation building programs;
5. Report on the progress of the peace programs to the Provincial Leaders' Forum;
6. Serve as a forum for feedback of results in the District/Constituency.

Other Lower Level of Peacebuilding and Conflict Management Structures

Membership: Opinion Leaders, FBOs, Community Leaders (Women, Men and Youth)

Roles and Responsibilities:

1. Identify and prioritize specific areas of dialogue;
2. Determine the objectives of the civic dialogue;
3. Develop the dialogue format and program;
4. Coordinate the citizen dialogue;
5. Briefing the DPCs on the program;
6. Monitoring, Evaluation and reporting mechanisms;
7. Documenting lessons learnt and emerging best practices;
8. Mainstream transformative leadership values and ethics;

Composition

Peace Committees are hybrid institutions that bring together synergies between traditional and formal mechanisms for conflict resolution. Their composition should embrace community representatives, DSICs, CSOs, Local Authorities, women, youth, differently-abled persons, and private sector, mandated to determine parameters for tasks in the district.

The community representatives should be drawn from all the administrative units of the District.

Principles of Operation

The effectiveness of Peace Committees would require certain principles. Key among themare thefollowing:

- Commitment to peace, active non-violence, and peaceful means of responding to conflicts;
- Respect for the dignity and sanctity of life;
- Respect for human rights;
- Impartiality;
- Tolerance;
- Honesty and integrity;
- Gender equity;
- Inclusiveness;
- Transparency and effective communication;
- Community ownership.

ANNEX 2: Terms of Reference of Inter-faith committees in Tanzania

2.1 MUUNDO WA KAMATI ZA DINI KATIKA NGAZI MBALIMBALI

Muundo wa kamati utazingatia uwepo wa viongozi wa dini katika maeneo husika. Viongozi hawa watachaguliwa kutokana na kada na nafasi zao kulingana na eneo lengwa. Muundo huu utakuwa kama unavyoonekana hapa chilli

- Taifa
- Mkoa
- Wilaya
- Tarafa
- Kata
- Kijiji
- Mgawanyo wa majukumu utategemea ngazi husika

2.2 SIFA ZA MWANAKAMATI

- Awe ni mkazi au anahudumu katika eneo husika

- Awe ameteuliwa na ameridhiwa na viongozi wa taasisi

- mwanachama

- Awe mwenye kujua kusoma na kuandika

- Awe mpenda na mshiriki katika mambo ya mahusiano ya kidini

- Awe mfano wa kuigwa katika jarnii

- Awe mchamungu, mwenye roho ya maridhiano na maadili mema.

- Ikiwa mwanachama atapoteza moja ya sifa tajwa, taasisi mwanacharna

- itawajibika kubadilisha kwa kuturna rnbadala.

2.3 UPATIKANAJI WA WANAKAMATI
Ukiachia mbali ngazi ya taifa, uwakilishi katika ngazi mbalimbali utakuwa kwa mujibu wa uanachama wa IRCPT. ill kuweza kuleta uwiano wa namba kila mwanachama atatakiwa kuleta

idadi sawa. Wanachama wa IRCPT watateua watu wawili katika ngazi husika. Namba ya juu ya jumla ya wanakamati wote itakuwa ishirini (20) na idadi ya chini itakuwa kumi. Ikiwa idadi ya wanachama wa IRCPT katika ngazi husika ni chini ya watano (5), wanachama waliopo watateua wajumbe kwa idadi sawa ambao jumla yao si chini ya watu kumi (10) na haitazidi watu ishirini (20) Mwanachama wa IRCPT anaweza kufanya mabadiliko ya mwakilishi wake katika kamati akiona ni muhimu kufanya hivyo.

2.3.1 Uundaji wa mitandM ya akinamama na vijana katiha ngazi mbalimbali.

Kutakuwa na mitandao ya vijana na akina mama katika ngazi mbalimbali watakaoteuliwa na taasisi mwanachama katika eneo husika. Katika kila mtandao mwenyekiti na katibu watakuwa wawakilishi katika kamati za viongozi wa d.ini kwenye ngazi husika. Katika uteuzi wa viongozi wa mitandao Jill kila mtandao utatakiwa kuhakikisha kwamba nafasi za uongozi zinawakilisha dini mbalimbali.

2.4 KAZI ZA KAMATI ZA DIN I KATIKA NGAZI MBALIMBALI

- Kujadili kwa kina vyanzo mbalimbali vinavyoweza kuchochea vurugu na uvunjifu wa amani katika eneo lao na kukubaliana njia bora ya utatuzi.

- Kuwa jukwaa la kuzungumzia na kujadili mambo yenye maslahi na uhusiano wa pamoja kwa ajili ya ujenzi wa amani na ustawi wa jamii.

- Kuwa mshauri na mtetezi wa wananchi juu ya masuala mtambuka yanayohusu ustawi wao na pale inapobidi kutoa matamko ya pamoja.

- Kushauri, kupanga na kutekeleza programu mbalimbali za pamoja zenye lengo la kttleta

- maendeleo na uwajibikaji kwa jamii.

