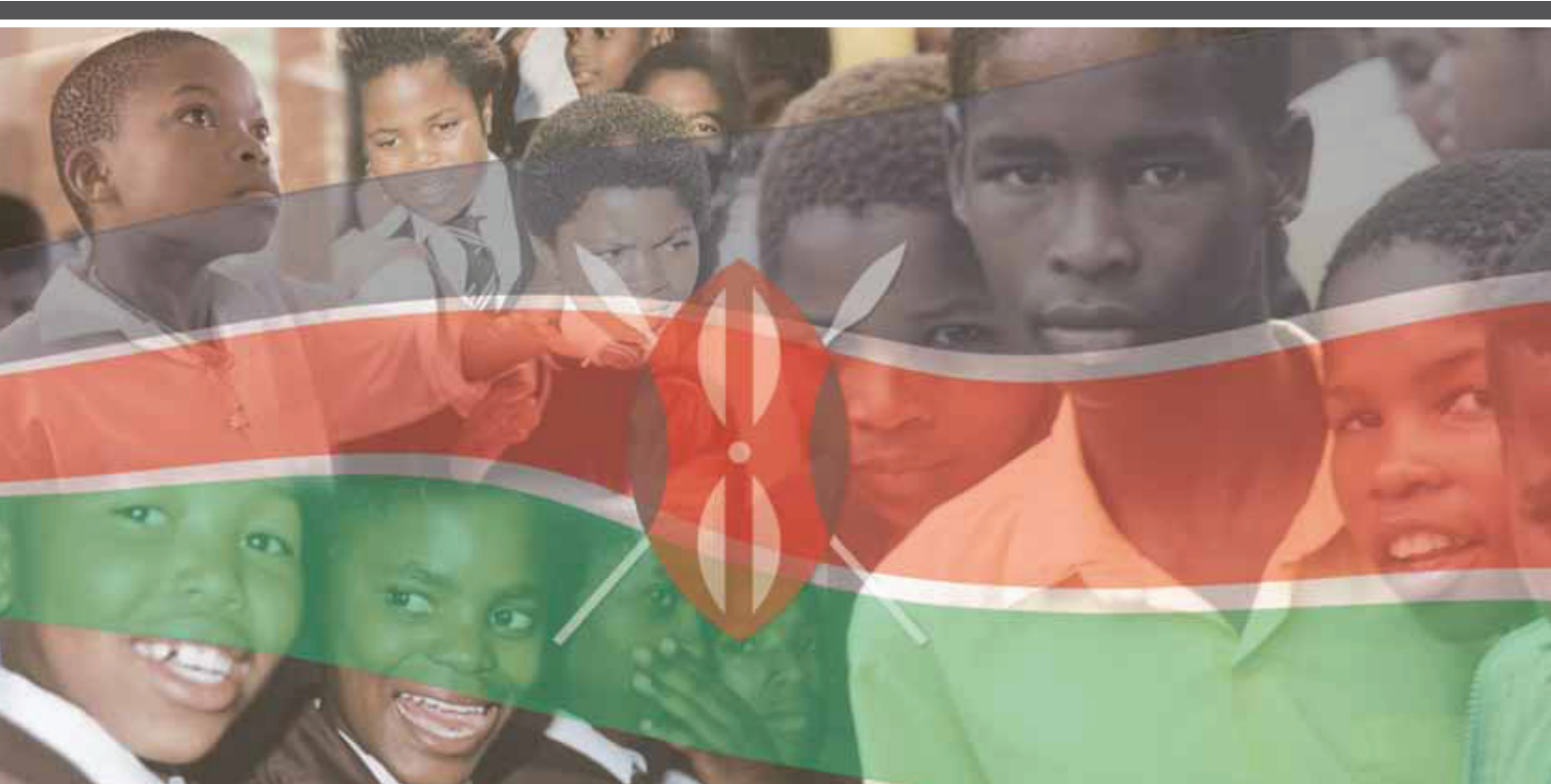


COMMUNITY PEACE RECOVERY & RECONCILIATION

A Handbook for Generating Leadership for Sustainable Peace and Recovery Among Divided Communities



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**A Handbook for Generating Leadership for
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Among Divided Communities**

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By the:

- * United Nations Development Programme
- * The Agency for Co-operation & Research in Development (ACORD)
- * The National Steering Committee on Peacebuilding and Conflict Management (NSC), Ministry of Provincial Administration and Internal Security, Office of the President

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Preface

Kenya has always been seen as a beacon of peace and stability in the region. However, the country has suffered low intensity internal conflicts mainly associated with competition for resources such as pasture, water and livestock in the pastoralists regions. Land has also been an issue that has caused disputes among bordering communities. The advent of multi-party pluralistic democracy in the 1990s led to increased political competition accompanied by incidences of politically motivated violence. The violence witnessed in the 2007 post-election period was seen by many as a trigger of what has always been a simmering conflict. The level of violence, destruction of property and loss of lives, displacement of persons and the general negative impacts to the social, political and economic affairs of Kenya in the magnitude witnessed in the aftermath of the recent elections shocked the national and international community alike. The situation sparked regional and international interventions culminating in the mediation efforts by former UN Secretary General Kofi Annan. The success of the mediation and the eventual signing of the National Accord and Reconciliation Agreement (NARA) signified restoration of security and order and set the foundation for return to normalcy in the areas affected by violence.

Peace agreements form a crucial element of strategies to restore security. However, one key weakness is that agreements are usually made at the top political level thus conspicuously excluding broad based participation. In the Kenyan context following the signing of the National Accord, while the focus has predominantly been on strengthening national governance institutions and formal infrastructures for peace, there is also a need to cultivate trust and confidence among different communities for national reconciliation and cohesiveness. This will serve as a critical compliment to the reform agenda as well as a mechanism to continue to foster national cohesion and mitigate conflicts among and between communities, which is critical to ensure the peace and security necessary for development.

Collaboration and support for restoration of peace during the 2007 post-election violence were remarkable even in the midst of the immediate out-break of violence and destruction. However, these efforts varied in terms of approach and were often implemented by local or international organisations. In contrast, the Community Peace, Recovery and Reconciliation (CPRR) model outlined in this handbook for Generating Leadership for Sustainable Peace and Recovery among Divided Communities focuses on building the capacities of the communities themselves in conflict resolution and strengthening the local mitigation mechanisms to avoid escalation of conflicts. This approach is rooted in dialogue between the divided parties to facilitate truth, healing, forgiveness and reconciliation in order to promote understanding and facilitate the formulation of an agreement on the modalities for long-term peaceful coexistence and non-violent alternatives to conflict.

One of the main goals of UNDP is to address crisis prevention and recovery by integrating conflict prevention into development programmes; building national processes and institutions for conflict management; and building consensus through dialogue. This is achieved by providing technical and programmatic support for the programmes related to peace-building and reconciliation, conflict transformation, armed violence reduction and recovery. It is due to this focus that UNDP is pleased to be involved in the development of this handbook that shall serve to enhance communities' capacities to mitigate conflict. To adequately address the cycle of conflict to recovery, it is essential to work in partnership with a variety of actors, each with their own strategic niche. The development of this handbook has been done in partnership with the Agency for Co-operation and Research in Development (ACORD) and the National Steering Committee on Peacebuilding and Conflict Management (NSC) under the Office of the President. UNDP welcomes these partnerships, which are critical for support towards continued and augmented efforts in conflict management, prevention and resolution. In conclusion, this handbook is an important contribution to practitioners in the field of peace building and conflict prevention. It leverages on previous experiences and can be used in compliment to other processes such as cultural approaches to conflict resolution. If well utilised, it shall form one of the important steps on the journey of the people of Kenya towards a better future characterised by a peaceful and cohesive society.

Aeneas C. Chuma

UN Resident and Humanitarian Coordinator and UNDP Resident Representative

Acknowledgements

This handbook has been developed from the wealth of experiences gathered by the Agency of Co-operation and Research in Development (ACORD) since 2001 during the community social peace programmes undertaken in Burundi and Kenya. For this, ACORD is indebted to its staff, implementing partners, and communities in Kamenge, Buhiga, Rango and Rugombo Communes in Burundi and in the Sotik and Borabu Districts in Kenya, authorities from the Governments of Burundi and the Republic of Kenya, as well as ACORD's institutional partners. ACORD is grateful to all who supported and took part in these peace-building efforts in the past decade.

We would like to thank Adélaïde Uwimana, community peace focal person in Burundi, who presented live testimonies from her experiences during the civil war in Burundi at the community dialogue sessions with communities in Kenya affected by post-election violence and explained the contributions made by the community social peace and recovery Project in the re-establishment of normalcy and solidarity among Hutu and Tutsi communities.

For the refinement of this handbook ACORD is particularly thankful for the immeasurable support and input provided by its teams in Burundi, especially Sophie Havyarimana and Prime Rupiya, and in Kenya and the Secretariat, including Leonie Abela Sendegeya and Bonaventure Wakana. Lastly, we would like to specifically thank Monique van Es, Programmes Operations & Development Manager at the ACORD Secretariat, for developing the technical draft of the handbook.

The original version of the handbook has been reviewed and enhanced by Dr Ozonnia Ojielo, the Senior Peace and Development Advisor to the UN Country Team in Kenya and to reflect the plenitude of UN experience supporting local level peace and reconciliation initiatives around the continent, and tailored to meet the unique experience of Kenya. This also resulted in a modification of the title of the handbook to capture the key elements of the process.

Our appreciation goes to Nirina Kiplagat, Erastus Ethekeon, Martha Mathenge and Jackson Mukiri of the Peace Building and Conflict Prevention Unit of UNDP Kenya for their invaluable work in supporting the development of national capacity in conflict prevention. Jeanine Cooper, the head of the UN Office for the Coordination of Humanitarian Affairs (OCHA) Office in Kenya, Ms. Tokunbo Ige, the Senior Human Rights Advisor to the UN Resident and Humanitarian Coordinator, provided substantive support in the development of the handbook. The UNDP Senior Leadership team led by the UN Resident and Humanitarian Coordinator and UNDP Resident Representative, Aeneas Chapinga Chuma, provided continued guidance and encouragement in following through on the decision to ensure that this resource is developed to guide national and other actors in facilitating sustainable peace and reconciliation in the country.

Special recognition must also go to the colleagues at the National Steering Committee on Peacebuilding and Conflict Management, in particular, Samuel Maina and Dickson Magotsi for their unalloyed devotion to the cause of peace in Kenya and for their contribution during the initial discussions on the elements of a handbook on a process approach to peace and reconciliation in Kenya.

Purpose and use of the CPRR Handbook

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

The Community Peace, Recovery and Reconciliation (CPRR) model offers such an approach. It is rooted in dialogue between the divided parties to facilitate truth, healing, forgiveness and reconciliation in order to promote understanding and facilitate the formulation of an agreement on the modalities for peaceful coexistence and non-violent alternatives to conflict. As it is often not feasible or desirable for people to permanently relocate to avoid conflict, it is necessary to find ways for communities to live together peacefully for present and future generations.

The first draft of this handbook was developed by the Agency for Co-operation and Research in Development (ACORD) at the request of the United Nations Development Programme (UNDP) in Kenya, following a series of pilot initiatives in Burundi and Kenya. It has been modified further enhanced in line with UNDP’s experience of the requirements for peace making and reconciliation at the community level. It is anticipated that the handbook will be a helpful tool for governments, agencies and institutions worldwide that are working to promote peace and recovery.