- Kuhimiza kutambua, kuheshimu na kuvumilia dini ya kila mmoja.

- Kupinga na kupiga vita vitendo vya kikatili, unyanyasaji, unyonyaji, ubaguzi na utesaji katika jamii yetu.

- Kuhimiza, kuendeleza na kusimamia maadili mema ya kitanzania na ktnva mfano mwema wa kuigwa katika jamii yetu.

- Kuendeleza, kusaidia na kutetea ustawi wa makundi yaliyo katika mazingira hatarishi katika jamii yetu.

- Kuhimiza na kusaidia walioa.thirika na majanga.

- Kushirikiana na taasisi mbalimbali za kijamii na za serikali katika kutatua matatizo yanayoikumba jamii.

- Kuendeleza tabia njema ya viongozi wa dini mbalimbali ya kutembeleana.

- Kusimamia uundwaji na utendaji wa mitandao ya vijana na wanawake wa dini mbalimbali katika ngazi hiyo.

- Pale itakapoonekana ni muhimu Kamati itasimamia uundwaji na utendaji wa kamati ndogondogo ktilingana na mallitaji.

- Kuunga mkono na kusaidia jitihada zenye lengo Ia kuendeleza amani, utulivu, umoja na kuishi pamoja kwa amani nchini Tanzania na jumuiya za kimataifa.

- Kuanzisha na kuendesha miradi inayoweza kuendeshwa pamoja na isiyokuwa na masharti yanayokwaza imani za wanachama wengine bila kujali idadi yao katika eneo husika. Miradi hiyo inaweza kuwa ya kilimo, ufugaji, biashara, kuweka na kukopa n.k

- Kamati itakuwa na uwezo wa kutafuta fedha na rasilimali nyingine kutoka vyanzo mbalimbali vya halali ill kuendesha shughuli za kamati kama itakavyokubaliwa na kamati katika ngazi husika.

- Kamati inaweza kutafuta na au kuteua mratibu kwa ajili ya shughuli katika ngazi husika. Mratibu huyo atapangiwa

majukumu na kuwajibika moja kwa moja kwa kamati iliyomteua na kutoa taarifa kama atakavyoelekezwa na kamati.

- Kufanya jambo lolote ambalo litasaidia kufikia lengo kuu Ia kujenga amani, mahusiano, ushirikiano na maendeleo.

2.5 TUNU, MilKO NA MIPAKA.

2.5.1 Tunu

- Kutambua na kuheshimu imani ya kila mwanachama wa IRCPT

- Kufanya kazi kwa uwazi, kuaminiana na kuheshimiana

- Kutambua na kuthamini jitihada na michango ya wadau wengine wenye lengo Ia kuimarisha amani, maendeleo na ustawi wa jamii

- Kutambua na kushirikiana na taasisi mbalimbali ikiwemo serikali katika jitihada hizo za kuimarisha amani, kuleta maendeleo na kukuza ustawi wa jamii.

2.5.2 Milko Na Mipaka

- Kamati haitajihusisha na shughuli ya kuimarisha chama chochote cha siasa.

- Kamati haitojihusisha na jambo lolote ambalo linakwaza imani ya dini yoyote.

- Kamati haitakuwa na mamlaka ya kuingilia kwa namna yoyote ile mambo yanayomhusu mwanachama wa IRCPT binafsi.

- Kamati itajihusisha na kazi au wajibu wake kama ilivyoelezwa katika mwongozo huu.

- Kamati itajihusisha na masuala yanayochochea amani na yale yenye maslahi kwa jamii

- Kamati itafanya kazi kwa kuheshimu utu na katu haitojihusisha na jambo lolote linalochochea ubaguzi wa aina yoyote katika jamii.

- Kamati itahakikisha maamuzi yake hayafanywi na dini moja tu bali yanahakikisha ushiriki wa kila mmoja kadri inavyowezekana.

ANNEX 3: 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 form in part the strength of the commitments. This explains also why they do not all have the same format although they are drafted with similar purpose. 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 (neighbourhoodTeza 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:
"Ntamwongauburaisatoibaidahizwe" (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 them.

We Hutu affirm that:
- We, who have already returned home, hope that our neighbours also return to their homes so that we may live 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 to regain our homes to join our neighbours who have 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, are aware that some very serious crimes have been committed by the people of our neighborhood 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, if there are reasons to criticize 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 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 of Teza II, in the house of the bishop Dacillia Joseph, alias Buyengero, on 30/06/04.

Example 2: 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.

Negative Politics

As far as Negative politics is concerned, we shall:

1) Invite Electoral Commission of Kenya (ECK) and other facilitators to conduct civic education in our communities;
2) Mobilize our community members to engage the youth in social activities such as sports (football), games and eventually economic activities;
3) Desist from divisive politics and propaganda;
4) Verify authenticity and seek confirmation of information received from relevant bodies before acting on it;
5) Learn and exercise anger management skills.

Historical Land Issues

We recognise that the above issues are complex, constitute a national problem and the core matter of the Agenda 4 (long term issues and solutions) of the *National Dialogue and Reconciliation on the resolution of the political crisis and its root causes.*

1) We shall therefore respect existing boundaries and persons' property within those boundaries.
2) We also recognize the sensitivity of land issues linked to inheritance at the family level. We call upon elders together with their sons and daughters to seek for suitable solutions through dialogue.

Poverty /Unemployment/Idleness

We recognize that significant number of our youth have no income, no job and no farming land. They are easily drawn into self-destructive behaviours such as alcohol and drug consumption, criminal activities such as cattle rustling, robbery, rape, etc.therefore,we shall establish youth associations that shall liaise with the Ministry of Youth affairs and engage in constructive initiatives such as income generating activities along our border. We believe that access to economic opportunities shall help our youth disengage from unhealthy involvements.

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 21st November 2008, Borderline Academy, Sotik and Borabu Districts Border, Kenya.

Example 3:The Mabanga Peace Accord (MPA) between Bukusu, Teso and Saboat in Bungoma and Trans-Nzioa Counties, in Kenya.

ANNEX 4. Power Analysis Tool

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[2]

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 recognize 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/ Typologies 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 recognize individual differences while respecting others.
Power over	The positive or negative power exercised over others (men, women, boys, girls, groups, etc.)

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2   This section is adapted from: Guijt, I, See boldt, S, Power relations in context: the power of understanding power, http://www.capacity.org/en/journal/tools_and_methods/the_power_of_understanding_power.

This framework is useful for identifying weak spots in groups, relationships, organisations and individuals – and knowing how to strategize 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 stigmatization and marginalization.

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 maneuvering, 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 marginalized 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 analyze 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 analyze 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 analyze the context of other groups.

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	The unique potential of every woman or girl,is 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 recognize 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 to	The unique potential of every woman or girl, is 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 recognize 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	Setting the Political Agenda 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.
Invisible	Invisible power is the most insidious dimension because it influences women's values, beliefs and sense of self. Socialization, 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.

ANNEX 5. Gender Analysis

1. Elements of Conflict Situations and Possible Gender Dmensions[3]

Elements of Conflict Situation	Possible Gender Dimensions
Pre-conflict Situation	
Increased mobilization 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".
Mobilization 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 recognized as human rights. Gender-based violence may increase.
During Conflict	
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 pressure. Survival strategies often necessitate changes in the gender division of labour. Women may become responsible for an increased number of dependents.
Mobilization of people for conflict. Everyday life and work disrupted.	The gender division of labour in workplaces can change. With men's mobilization for combat, women have often taken over traditionally male occupations and responsibilities. Women have challenged traditional gender stereotypes and roles by becoming combatants and taking on other non-traditional roles.
Material shortages (shortages of food, health care, water, fuel, etc.)	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. Girls may also face an increased workload. Noncombatant men may also experience stress related to their domestic gender roles if they are expected, but unable, to provide for their families.
Creation of refugees and displaced people	People's ability to respond to an emergency situation is influenced by whether they are male or female. Women and men refugees (as well as boys and girls) often have different needs and priorities.
Dialogue and peace negotiations	Women are often excluded from formal discussions, given their lack of participation and access in pre-conflict decision-making organisations and institutions.
During Construction and Rehabilitation	
Political negotiations and planning to implement peace accords	Men and women's participation in these processes tends to vary, with women often playing only minor roles in formal negotiations or policy making.
Media used to communicate messages	Women's unequal access to media may mean that their interests, needs and perspectives are not represented and discussed.

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3   Adaptation of the framework developed by Woronjuk in: Woroniuk B. Gender Equality & Peace-building
Operations: An Operational framework, CIDA, Canada, 2000

Use of outside investigators, peacekeepers, etc.	Officials are not generally trained in gender equality issues (women's rights as human rights, how to recognize and deal with gender-specific violence). Women and girls have been harassed and sexually assaulted by peacekeepers.
Holding of elections	Women face specific obstacles in voting, in standing for election and in having gender equality issues discussed as election issues

Elements of Conflict Situation	Possible Gender Dimensions
Internal investments in employment creation, health, care, etc.	Reconstruction programmes may not recognize or give priority to supporting women's and girls' health needs, domestic responsibilities or needs for skills training and credit.
Demobilization 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 organize, 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 hardliner 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 Check List[4]

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

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4   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.

- 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

III.   Brief Analysis of the Economic Context, including:
- What kinds 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 prioritize 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) .
- Organize sanitation according to the population.
- Organize income-generating activities targeting the more vulnerable groups.
- Where appropriate, adapt first aid kits to the context and needs of the target population .
- Organize 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.
- Organize 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

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 analyzed, except as facilitators.
- Gender analysis cannot be transformative unless the analysis is done by the people being analyzed.

Categories of Analysis					
Stakeholder Group 1	Category 1	Category 2	Category 3	Category 4	Category 5
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 and 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.)

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