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¹The Checklist is an indicative list and should therefore not be considered as exhaustive

List of Acronyms & Abbreviations

ACORD	Agency for Co-operation and Research in Development
AIDS	Acquired Immuno-Deficiency Syndrome
CBA	Community-Based Association
CBO	Community-Based Organisation
CPRR Model	Community Peace, Recovery and Reconciliation Model
CSPR Model	Community Social Peace and Recovery Model
DPC	District Peace Committees
HIV	Human Immuno-deficiency Virus
IDPs	Internally Displaced Persons
INGO	International Non-Governmental Organisation
M&E	Monitoring and Evaluation
MoSSP	Ministry of State for Special Programmes
NGO	Non-Governmental Organisation
NSC	National Steering Committee on Peace Building and Conflict Management
ODM	Orange Democratic Movement
OHCHR	Office of the High Commissioner for Human Rights
PNU	Party of National Unity
SEA	Social Exclusion Analysis
TJRC	Truth, Justice and Reconciliation Commission
TOR	Terms of Reference
UN	United Nations
UNDP	United Nations Development Programme
UN OCHA	United Nations Office for the Coordination of Humanitarian Affairs

Overview of the Community Peace, Recovery and Reconciliation Model

The CPRR model is a process of community-driven dialogue aimed at: analysing and understanding the root causes of conflict; acknowledging the abuses and crimes perpetrated by community members against each other; facilitating healing; undertaking negotiations to secure formal commitments for durable peaceful cohabitation; and working towards community-based recovery.

While peace agreements are often negotiated at the national level, the aim of the CPRR model is to extend peace processes to the local (community) level. This is necessary because while national/political peace agreements create an improved political environment, they do not necessarily respond to the realities on the ground; often their success is dependent upon the support of the affected population, which may be dealing with more pressing challenges, such as loss of life, loss of their livelihood, displacement, rape and diseases. Often, national governments forget and/or ignore the conflicts and tensions that remain at the grassroots level once a peace deal has been attained at the national level. Similarly, judicial systems are often unable to ensure accountability after the conflict, either because of capacity gaps, because of mistrust arising from a history of their being subject to manipulation by political authorities, or simply because the scale of atrocities and human right violations that might have occurred is too big for them to handle. Moreover, for justice, accountability and reparation to apply in a context of mass violation of human rights, coloured by political and ethnically negative solidarities and manipulation, it is important to ensure that peace has been achieved at the local/community level. . Hence, the purpose of the CPRR model is to ensure that national peace agreements reflect local needs and realities and generate a grassroots momentum for national peace. The model supports divided and affected communities to take leadership in the process of dialogue and negotiation in order to come up with agreed social contracts for sustainable peace and recovery. This is achieved through “community conversations” that involve the following elements:

- **Community scans or assessments**

The first imperative is to conduct a scan or assessment of the community using any of the tools of conflict 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 building peace and reconciliation within the community. Without a scan, peace building interventions tend to respond to current problems, which in many cases are symptomatic of deep-rooted problems that have been left unaddressed.

- **Community dialogue**

The communities are guided to share experiences of the conflict and how it has affected them. This helps in the development of a shared social narrative about the causes and the nature of the conflict that enables community members to hear views “from the other side”. Community members then jointly take the responsibility of identifying the root causes and effects of the conflict, as well as the role individuals and groups have played in contributing to the conflict. Subsequently, the communities take the lead in proposing community-based solutions for the issues identified.

- **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 their actions and to apologise and ask for forgiveness from their victims. Where this is not possible, 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 constructing the future**

Given the hurt and anger that prevails in communities that have experienced conflict, it is often very difficult to get community members to accept the things they did wrong or to apologise for them. In many cases, this is because the structural issues that led to the conflict have still not been addressed. Community members 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. Community members are encouraged 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 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 commit all parties in the conflict to contribute to a culture of peace and refrain from negative behaviour identified during the community conversations. These social contracts are signed by representatives from the various conflict parties.

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

Peace/recovery projects are jointly designed by all parties that were in conflict with each other. The priorities are jointly identified and delivered by the affected communities to support their recovery, to consolidate peace, and to “cement” their negotiated social contracts. These projects serve to address the root causes of conflict (to the extent that these fall within the realm of influence of the community and local authorities) and the symptoms emerging from it. Previously conflicting groups will take joint initiatives to strengthen socio-economic cohesion. 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 peace, recovery and reconciliation contracts and to continue to encourage 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 agreements/obligations reached, and who are available to deal with any new breaches or infractions of the peace agreement.

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.

Who is the CPRR Handbook for?

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

How to use the CPRR Handbook

The handbook is written as a step-by-step guide to provide interested persons with the required background and methodological information to implement the Community Peace, Recovery and Reconciliation (CPRR) model. The handbook therefore serves as a reference tool for implementing actors.

The handbook will be complemented by an induction on the whole process of implementing the CPRR model. It should be used together with the Training Resource Guide and the Terms of Reference for Peace Committees developed by the National Steering Committee on Peace Building and Conflict Management (NSC) and with the Traditional Methods of Conflict Resolution and Reconciliation in Kenya published by UNDP. Furthermore, technical support could be provided by the partners: ACORD, the National Steering Committee on Peace Building and Conflict Management and UNDP Kenya.

Contents of the Handbook

The handbook describes each of the stages of the CPRR model. The Introduction provides a short history of the model, and the lessons learnt since the application of a similar model by ACORD in Burundi and Kenya. It also highlights the importance of durable peace as a basis for sustainable recovery interventions.

The handbook further elaborates the steps to be undertaken during the Preparatory Phase of the CPRR Model. These include guidance on conducting the scan or community assessment identification of target groups, partners, and other stakeholders; capacity building of implementing partners; identification of facilitators and peace protagonists within the community; and how to introduce the model to stakeholders in order to initiate participatory planning of its roll-out.

Phase 1 – Securing Community Social Peace of the CPRR Model is the phase of the model that involves analysing the conflict issues in the community and facilitating rapprochement between the conflicting communities. It involves the processes of coming to terms with what happened, healing and reconciliation (where possible), joint identification of solutions to the conflict/visioning the future, and negotiation of a code of conduct (or “Social Contract”) between the communities/groups to ensure peaceful cohabitation. The social contract is signed by representatives from both conflicting parties as a way of formalising the commitment by all members of the community. In the description of Phase 1, this manual therefore elaborates the methods for the following:

- Conducting a community scan or assessment to better understand the structural issues underlying the conflict in the community so that the intervention is not responding to just the “triggers” of the conflict. The scan also allows the facilitators to assess the community’s willingness to go through the CPRR process.
- Introducing and launching the CPRR process.
- Facilitating community conversations or dialogue sessions to:
 - o conduct a participatory problem analysis to agree on the root causes and effects of the conflict, and on the issues that need to be addressed;
 - o facilitate healing, truth and reconciliation and/or acknowledgement of what happened; and
 - o Construct a vision of the future and the respective roles of community members towards realising that vision.
- Guiding the negotiation and signing of the “social contract” and
- Setting up community mechanisms to oversee the adherence to the social contract by members of the community.

The description of Phase 2 – Sustainability through Peace and Recovery Projects of the CPRR model provides guidance on the important process of consolidating the negotiated peace in inter-communal peace and recovery projects. These enable the previously conflicting parties to jointly address their immediate needs in ensuring sustainable peace and durable recovery. It facilitates them in concretely working together to (re-)establish trust and confidence between the communities and to build a joint future wherein the “benefits” of peace outweigh the “cost” of conflict and gives the participants a meaningful stake in the local economy. Hence, it firmly roots the culture of peaceful coexistence in the conflict-affected societies.

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

Introduction

History of the Community Social Peace and Recovery Model

The Agency for Co-operation and Research in Development (ACORD) has more than 30 years experience working in conflict and on conflict in Africa. ACORD has been working in conflict areas such as Angola, Burundi, Chad, the Democratic Republic of the Congo (DRC), Eritrea, Ethiopia, Guinea Conakry, Kenya, Mozambique, Rwanda, Somalia, Sudan and Uganda.

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

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

- (a) The establishment of positive relations of solidarity and togetherness between these communities and a progressive “de-balkanisation” (i.e. a reduction in ethnically-driven thinking allowing community members to focus more on similarities and common interests rather than on divergent positions and real or perceived differences).
- (b) Gradual ownership of decision-making by the community in the management of the issues and problems associated with the conflict.
- (c) Jointly negotiated peace projects addressing the basic and recovery needs of communities, including improving access to and control over resources and technology, training, providing basic services, as well as enhancing the quality of life. These projects helped to alleviate the root causes of tensions to allow for a durable peace and non-violent coexistence.
- (d) Strengthened capacity of local communities to resist any form of manipulation and to respond positively to secure the survival of the whole community (regardless of previous divisions).
- (e) Improvement of the technical and operational capacity of grassroots organisations/ associations and peace committees to pursue the interests of the community.
- (f) Regarding justice and accountability, the CSPR model allowed for a collective community-led approach to holding individuals responsible for their crimes and generating reparative solutions that allowed the community to restore peace and normalcy within society.

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

- Peace is possible and most effective when it is attained through community negotiations. It is only when this dialogue has taken place that justice and accountability become meaningful and can be applied with fewer constraints.
- Organisations that are close to the affected communities, and are perceived as neutral (such as locally existing grassroots organisations) and have appropriate operational capabilities are readily accepted and deemed credible by target communities, provided they have shown impartiality and credible leadership in the past.
- By extension, local organisations are better placed to facilitate the process.
- For a country that is gradually emerging from crisis, it is difficult for the population to publicly admit the serious offences that it has committed – especially when these offences are seen as war crimes or crimes against humanity – for fear of prosecution. The community-driven healing and dialogue process provides an opportunity to communities to talk openly about these offences and provides a system of accountability that is owned locally.
- The lack of space for dialogue reinforces the climate of mistrust within communities and perpetuates conflicts.
- In any peace initiative, government or other actors may be perceived as partial. However, it is essential that the peace process ensures the engagement of all actors, including the government. The process therefore needs to find tools and methodologies for managing perceptions and impacts thereof on the peace negotiations, while maintaining the principle that focus should be put on issues and not on individuals or institutions.
- For complex conflicts, there must be multifaceted interventions that take place at various levels and that involve all parties, including the affected communities, intermediary organisations and policy makers.
- Peace projects contribute to the rapprochement of divided communities.
- While the peace and recovery projects are important, it is helpful to emphasise the importance of sustainable peace and the project's function in securing that peace, so as not to bias people's involvement; participants should be engaged in the process to pursue peaceful coexistence, not material assistance. This is especially the case in poor environments.
- The community negotiation process is delicate and needs to be carried out professionally and with care in order to avoid reopening wounds and generating renewed conflict.

The community social peace and recovery methodology has since 2001 been adopted widely by other organisations and government institutions in Burundi. The model has furthermore been tested in Kenya through ACORD's response to the devastating violence that followed the 2007 general election in the country. Based on the initial success of ACORD in implementing the model, the United Nations in Kenya deems it suitable to develop and adopt a modified version of the model to anchor its support to the government in the implementation of reconciliation and recovery initiatives following the post-election violence and to lay a better foundation for responding to a history of violence and conflict in many of the affected communities. This modified version of the model used in Burundi and Kenya is called the Community Peace Recovery and Reconciliation (CPRR) model, which is described in detail in this handbook.

Kenya-Specific Perspective

Kenya has long been considered a stable country in the East and Horn of Africa region and has since the late 1990s been making steady progress towards being a fully fledged multiparty democracy. Although violence has accompanied almost every presidential election since the introduction of the multiparty political system in 1991, the violence following the December 2007 elections was more grave and persistent than at any other time. The post-election violence was widespread and left more than 1,000 people dead, displaced more than 500,000 persons (both internally and across borders) and saw vast destruction of property, livelihoods and the economy as a whole. The violence was triggered by the announcement of contested presidential election results and took on an ethnic dimension fuelled by political propaganda during and after the election period. Nevertheless, the true sources of the conflict are believed to be considerably more deep-rooted and are largely linked to access to land and to policies that have generated fundamental structural inequalities and marginalisation within society.

On 28th February 2008, Kofi Annan, the former Secretary-General of the United Nations, together with the Panel of African Eminent Personalities brokered a power-sharing deal between the two main rival parties, the Party of National Unity (PNU) and the Orange Democratic Movement (ODM) for which the Presidential candidates were Mwai Kibaki – the sitting president since 2002 – and Raila Odinga respectively. They have since formed the Grand Coalition Government with Mwai Kibaki as the President, Kalonzo Musyoka as the Vice President, and Raila Odinga in the newly created function of Prime Minister.

However, while the top leadership has signed the national peace accord which contributed to ending violence in most parts of the country, people at the community level are yet to “own” the peace process; many are yet to re-establish their livelihoods or to trust each other and live peacefully with each other again. Many families remain displaced and fear returning to their homes; others are unable to forgive and forget the atrocities that took place. In general, the divisions that were brought out by the post-election violence continue to form a wedge between groups and communities.

In addition to the impact of the post-election violence, the population is exposed to global crises such as the rising prices for food and other basic commodities, including farm inputs, and the expanding global financial crisis, which have increased their vulnerability. Livelihoods support and restoration is thus a prerequisite for effective reintegration of returning and affected families both in rural and urban areas and for durable peace in the country.

Despite the national-level agreements and the fact that there is now a general absence of violence, there are many regions in the country where social peace has not returned or is not sustainable at the grassroots level. Any recovery can, therefore, be easily overturned by the re-escalation of violence at the community-level.

It is in this regard that the Government of Kenya, the Agency for Co-operation and Research in Development (ACORD) and the United Nations Development Programme (UNDP) are embarking on a recovery-agenda driven by reconciliation and enhancement of peaceful cohabitation through the **Community Peace, Recovery and Reconciliation Model**. This model allows for community-owned peace – formalised in local peace accords – which is subsequently concretised by jointly agreed upon “peace projects” that respond to the needs of victims of violence on all sides, as well as help address the grassroots level causes of the conflict to ensure a sustainable recovery and cohabitation.

Preparatory Phase Community Peace, Recovery and Reconciliation (CPRR) Model

Step 1

Community Assessment and Identification of Target Groups

The Community Peace, Recovery and Reconciliation (CPRR) model is intended for communities and groups within communities that have been torn apart by conflict. In this context, the conflict can have a violent or non-violent nature.

Prior to embarking on any initiative, it is important to conduct a community scan or assessment as well as an impact assessment of the conflict, and/or to update the data available from existing assessments of the crisis. The community scan or assessment can be done using existing conflict analysis methodologies. The scan or assessment is an important tool for understanding the conflict process, the conflict factors, the stakeholders, the capacities for peace and the response process. This enables the intervening organisations to better understand the structural issues that led to the conflict.

If the intervention is in response to one event – such as the post-election violence in Kenya – there is a risk that it might respond only to the triggers of the violence rather than to the structural issues that have underpinned the conflict, violence and insecurity in the country. A community scan or assessment helps to generate an appreciation of the root causes of the conflict and the potential for resolution. In addition, the assessment enables the identification of the groups, structures and organisations within the community that will be relevant to any resolution of the conflict so that they could be engaged meaningfully and over a sustained period. A sample conflict analysis model is included in Annex 1.

The impact assessment seeks to identify the scale and scope of the conflict by establishing who has been affected (by age, gender, group characteristics and other sources of diversity); to what extent (damage to persons, social structures, economic revenues and/or infrastructure); which responses are already being provided and by whom; and whether these responses are appropriate given the needs of the affected population. This information is useful in the implementation of a humanitarian response or individual recovery initiatives. It should be noted that, in most cases, an impact assessment of the violence/conflict would have already been conducted by humanitarian agencies, and the intervening organisation should not conduct another impact assessment if one already exists.

There are many ways of conducting an impact assessment, and most organisations have their preferred methodology. Nevertheless Annex 2 presents a specific checklist to facilitate a rapid assessment of the context and available resources. This checklist is not exhaustive but serves as a guide of the types of questions to pose.

When applied in multiple affected regions, the checklist facilitates the identification of most-affected communities and vulnerable individuals within that community, as well as opportunities for building on local (grassroots) and external responses.

Facilitators of the, the CPRR model should bear in mind that the model is oftentimes introduced several months after the conflict or violence has ended. The difference between this and other interventions is that while most recovery interventions focus on the individual, this model focuses on the community, even though the actual beneficiaries may be individuals within that community. The model targets the entire community and the peace and recovery intervention provides peace dividends that complement the peace process rather than targeting individuals per se to restore their lost livelihoods. In addition, the intervention seeks to link effectively with the existing or proposed humanitarian interventions so as to maximise synergies. Finally, it should be acknowledged that many local organisations with capacity in peace building and reconciliation, which may be the likely implementers of the CPRR intervention, do not necessarily have the capacity for humanitarian response. Therefore, these organisations should not try and combine humanitarian response with peace building and reconciliation, as this runs the risk of neither being effectively implemented.

This CPRR model is designed to consolidate the transition from recovery to development in the community. It is not developed to respond to the humanitarian situation, even though its implementation may begin while the humanitarian response is ongoing in the community. In addition, the implementation of the model should take into account the gaps in the humanitarian response situation and use it as a basis to advocate with the authorities for more effective response. The model rests on the understanding that effective community governance by community members plays a critical role in preventing the occurrence or escalation of conflict and violence, in consolidating peace processes and in re-establishing trust and confidence among community members. In this regard, the model relies heavily on governance structures that are community-owned. While formal governance rests with state structures, each community in Kenya has informal governance mechanisms that are based on traditional or informal institutions. For instance, chiefs, elders, faith-based organisations, women's groups and youth groups all play an important role in mobilising communities. This model seeks to mainstream the role of such groups and make them the anchor for community peace, recovery and reconciliation.

Step 2

Identification of Partners

2.a. Criteria for selecting implementing partners

Partners implementing the CPRR model should play a facilitating role in the processes of community dialogue, healing, reconciliation and in the negotiation of social contracts for peaceful cohabitation. This is important because, depending on the stage of the conflict, all communication between the actors or groups in conflict may have ceased. In many cases, it requires an internal or external third party to prise open and sustain opportunities for dialogue and resolution of the conflict, especially in a context where trust among members of the community has been eroded. The third party, therefore, becomes a kind of guarantor of an open and safe space within which the parties can engage and discuss their conflicts, as well as explore possibilities of finding common ground. The role of such partners will therefore include mentoring the process, sharing comparative experiences and encouraging the participants to go through the process. Their role could also include providing analytical and technical support for the peace and recovery projects to be jointly designed by communities previously affected by and engaged in conflict. The third party should, however, not assume leadership and ownership of the process, which should ideally reside within community members and institutions.

The criteria for identification and selection of community-based organisations/associations for peace-building and recovery initiatives include:

- The organisation/association or other organised community mechanism or form of cooperation is community-based and is willing to integrate reconciliation, peace-building and recovery in its programmes.
- The organisation/association should have experience in the affected area, and should have some knowledge and understanding of the communities, including their cultural practices and beliefs.
- The organisation/association and its members should have a good reputation, particularly in relation to neutrality, integrity and commitment to the culture of peace.
- The organisation/association should have the capacity to engage in conflict management.
- The mission and vision of the organisation/association are appropriate for engagement in peace and recovery work.

- The methodologies and approaches applied by the organisation/association are participatory and in line with human rights principles, the principle of impartiality, the Do No Harm principle, and other development principles.
- The organisation/association should have appropriate systems of accountability or the potential and willingness to incorporate them

The CPRR model is implemented by bringing the conflicting parties together for mutual healing, exchange of experiences, acknowledgement of responsibilities and charting the way forward. Due to the need for acceptability by the target population, it may be necessary to work with several organisations/associations within one affected community or region. Where this is the case, it is important to generate complementarities and synergy between the different actors as they work together to realise transformation within the community.

The responsibility of leading reconciliation and recovery initiatives rests with the parties in conflict. All that this process offers is a guide to a structured approach to ensuring that the key issues are dealt with, thereby making the outcomes sustainable. The implementing organisation does not become the determinant of the processes that will be followed. What this process enables is the transfer of power and responsibility to the parties to enable them to decide the future of their communities and their roles in it. The rest of the stages described hereafter show how to empower the community members to take leadership of the process.

Step 3

Engaging Various Stakeholders and Building Capacities of Implementing Partners

The application of the CPRR 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 that meet all the desired criteria for selection in terms of organisational structure and expertise. In this regard, the CPRR model encompasses a process of implementing partner capacity building prior to commencement of the initiative with the community.

3.a. Strengthening the capacities of potentially eligible organisations

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

3.b. Training of partners

Selected potential partners will benefit from basic skills enhancement training in several themes identified as priorities. The duration of the training may vary, depending on the level of existing knowledge among participants.

Examples of possible training topics are:

- Conflict, violence and peace
- Conflict analysis
- Conflict transformation techniques
- Communication skills and techniques
- Understanding truth, justice, peace, forgiveness and reconciliation
- Trust and confidence building
- Community leadership
- Techniques for participatory analysis and community planning
- Gender and development

Hint:
There is room for innovation in the training modules depending on the communities' needs

Hint:

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

- Monitoring and participatory assessment of peace projects
- Elements of value chain analysis

The first five topics enable a better understanding of the relationship between conflict, violence and peace, the causes of conflict and the roles of various actors, and how, through active communication, the foundations for transforming conflicts could be laid. The participants are then assisted to appreciate the relationship between truth, justice, forgiveness and reconciliation, the challenges posed by each of them as an approach, and how a combination of the approaches could be appropriate for the communities. In addition, they learn how to build/restore trust and confidence among community members. All these topics will contribute to a transformation in the attitudes of communities' following a conflict.

The latter topics help to provide a platform for the joint planning and implementation of peace projects. One of the missing elements in peace processes so far is the

assumption that once peace has been agreed, the parties will be happy with the status quo. Given the destruction that arises from conflict and violence, it is important to focus attention on ensuring that the material conditions of the actors change substantially and positively in the post-conflict period. These peace dividends also provide a motivation for their continuing to work towards a durable peace. The National Steering Committee on Peace Building and Conflict Management (NSC), with the support of UNDP, has developed a comprehensive training manual that encapsulates most of these themes. The intervening organisation is encouraged to use this manual as a guide.

3.c. 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 organise community processes (negotiation, social contract signing, setting up local peace committees, generating joint peace projects, etc.) with efficiency and play their role in the quest for a lasting peace and recovery while operating independently from outside influences that could hamper the peace.

3.d. Securing other partners and stakeholders

Apart from the target population (or beneficiary groups), who the model seeks to bring together, and the grassroots organisations/associations facilitating this reconciliatory process, the CPRR 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 durable. They are therefore encouraged to play an active role in all stages of the CPRR model. Their participation is launched through specific meetings with these stakeholders to sensitise them on the need for durable peace, the content and process of the CPRR 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 divided communities

Prior to launching the CPRR 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 CPRR model, the methodology and expected outcomes, and
- to emphasise the impartial nature of the process,
- while seeking to secure the support of all grassroots stakeholders and government and traditional authorities.

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

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

In many cases, introductory meetings with the general population are not possible, given the polarisation in the community. In cases where such meetings will inevitably lead to negative outcomes, it is best to postpone or avoid these joint meetings and focus instead on meetings with specific groups and sectors to secure their buy-in first. 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.

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. Where possible, authorities can have a catalytic effect on the peace process. However, for this to happen it is imperative that government authorities are perceived as impartial stakeholders. Where they are perceived by the community to have played a role in the generation of the root causes of the conflict or the escalation of violence it may be better for the authorities

to support the peace process from behind the scenes at least in the initial stages, until the perceptions have been addressed.

Apart from introducing the CPRR model, these meetings with the target population and stakeholders also serve to reach consensus on the agenda and modalities for the launch of the CPRR 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”.

B. Selection of venues and dates for community conversations

While discussing possible venues for the facilitation of community dialogue sessions, it may be good to explore symbolic sites that inspire confidence and a sense of safety to all parties in the conflict. An example may be the “no man’s land” between districts, or common public places, such as the school grounds. The key is that the venue should be open, accessible and safe for a large number of persons.

Regarding the setting of dates for dialogue meetings, it is helpful to take into account dates of cultural, traditional and religious importance to the communities, such as market days, Sundays (for Christians), and Ramadan (for Muslims), to avoid competing priorities. However, those dates could also offer opportunities for introducing such discussions given that the community will be gathering together, and could therefore be targeted as such.

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 marginalised groups, are heard. In the process of selecting the focal points/champions, it is helpful to take into account 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 other motives 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 for peace.

This critical mass of focal persons will take part in the capacity building programme provided for implementing partners, particularly in the following:

- Conflict, violence and peace
- Conflict analysis
- Communication skills and techniques
- Conflict transformation techniques
- Understanding truth, justice, peace, forgiveness and reconciliation

- Trust and confidence building
- Community leadership

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 to mobilise the community for dialogue sessions.

Hint:

The techniques used with the community should be simplified as much as possible. More importantly, they should be sourced from local/cultural knowledge that is readily available. Long theoretical lectures are discouraged. Instead, role plays, posters, games etc. could be used to pass on the message and initiate dialogue.



Examples of community mobilisation by peace focal persons

PHASE 1 CPRR MODEL: Securing Social Peace in the Community

Step 5

Launch of the CPRR Model

The project launch is the formal introduction of the Community Peace Recovery and Reconciliation (CPRR) model to the wider population. Participation can range from the different stakeholders (communities, local administration, religious and traditional leaders, etc.) to the peace focal persons, other development and humanitarian actors in the region, and so on. The launch serves to introduce the implementing parties to the peace process and its main actors, such as the lead agency, the peace focal persons and facilitators of the peace process. It is also an opportunity to highlight the importance and the process of peace building that is to take place.

Generally, the community conversations or dialogue sessions can start immediately upon the launch of the peace process.

Step 6

Community Conversations Or Dialogue Sessions

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

To kick-start the community conversations, the facilitator and community members have an initial session to establish the modalities for communication (establish principles of engagement

or ground rules) and to share some of the most pressing preoccupations and emotions following the height of the conflict. These form part of the process of dealing with the emotions/tensions around the conflict. In some circumstances, it might be easier to “break the ice” by sharing testimonies (live or by use of video, etc.) of communities that have already gone through the CPRR process. .

Hint:

Example:

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

This venting 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 the perceptions of participants, and unless dealt with specifically, could prevent them from moving on in the search for solutions to the conflict. Ideally, given that each of the parties is hurting, the best approach may be to begin with video testimonies of other communities and countries that have gone through a similar process and which overcame their differences to arrive at a common solution.

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 each member of the community has played in the generation of the conflict. The parties are then assisted to engage in a visioning process of the kind of community they would like to live in. From this vision, they work back to present reality, and jointly develop the modalities for peaceful coexistence, which will be solidified in a “social contract”.

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

1. Venting/managing emotions and easing tensions
2. Analysing root causes of the conflict
3. Acknowledging the past and the roles of community members, including testimonies and requests for forgiveness
4. Community visioning of the future and negotiation of a social contract

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

Usually the community assemblies can mobilise up to 200 people at a time. To allow everyone the opportunity to express him/herself it may be feasible to break up into smaller groups of 15-20 persons. This is particularly important for problem analysis and establishment of the impact of the conflict on different groups within society.

This sub-division can take a number of forms (or a combination thereof). For

Hint:

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

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 conflict 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 conflict 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, the community conversations take between six months to a year. The conversations go through various stages, from problem analysis, healing, truth and reconciliation, acknowledgement and/or forgiveness to the signing of a social contract. The actual time required will depend on the complexity of the conflict that is being addressed. It is better to take time for this process, as it forms the foundation for durable and sustainable peace in the community.

6.a. Managing emotions/ easing tensions

The preliminary easing/healing stage is part and parcel of the dialogues and aims to heal the psychological wounds of individuals affected by the conflict. It consists of various exercises that help to break the ice and facilitate interaction.

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

- Establishing the “rules of the game” before the dialogue starts. Examples include:
 - all sides benefit from the dialogue and negotiation process i.e. the “win-win principle”
 - active listening



Photo: Community peace meeting around the Kenyan flag

- 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
- the sites of dialogue are non-violent places
- avoid defamation of interventions by other parties
- remarks are not subject to prosecution after negotiations
- foster a climate of admitting responsibility and forgiveness

Hint:

In ethnic-based conflicts, it may be helpful to generate a sense of national identity, by, for example, putting up the national flag at the dialogue venue or singing the national anthem at the start of a meeting.

- Representatives of the parties in the conflict analyse the dispute, the causes of the conflicts, the consequences and possible solutions to facilitate peaceful coexistence.
- Participants from the different social categories (different tribes/clans, economic classes, displaced persons, returnees, men, women, youth) are invited to say how they have experienced the conflict as a basis for exchange between the different members of the conflict-affected groups.
- The sessions should be as intimate and participatory as possible.

6.b. Analysis of the conflict

The CPRR model is premised on the basic win-win principle to managing conflict, whereby the parties in conflict are invited to dialogue to seek solutions to their disputes so that all sides can benefit. While there are many tools of analysis for conflict situations, we will restrict ourselves here to a summary of the most common tools. These tools comprise:

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

A more detailed description of these tools is contained in Annex 3.

A comprehensive description of the tools that are being used by the National Steering Committee on Peace Building and Conflict Management (NSC) and its partners is provided in Annex 1.

The Problem Tree Analysis (Annex 3: Tool 1)

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

This approach offers several advantages, namely:

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

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 analysed; 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



*Photo:
Plenary feedback following
problem analysis conducted
in break-away groups*

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.

Next, the group identifies the causes of the focal problem; these causes then become the “roots” of the Problem Tree. Subsequently, the discussion can be moved to the identification of the consequences, which become the “branches” of the Problem Tree.

The purpose of the exercise is 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 conflict 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 conflict? Which are of most concern? What criteria are important to us in thinking about a way forward?
- Which causes and consequences are getting better, which are getting worse and which are staying the same?
- Which causes are easiest to address? Which are most difficult to address? What possible solutions or options might there be?
- Which of the solutions can be addressed at the community level? Which require action at another level? By whom?
- What conclusions have we drawn?

The Social Exclusion Analysis (Annex 3: Tool 2)

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

The SEA also helps to analyse the perpetuating factors, including the institutions (e.g. religion, the media, the education system, etc.) and the processes of socialisation (the family, etc.) and contributes to easily identifying entry points to addressing the root causes of exclusion of the marginalised and/or victimised community. The joint analysis takes into account local, national and international conditions and, processes, laws, policies, practices, as well as institutions. For example, the analysis would examine what impact – if any – an international law has on members of a marginalised community, and whether that law is relevant to the socio-economic realities of the community in question.

The Time-Line (Annex 3: Tool 3)

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 analyse all these events in the order in which they took place to enable the parties to explain how they perceived/experienced each of them. It is a linear representation of events around which it becomes possible to understand the perceptions of the people involved.



The scale of reflection or the derivative scale (Annex 3: Tool 4)

The scale of reflection is used to avoid confusion between the effects and the causes of the conflict. It invites us to seek solutions to real causes of the conflict as identified by each party in the conflict. It is therefore different from the Problem Tree Analysis in that it presents each party's version of what it perceives to be the real cause of the conflict, thus allowing easy identification of areas of common interest and divergence. It is presented in the form of a scale, with each symbol of the scale representing each of the parties.

The 4-Quadrant Tool (Annex 3: Tool 5)

The 4-Quadrant Tool is a simplified version of the 10-Quadrant Tool of conflict analysis. To analyse a conflict situation, the Quadrant is a circle divided into four. It is used from left to right, 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.

6.c. Healing, truth, reconciliation and acknowledgement

One of the unstated objectives of the session on managing emotions/tensions is to hear individual testimonies of victims of the conflict in the hope that the testimonies will trigger a sense of remorse among the perpetrators, or at the very least, encourage a willingness on their part to engage their victims in a search for understanding and closure. While this process is also part of the Truth, Justice and Reconciliation (TJRC)'s mandate, it should be noted that the TJRC will in all probability not be able to visit all the communities in Kenya that experienced violence before, during and after the 2007 elections. Moreover, in many communities, the discussion around violence as a fact of life has been muted. This fact continues to shape and affect the life and future of the community. Until the community members come to some understanding around the events that occurred, the polarisation and division will continue and mobilising the community for peace and development will remain a Herculean task.

So far, community experiences of coming to terms with the past have been shaped by official exhortations during barazas and public meetings where leaders urge the communities to forgive and forget the past. However, the state cannot compel forgiveness, neither has it provided an environment that will encourage people to forgive. It is imperative therefore to use the context

provided by the implementation of this model to support communities to engage in their own local accountability processes.

The challenge is to manage this sense of injustice among affected communities to prevent retaliatory actions or further violence in the future. In this regard, it is important for the processes of accountability and reconciliation to take place. In many communities in Kenya, victims of violence are still waiting for an explanation about why their neighbours with whom (they assumed) they had been living in peace for several years could suddenly turn around and attack them and their property. Many victims of violence want to go back to their original communities but they are unsure whether they will be safe. Across the country, communities acknowledge that the potential for fresh violence is high. Many refer to the need for more action on reconciliation but very few have posited a way to do this.

The objective of the accountability process should not be fault-finding. The exchanges that take place during the community conversations should seek to produce a clear narrative of what happened both to individuals and to the community. It is alright if the narrative identifies specific individuals responsible for the violence. Ultimately, in the summing up, the facilitator should be able to show to all the participants what they did to themselves and to their community.

The process could be started by a discussion of the role of the Truth, Justice and Reconciliation Commission (TJRC) and what the community expects to get out of it. The facilitators should explain the various transitional justice mechanisms and how they operate. The facilitators should be aware of the risks of the discussion being dragged into the transitional justice mechanisms rather than on the common issues the communities face, and should steer the discussion appropriately.

The discussion should then move to the various ways in which the community can respond to the history of violence and violation of rights. These will include judicial prosecution, expression of remorse and apology leading to forgiveness, how reconciliation could be fostered within the community, the need to understand the truth of what happened as a basis of moving forward, a discussion of how the communities traditionally dealt with violations and violence, and then an acknowledgement of the structural context behind the violence. Many alleged perpetrators may be moved by this process and express willingness to reconcile with their victims, and may even describe their particular roles during the conflict. The process could be very emotional and the organisers should be prepared to manage deep-felt expressions of grief. The organisers should not rush through this process as it gives the victims/participants the space they need to go through the emotions that may be holding them back from moving beyond the conflict. Ideally, trained trauma counsellors should be present during this session.

Reconciliation with victims is not a “one-day wonder”. But it can be quite structured and can include discussions about issues of restitution. A separate track of engagement should be established to deal with individual reconciliation. Where successful, these individuals could be powerful symbols for the rest of the community. However, focusing on them exclusively can potentially hinder the larger process of community reconciliation. What is important to recognise is that individual and community reconciliation are mutually re-enforcing.

Organisers should be prepared for the fact that in some communities, those identified as responsible for the violence will not be willing to own up or apologise. Some might even argue

that the violence was justified because “they acted in response to some bigger violence that was being perpetrated against them or their community”. In such situations, an acknowledgement of mutual hurt and violence may be the most appropriate course of action during the session.

It is important to make this session very interactive. Let participants go into small groups (preferably, the groups should comprise people from the same cultural/linguistic background). Invite them to write down six proverbs that talk about forgiveness and reconciliation and six proverbs that talk about vengeance in their mother tongue and then ask them to translate these proverbs into a language that is understood by members of the other groups. These proverbs would be read out at the plenary session. The facilitator would then highlight proverbs from the different groups that have more or less the same meaning. This exercise would show that unity, reconciliation, love and forgiveness are common values among all human beings, regardless of culture, ethnicity or religion.

6.d. Community visioning and negotiation of a social contract

Where the healing, truth and reconciliation process results in acceptance of responsibility for the violence and expressions of apology, it is relatively easy to move towards a negotiation of the future and the roles/responsibilities of the various parties. It is quite common for the various parties to cite national factors as the reason for the violence, while downplaying factors at the local level. As a result, they will see no logic in owning up to their roles in the conflict, nor in apologising for them. They will argue that future violence cannot be ruled out unless conditions at the national level change radically. It should be noted that holding on to national level factors enables local leaders to avoid responsibility for local events which, in some cases, may resonate more with community members than the so-called national level factors. This scenario cannot give any comfort to the victims that their safety is guaranteed in the community, and could lead to continued militarization of the various groups, as well as lead to the politics of exclusion.

What the peace and reconciliation session should seek to achieve is clear acknowledgement of how the conflict has impacted all sides, and more importantly, an acknowledgement that the communities desire to continue to live in peace. This places premium on the capacity and responsibility of local actors to respond first to the local level factors but also to create a conducive environment for dealing with the national level factors when the time is ripe.

Such a process can be achieved by encouraging community members to engage in a visioning of the kind of community they want to have. This vision will usually include a local perception around solutions to some of the national level factors. The facilitator should encourage the development of a consensus around a common vision of the future. The elements of this common vision should be unpacked. Examples may include: access to income-generating activities, employment for the youth, re-distribution of land and resources, safety and security for community members, etc.

The next step is to work backwards from this vision to the present. What would community members need to do to ensure the realisation of elements of this vision? The community could develop its 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. For instance, locally communities and authorities may agree on how land access and distribution may be more equitably regulated.

A reconstruction of the future based on the group visioning should lead to clear commitments and obligations on the part of the various groups working towards the realisation of the common vision. Such an approach can also enable the groups to deal with a difficult reality which they are unwilling to confront in favour of a future which they can contribute to shaping and thereby atone for their roles in the conflict. It should be acknowledged that some groups may be unwilling to make commitments for the present if they are unsure that their opponents will be willing to make the same commitments. The facilitator should be sensitive to the feelings around the room and is encouraged to explore facilitating the making of commitments in private caucuses with the groups if this will help. Once consensus has been reached during the caucus, the facilitator should bring the groups together to publicly validate the consensus that has been reached in separate caucuses.

Characteristics of the model of community negotiation

The model of community negotiation (Tool 7 below) again adopts the win-win principle to ensure a peaceful resolution of the conflict. The negotiations are an iterative process, which rely solely on non-coercive measures. Interlocutors themselves must realise the importance of seeking a non-violent solution to their dispute. The negotiation is undertaken by a committee of representatives elected by the target populations previously engaged in/affected by conflict. The negotiation model is applicable to all internal conflicts and conflicts of proximity.

Proposing solutions

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

Following a general introduction by the facilitators, each party prepares its proposals for solutions separately in break-away groups. A plenary session is convened for each party in the conflict to present their proposed solutions. Solutions that are deemed acceptable by all parties are adopted. Non-consensual solutions should be returned to the negotiating table, or are subject to further analysis prior to return to the negotiating table.

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



Kisii and Kipsigis share milk from the same pot and cup to symbolise their unity (Kenya)

Hint:

Example of negotiation process in Kenya:

In Sotik and Borabu, each group discussion had a Chairperson to guide the discussions and a Secretary who was recording the findings of the group. A committee was only formed when consensus was not reached in the plenary. The committee was then selected – with appropriate representation from each of the conflicting parties – and given the task of coming up with a suitable solution to contentious issues.

Step 7

Social Peace Contracts and their Content

7.a. Elaboration of social contracts and their content

The above-mentioned community dialogue sessions could result in a number of outcomes, namely, an understanding of the root causes and triggers of the conflict and the roles of each member of society within it; the identification of attainable local and provincial solutions; progress towards healing, truth and reconciliation to enable individuals within the conflicting communities to move past the conflict and focus on the future and on the need for peaceful coexistence; and the identification of potential solutions to the conflict.

Participants in the negotiations develop social contracts of cohabitation on the basis of the main problems identified and practical solutions suggested during the community dialogues. The contracts are formulated in the form of commitments by the various social categories within the conflicting parties. With these contracts, they commit to not engaging in the negative practices of the past and to working towards a future defined by their joint aspirations. They commit to combating mistrust and hatred and resisting attempts by outsiders to create division between the communities. This peace is the foundation for re-launching livelihoods and businesses, re-establishing shelter and infrastructure and repairing social relations.

Three examples of social contracts negotiated by ACORD following the formal cessation of hostilities in Burundi's decade-long civil war and Kenya's post 2007-election violence have been included in Annex 5 of this handbook.

Commitment by each party

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

Mutual commitment by all parties

As a basic principle, all parties should agree to at least the following (this is a non-exhaustive list. It is recommended that more items are added):

- Restore a climate of confidence
- Create early warning/social watch committees (to manage the rumours and other information relating to peace)
- Exchange of information (rumours) designed to destabilise the balance in relations and to find solutions together

- Assist each other in reconstruction and, where appropriate, the reintegration of victims of the conflict
- Respect each other as a group (ethnic/economic/political/religious or otherwise)
- Reunite for a peaceful cohabitation
- Ensure mutual assistance

Setting up of community peace committees

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

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

- **Selection of the committee members**

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. The communities define the modalities of election of their representatives which need to be agreeable to all. The committee members are selected by the participants in the community peace negotiations. The main criteria for selection are the willingness and commitment to peace building and conflict prevention in the community. People of that calibre are known within the community. Community members often know who the inciters among them are, as well as the men/women that propagate reason and peace. It should be expected that the communities might re-nominate their members who have been active in the process leading to a resolution of the conflict. The process should be iterative and should not be seen as a reward for the roles played by such members in the resolution of the conflict.

The facilitating organisation may wish to be guided by the Terms of Reference for Peace Committees established by the NSC and amend this as the participants deem fit to reflect the local context. The TOR is contained in this handbook as Annex 6.

- **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 between the communities
- Popularise the content of social contracts in the communities
- Help facilitate a climate of confidence and peaceful cohabitation
- Manage community-level conflict
- When necessary facilitate meetings to consolidate or restore peace
- Lead the process of community mobilisation to work towards the realisation of the common vision

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

7.b Signing of the social contract of peaceful cohabitation

The signing of the social contract for peaceful coexistence is undertaken by respected members of society who are leaders and influential in the realm of peace and reconciliation. These may be traditional or religious leaders, or even survivors of the violence. Importantly, they must be people who are chosen by the communities to sign the social contract on their behalf. .

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



Community representative signs the social peace contract at Borderline Academy; photo/C. Boudreau



A joint choir group choreography entertains participants during the signing of social contracts

Example:

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

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

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

1. Monitoring, advocacy and peace-building interventions of the inter-communal peace committees and replication of peace negotiations at micro-level

The peace committees are expected to constantly monitor adherence to the social contracts, engage in early warning, and for this purpose, work closely with the District Peace Committee to prevent the re-occurrence of violence, and ensure a just and collaborative implementation of peace and recovery projects.

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

2. Addressing the root causes and effects of conflict and promoting the spirit of collaboration and solidarity through the joint peace and recovery projects

The conflict-transforming effects of peace and recovery projects are elaborated in detail in Step 8 of this handbook.

Hint:

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

PHASE 2 CPRR MODEL: Sustainability through Peace & Recovery Projects

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

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

Step 8

Peace and Recovery Projects

There are certain solutions to the conflict that cannot be implemented by the affected communities and/or local and provincial authorities as they require intervention by other parties. For instance, the communities may not be financially or technically equipped to rebuild destroyed infrastructure, such as schools and health facilities, which are of fundamental importance to the prevalence of peace in society. It is in this regard, the peace dialogue should be accompanied by community peace projects to facilitate recovery and cement the rapprochement within society.

The peace projects are identified and elaborated in the same participatory manner that has been applied in the community dialogue sessions. At the conclusion of the community visioning process, the discussion moves to projects that could help the communities to recover and to rebuild trust and confidence. As has been stated earlier, these steps are part of a continuum but are described separately to ensure full understanding of the community peace and recovery process. For many participants, their healing will not begin until they see evidence of intentions to change their socio-economic conditions. It is not suggested that this discussion should take place in the final stages of the process. Rather, at appropriate times during the community conversations, the facilitator should remind the participants of the process, the stage of the process they are at, and what the remaining stages are. Evidence from many peace and recovery processes show that many victims are willing to come to terms with their situation and to let go of the past if there is a possibility of change in their material condition, as well as a real effort to make governance processes more effective. For such victims, their suffering becomes a worthy price to pay for a new future. Reminding the participants of the remaining stages of the process can produce new perceptions and attitudes among some of them, who may become willing to make more compromises in return for a better future and a possibility of recovery for the individuals and the community.

The peace building intervention may be taking place at the same time as recovery interventions are being implemented. It is desirable that both interventions are linked so that each reinforces the other even if they are implemented by separate organisations. In such situations, recovery interventions would usually include return of IDPs and the restoration of individual livelihoods. Care should be taken to ensure that the recovery intervention does not generate fresh conflicts as the communities from which the IDPs came may envy the increased attention and resources being channelled to the displaced persons and become more aggressive in their relations with them. Peace building interventions could take place very quickly after the onset of conflict or with the immediate cessation of violence. The challenge is to ensure that recovery interventions do not negatively impact peace building activities.

The point needs to be made that organisations desirous of working in communities affected by violence should refrain from doing merely peace building. Many victims feel insulted that they are encouraged to resolve the conflict with their enemies when they continue to wallow in the abject conditions they were consigned to by their perpetrators. A peace building intervention without a peace dividend component stands less chances of success than one with a peace dividend component. Even if the intervention is delayed to mobilise the necessary resources to include a peace dividend component, the wait is usually worth it. This will contribute to embedding the recovery and the peace process within a long-term development framework.

In all likelihood therefore, the peace and recovery project may take place well after the official humanitarian and recovery phases of the conflict have ended, even though a substantial part of the needs of the affected population may not have been addressed. The focus of the recovery should be on the community, even though the major beneficiaries will be the individual members.

In terms of the process to come up with defined peace projects, associations and peace focal persons convene meetings with the community to revisit the causes of conflict and solutions that they have proposed. The communities should jointly prioritise interventions that generate peace and recovery. It is up to the implementing agency to advise the community members on the technical and financial feasibility of their plans. The communities also define local modalities of delivering the peace projects, especially those identified within the scope of their capacity. Whatever scale the projects have, they are primarily community-led projects; they are designed, generated and delivered by communities, with the support of the other actors. The principle is that the process of planning and implementation is a joint process between the communities who signed the social contracts and the projects should promote greater cooperation, synergies and integration between them.

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

A time-tested way of making the recovery projects sustainable is to engage in a value chain analysis of the various possible projects that were identified. A value chain analysis evaluates

Testimony:

“I realise that any initiative – even peace initiatives – contains in itself risks of conflict. We must be very careful to closely monitor our peace projects so that they do not become sources of conflict themselves...”

Mr. Daniel Ndaruzaniye, member of the peace committee in Rango Commune and president of the Association for Peace and Reconciliation in Rango, Burundi.

the cost versus profit potential of engaging in an economic activity from the primary producer to the ultimate consumer and creates a role for the primary producer in the entire chain of production, thereby maximising their profit potential. A value chain analysis presents the possibility of mobilising private capital for economic activities that were developed by community members, if the process is followed to its logical conclusion. This could involve activities such as establishing bulking facilities creating a private company to maximise the potential for profit, with shareholding dispersed among community members, or forming an organisation or association that could raise funds from various sources, such as the Community Development Fund.

One of the major attractions of this process for private capital is that it locks in supply of primary products and through shareholders and management agreements, can grant them management control of such companies so that their investment is protected. For the community members, the advantage is that it creates additional wealth for them through mobilising capital to add value to their products which they would normally have sold cheaply and would not have benefitted from other levels of the production process. In addition, through coming together for a recovery project, community members can develop proposals and raise funding from the various devolved funds in the community such as the Community Development Fund.

The key to recovery in the communities is cultural and socio-economic initiatives that tie participants from the various conflict groups together through joint activities. This gives them a stake in the local economy. With such vested interests, they will be the first to defend community structures when the potential of violence emerges in the future. In addition, such joint economic activity deepens the economic relationships as they become business associates and could potentially deepen the interpersonal relationships as well. This process becomes part of the community security infrastructure for preventing the occurrence of violence in the future. Peace projects can also include the formation of inter-village joint watch mechanisms to curb cattle-rustling, to (re)construct community seed banks, to jointly rebuild shelters for displaced people or destroyed schools or to form a joint micro-credit scheme among members from previously “rival” communities.

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

Investments in recovery can only be truly sustainable if they are firmly rooted in a context of sustainable peace and commitment to peaceful cohabitation among communities.

Annex 1: Tools of participatory conflict analysis as developed by the National Steering Committee on Peace Building and Conflict Management (Kenya)

Analysis can be done with the help of a number of simple, practical and adaptable tools and techniques. Some are new tools; some have been borrowed from other sources and may be familiar to you. These tools and techniques are not rigid processes; you are encouraged to adapt them, as necessary, to the particular circumstances being analysed. Do not feel that you have to follow our suggested steps if they do not seem appropriate in your context. It is important that you are as creative as possible in the approach you take.

In this manual we have used six participatory tools for analysis that have been adapted with examples and research questions. They are:

- Stages of conflict
- Timelines
- Conflict mapping
- ABC (Attitude, Behaviour, Context) triangle
- Conflict tree
- Pyramid (or 3-level triangle)

The order in which you use these tools can be quite flexible, according to the situation you are analysing. Often they are best used in combinations, with one tool highlighting certain points in time, actors, or issues that are then analysed with other tools. Your analysis will be informed by your own experiences, perceptions and values. The tools presented here do not claim to be scientific, but they do open the way to inclusive and effective action.

Stages of Conflict

Conflict has a life cycle and goes through stages, from dormant, latent to open conflict. It is highly dynamic and changes rapidly as things may progress for better or worse. The Conflict and Peace Indicators help in tracking the changes which can be observed and monitored at the district and the national level. The Local Indicators help in stating the reality as seen and experienced by the actors in the conflict. The national level helps in looking at the wider perspective of the situation, and makes connections and look for patterns in order to plan proactively. For sustainability of the process, the indicator is analysed by the actors in the conflict with assistance from the district and national peace structure. There are a lot of benefits in assisting the actors in the conflict situation to formulate their Peace and Conflict indicators, that:-

- Create ownership
- Enhance active participation
- Commit to internal monitoring
- Closely observe the situation
- Act when the situation worsens and celebrate when there is improvement.

Stages of conflict	
What is it?	A graphic that shows the increasing and decreasing intensity of conflict plotted along a particular time-scale
Purpose:	<p>To see the stages and cycles of escalation and de-escalation of conflict</p> <p>To discuss where the situation is now</p> <p>To try to predict future patterns of escalation with the aim of preventing these from occurring</p> <p>To identify a period of time to be analysed further using other tools</p>
When to use it:	<p>Early in a process to identify patterns in the conflict</p> <p>Later to help in the process of strategy-building</p>
<p>Key Questions to guide the analysis</p> <ol style="list-style-type: none"> 1. What happened? 2. Was the episode violent? 3. Where did it take place? 4. Is it linked to other areas? 5. Is it a single incident or did it escalate? 6. How long has the conflict going on? 7. Stages of the conflict? Which stage has the conflict reached so far (tension, verbal confrontations, outbreak of violence)? 8. At what stage of the conflict are we now (pre-conflict, confrontations, crisis, and post-conflict outcome)? 9. In the course of the conflict, what are the specific dynamics (e.g. confrontation, hostility, acts of revenge, established enemies, etc.)? 	

Conflict Mapping	
What is it?	A visual technique for graphically showing the relationships between parties in conflict.
Purpose:	To understand the situation better To see more clearly the relationships between parties To clarify where the power lies To check the balance of one's own activity or contacts To see where allies or potential allies are To identify openings for intervention or action To evaluate what has been done already
When to use it:	Early in a process, along with other analytical tools Later, to identify possible entry points for action or to help the process of strategy-building
Variations in use:	Geographical maps showing the areas and parties involved Mapping of issues Mapping of power alignments Mapping of needs and fear As a human sculpture to bring out feelings and relationships
<p>Key Questions</p> <ol style="list-style-type: none"> 1. Who are the main parties of the conflict (describe them in detail)? 2. What are the relationships between the actors? – (continuum) 3. What is their status/ role in the society? 4. What factions exist within parties? 5. Are there other parties (indirectly) involved? 6. Are there institutions involved? (which?) 7. Is there someone influencing the conflict parties? 8. Who is influencing whom? 9. Are there other external stakeholders involved (like neighbouring countries, international organisations, multi-national firms, etc.)? 10. Which part of the society is affected by the conflict (e.g. farmers, pastoralists, refugees, traders, entrepreneurs, merchants, etc.)? 11. Escalating and de-escalating factors 	

Timeline	
What is it?	Events and viewpoints of different parties plotted along a particular time-scale which reflect each side's perception / understanding of specific events during that time period
Purpose	<p>To show different views of the history of a conflict</p> <p>To clarify and understand each side's perception of events</p> <p>To identify which events are most important to each side (prioritise)</p>
When to use it	<p>Early in a process, along with other analytical tools</p> <p>Later in the process to help in strategy-building</p> <p>When people disagree about events, or don't know each other's history</p> <p>As a way of helping people to accept their own perspective as only part of the 'truth'</p>
Variations in use	<p>Used by the parties themselves and shared with each other</p> <p>Followed by a discussion about events that are highlighted by each side</p> <p>Adding a line for peace initiatives during the same time period</p>
<p>Key questions</p> <ol style="list-style-type: none"> 1. When did the conflict start? 2. What happened when? (explore the events) 3. From the perspective of all conflict parties, what is the history of the conflict (list each parties perception in chronological order)? 4. What are the parties' perceptions and misperceptions of each other and of themselves? 5. When was the demand of the conflict formulated first? 6. What is the history of the conflict regarding attempts to resolve it? 7. Who intervened when, and with what methods? 8. Successes and/or failures? 	

The Conflict Tree	
What is it?	A graphic tool, using the image of a tree to sort key conflict issues
Purpose:	<p>To stimulate discussion about causes and effects in a conflict</p> <p>To help a group to agree on the core problem</p> <p>To assist a group or a team to make decisions about priorities for addressing conflict issues</p> <p>To relate causes and effects to each other and to the focus of the organisation</p>
When to use it:	<p>With a group having difficulty in agreeing about the core problem in their situation</p> <p>With a team who need to decide about which conflict issues they should try to address</p>
<p>Key questions</p> <ol style="list-style-type: none"> 1. What is the core problem of the conflict? 2. What factors trigger the conflict? 3. What factors escalate and sustain the conflict? 4. Do conflicting parties articulate different core problems? 5. What are the root causes of the conflict (describe them)? 6. Which root cause needs to be addressed first? 7. What are the visible effects of the conflict? (in addition to the behaviour of the rival parties)? 8. Are there hidden agendas? 9. What is the most important issue that the conflicting parties have to deal with? Why? 	

Pyramid or 3 –Level

What is it	A graphic tool showing levels of stakeholders in a conflict
Purpose	<p>To identify key actors, including leadership, at each level</p> <p>To decide at which level you are currently working and how you might include other levels</p> <p>To assess what types of approaches or actions are appropriate for work at each level</p> <p>To consider ways to build links between levels</p> <p>To identify potential allies at each level</p>
When to Use It	<p>When analysing a situation that seems to include actors at various levels</p> <p>When planning actions to address a multi-level conflict</p> <p>When deciding where to focus one's energy</p>
Variations in Use	<p>Use a separate triangle for each level (because each level has its own elite, middle, and lower levels.)</p> <p>Use with mapping to explore the different levels involved</p>
<p>Key Questions</p> <ol style="list-style-type: none"> 1. What kind of relationship exists between the different levels? 2. What kind of relationship exists between the conflicting parties and the affected groups? 3. What is the relationship of the authorities to the conflicting parties? 4. What power does each key actor hold in relation to the conflict? 5. Do networks exist within and between the levels? (Describe the networks) 6. Are there resource people that one could include? 7. At which level do the resource people exist? 8. Where they are strategically placed? 	

ABC Triangle	
What is it?	An analysis of factors related to Attitude, Behaviour and Context for each of the major parties
Purpose	<p>To identify these three sets of factors for each of the major parties</p> <p>To analyse how these influence each other</p> <p>To relate these to the needs and fears of each party</p> <p>To identify a starting point for intervention in the situation</p>
When to use it	<p>Early in the process, to gain a greater insight into what motivates the different parties</p> <p>Later to identify what factors might be addressed by an intervention</p> <p>To reveal how a change in one aspect might affect another</p>
Variations in use	After listing issues for each of the 3 components, indicate a key need or fear of that party in the middle of the triangle.
<p>Key questions</p> <ol style="list-style-type: none"> 1. How do the conflicting parties act? 2. What is their visible behaviour (e.g. defamation, ignoring people, intimidation, mobilizing people, confrontation, beating, fights, killing, etc.)? 3. Are the conflicting parties armed? 4. How are they using the arms (showing strength, threatening people, etc.)? 5. How does each party perceive the problems? 6. What are the concealed attitudes, feelings and values of each conflicting party (e.g. hatred, fear, mistrust racism, intolerance, inferiority complex, etc.)? 7. What, if any, degree of trust exists (towards parties, authorities, etc.) 8. What are their stereotypes, prejudices and perceptions of each other? 9. What is the context of the conflict (is it related to attitudes and behaviour)? 	

Annex 2:

CPPR Checklist for Impact Assessment²

CSPR Impact Assessment Checklist

Identification of affected communities, their numbers, and organisation

- Approximately how many persons have been affected? (by age, sex, other forms of diversity)
- How many persons (by age, sex and other relevant forms of diversity) have been displaced?
- Where have the displaced come from?
- What is the rate of arrival? Is it likely to increase or decrease?
- What is the total number likely to arrive?
- What is the location of the arrival points and of the sites where people are settling (latitude and longitude)?
- Are the displaced persons arriving as individuals or in groups? Are these groups based on family, clan, tribe, ethnicity or village?
- Are families, village groups and communities of the affected population intact?
- How are the affected persons organised? Are there group or community male/female leaders?
- What is the gender ratio of the affected population?
- What is the age profile of the population? (breakdown by sex and age, for example, number of males and females under 5, aged 5 to 17 years, aged 18 years and over etc.)
- How many unaccompanied and separated children (by age and sex) are there? What is their condition?
- What was the social and economic situation of the affected and/or displaced women and men prior to the conflict?
- What losses have there been (in terms property, assets, infrastructure)?
- Are there individuals or groups with specific needs? Are there particular groups that are more vulnerable in the given situation (for example disabled, female- or child-headed households, separated minors or elderly people in need of support)?
- What are the shelter, livelihoods and sanitation practices of the affected and/or displaced persons?

²The Checklist is an indicative list and should therefore not be considered as exhaustive

- What is the condition of the local/non-affected population? If assistance is provided to affected/displaced persons, should the local population also be assisted?
- What is the security situation within the population – is there a need for separation between different groups, are there armed groups within the population? Are the security problems different for men and women?

Resources, spontaneous arrangements and assistance being delivered

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

ANNEX 3:

Guide to the tools of analysis used in the handbook

Tool 1: Detailed Guide to the Problem Tree Analysis

A Problem Tree is a graphic representation of a problem – 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 in 4 main steps:

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

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

Developing a Problem Tree (5 steps):

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

Step 4 - Identify “most important” root causes:

- Once the Problem Tree is completed, the group then selects, from among all the root causes identified, the ones they consider to be the major sources of the problem.
- Encourage participants to rank among those causes farthest down the “roots” of the problem tree.

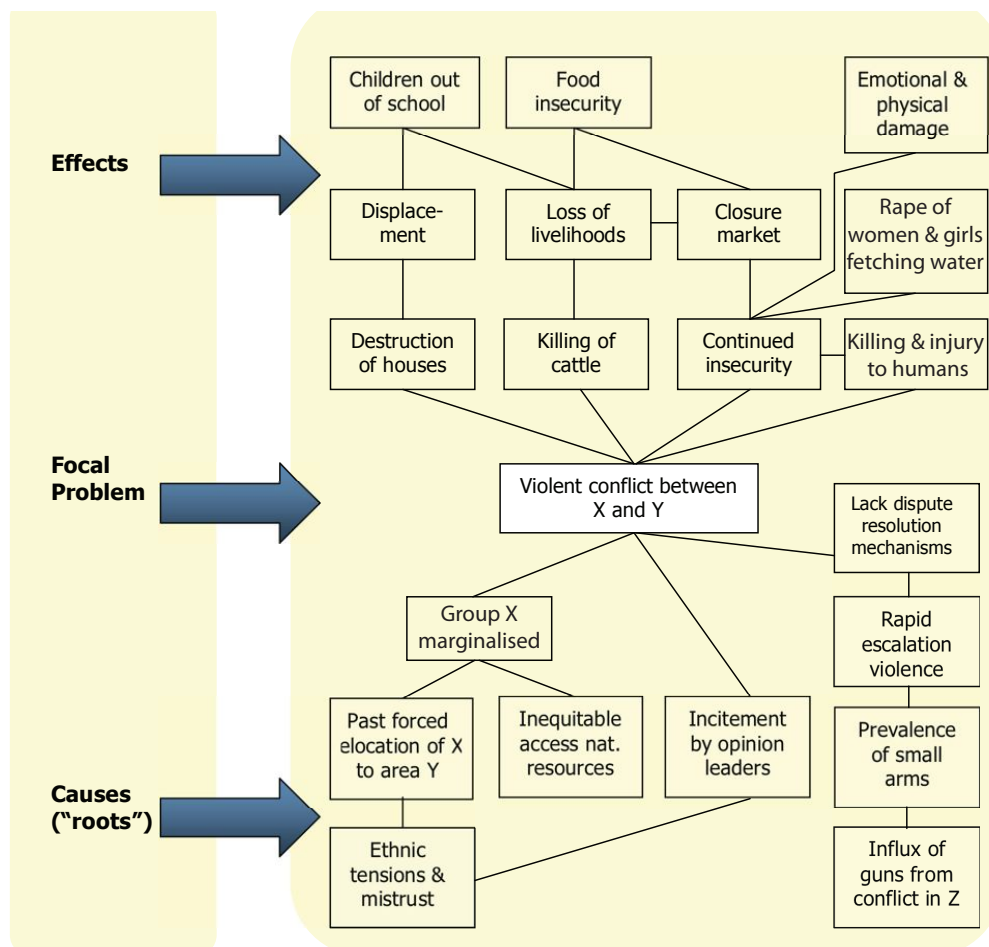
For a participatory approach example: If there are twelve ultimate root causes, ask the group to select the six most important (half the total). The group—using consensus when possible, voting when not—places six (6) maize kernels next to the symbol for the root cause that they feel contributes most to the problem. Then, they place five (5) kernels next to the symbol for the cause that contributes second most to the problem, four (4) for the cause that contributes third most to the problem, and so on.

- Ask about and record explanations of why some root causes are ranked highly important.

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

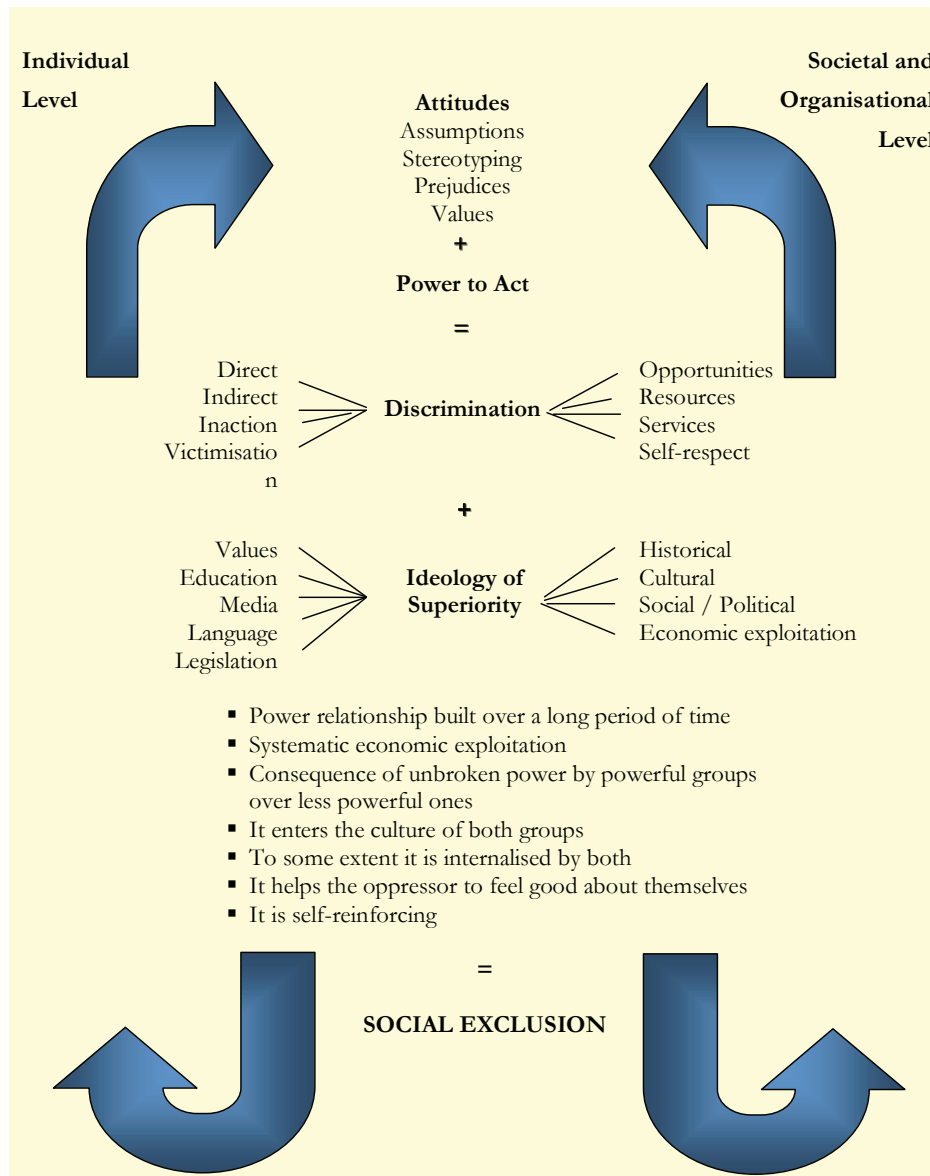
- Ensure that there is a card or symbol for the root causes identified as “most important” in the exercise above.
- Ask participants to re-arrange the symbols for the “most important” root causes in order of “changeability” from most changeable to least changeable.
- Divide the ordered root causes in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

A simplified example is given below:

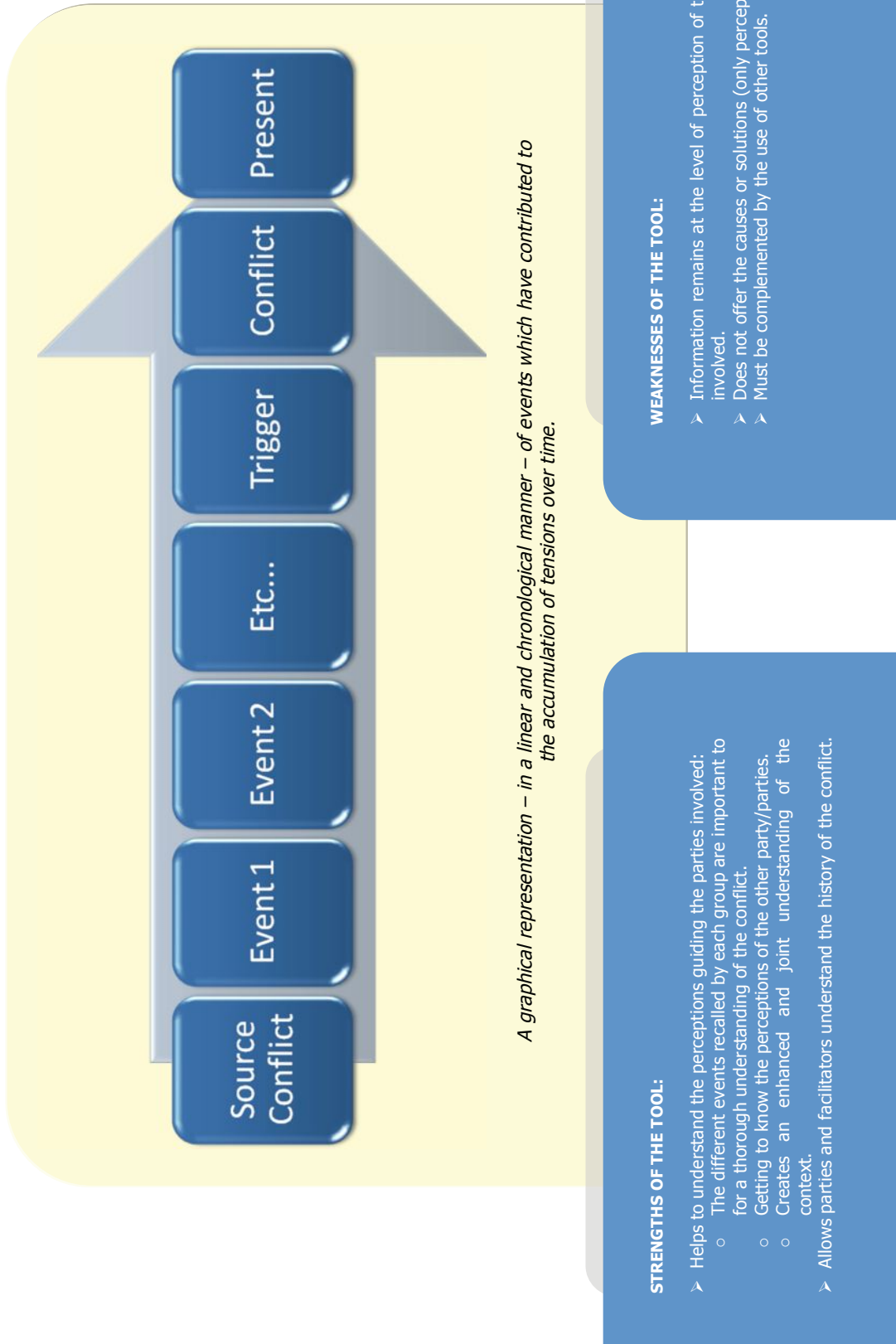


Tool 2: Social Exclusion Analysis

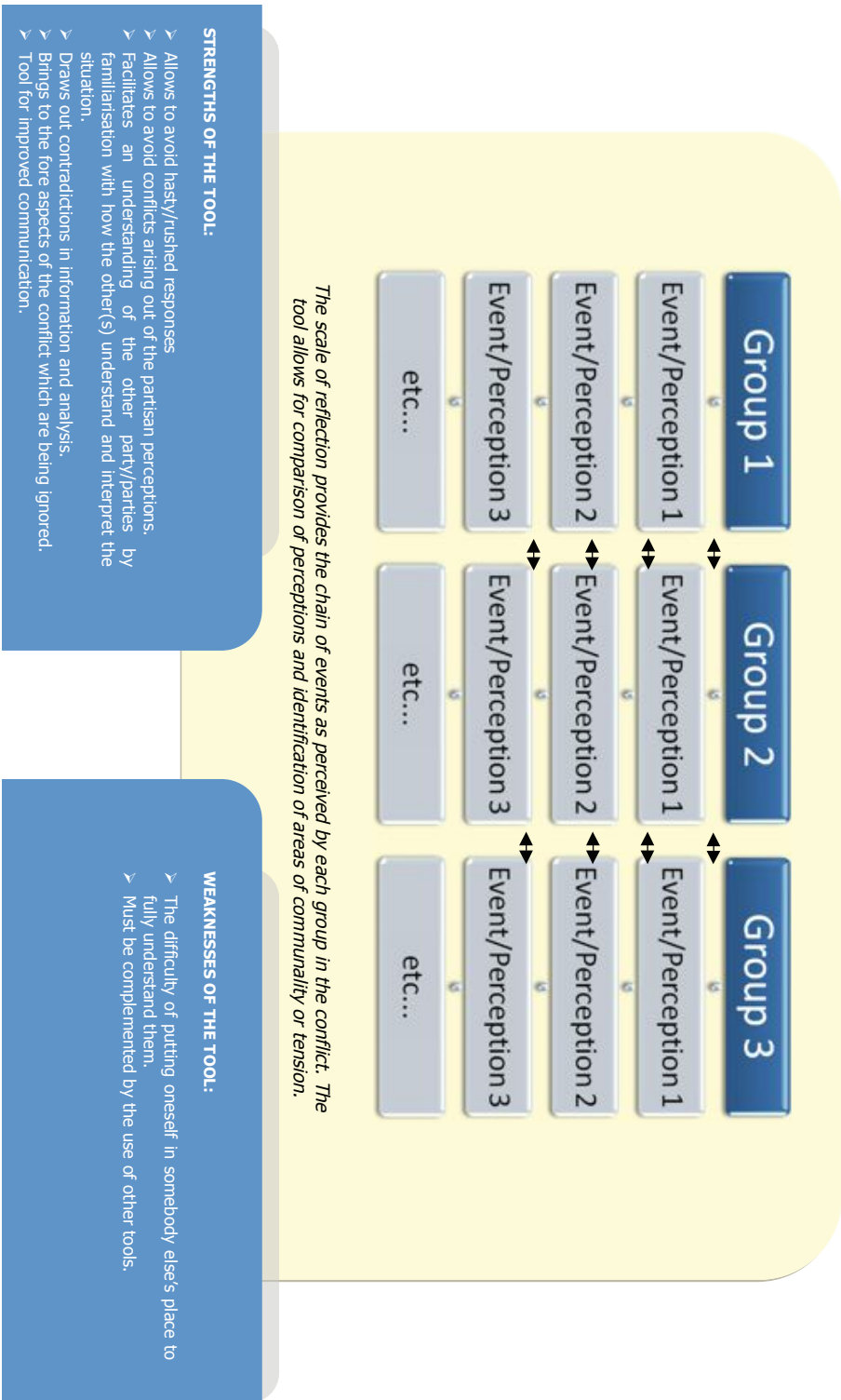
The below-stated diagram will help explain the concept of social exclusion.



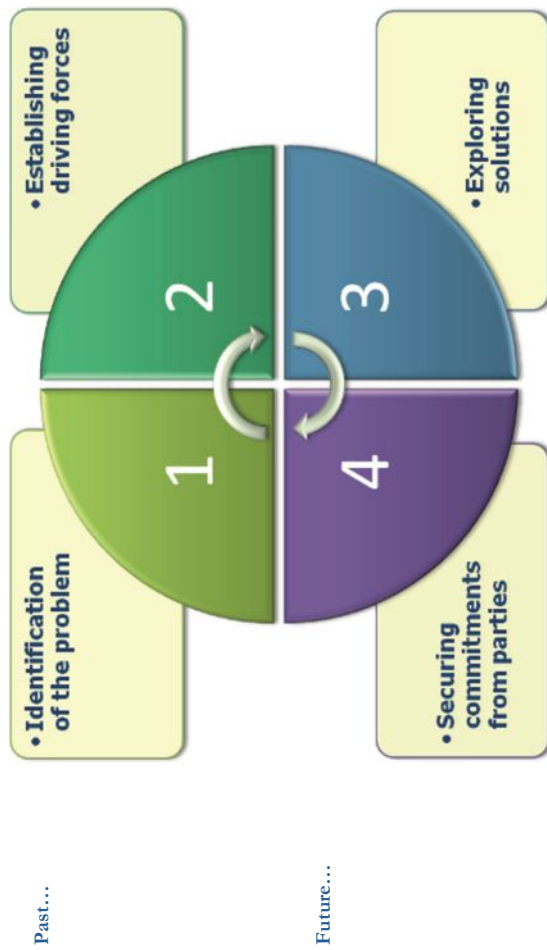
Tool 3: The Time-line



Tool 4: The Scale of Reflection/The Derivative Scale



Tool 5: The 5- Quadrant tool



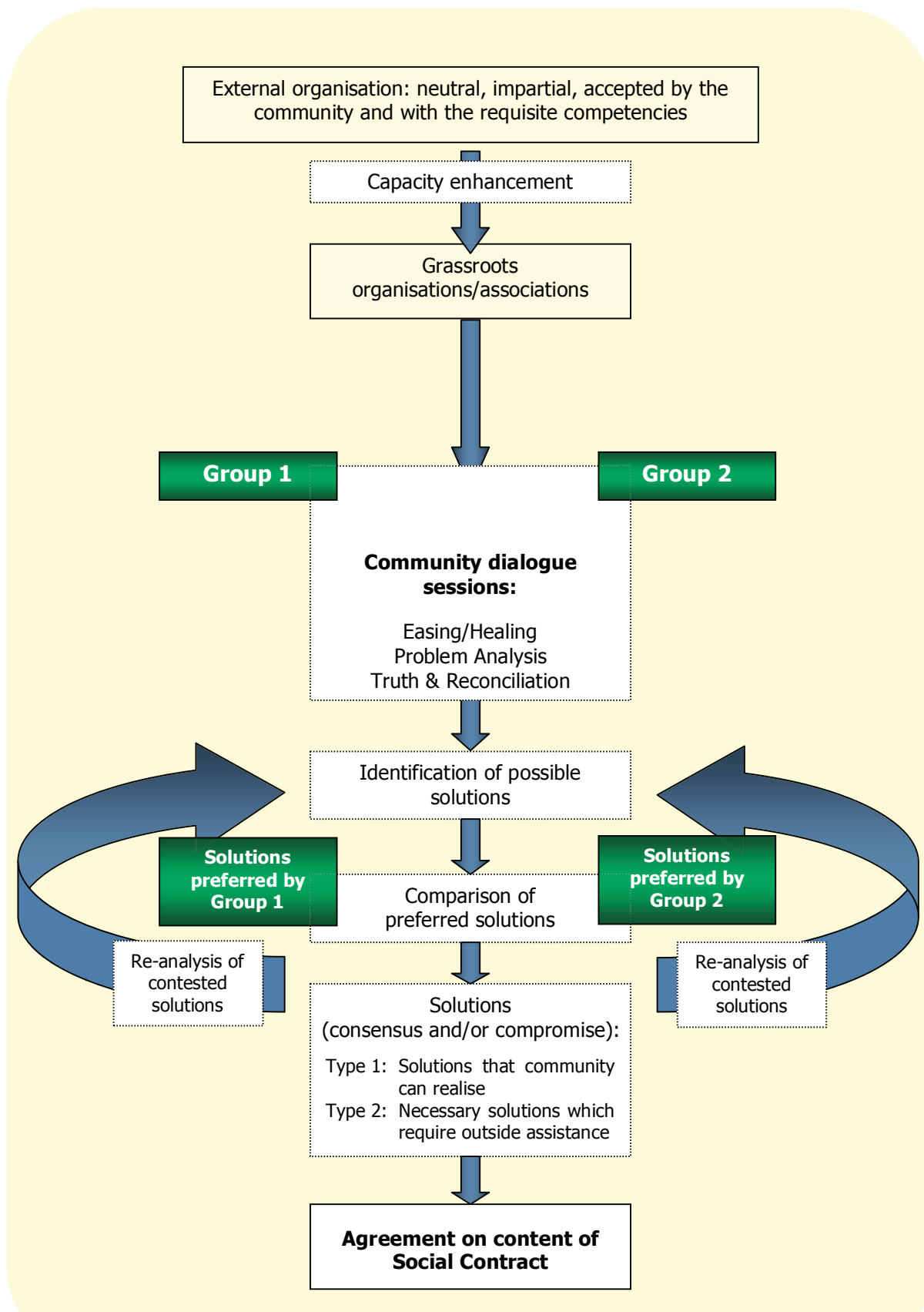
STRENGTHS OF THE TOOL:

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

WEAKNESSES OF THE TOOL:

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

Tool 6: Simplified diagram of the model of community Negotiation



ANNEX 4:

Examples of Social Contracts

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

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

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

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

We affirm that:

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

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

We Hutu affirm that:

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

We Tutsi affirm that:

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

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

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

We the Hutu and Tutsi, we agree as follows:

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

We commit ourselves to the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Commitments and claims of pastoralists

1.1. Commitments

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

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

1.2. Claims

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

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

2. Commitments and claims of farmers

2.1. Commitments

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

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

2.2. Claims

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

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

3. Recommendations

3.1. Directed at the administration:

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

3.2. Directed at the legal authorities:

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

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

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

3.4. Directed at the NGOS and other stakeholders / donors

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

3.5. Directed at the Monitoring committee

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

What is the mandate of committees?

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

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

	RUGOMBO ZONE		CIBITOKO ZONE	
	Name	Signature	Name	Signature
Farmers	[Name]		[Name]	
	[Name]		[Name]	
	[Name]		[Name]	
Pastoralists	[Name]		[Name]	
	[Name]		[Name]	
	[Name]		[Name]	

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

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

Introduction

The Sotik and Borabu border has been characterized 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; we 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:

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 recognize 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.

- 1) 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.

ANNEX 5:

Terms of Reference for Peace Committees in the Country

National Steering Committee on Peace building 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 to 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 programmes.

District Peace Committee (DPC)

Membership:

Community representatives, DSICs, CSOs, Local Authorities, women, youth, differently-abled persons, 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 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 programme;
- 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 these are the following:

- 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