



INTERNATIONALE AKADEMIE

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Workshop Report “Conflict Sensitive Approaches to Development Work”

1. Introduction

In 2008, *Fastenopfer* organised a workshop with David Becker and Claudia Luzar (INA) on the consequences of the post electoral violence in Kenya and its impact on *Fastenopfer*'s projects and their staff. In 2009, considering the need expressed by local participants to continue working with these topics, it was decided to organize a next round of workshops on conflict transformation and psychosocial approach in Kenya. Among the topics for which the participants demanded a follow-up, particular emphasis was put on the integration of the psychosocial aspects into the conflict analysis and the integration of the psychosocial approach into the daily project work. The participating organizations also expressed their wish to disseminate the information about these topics at the community level.

Thus three consecutive workshops were held in Kenya from April 19, 2009 – April 30, 2009, in the area around Nairobi. The length of the workshops was 2 1/2 days each, with the introductory topics explored on Day 1 and four major analytical blocks explored on Day 2.

The workshops were structured around the following topics:

- Conflict (transformation) in theory and practise
- Key concepts of the psychosocial approach
- Do No Harm instrument as a tool for conflict analysis
- Learning by doing: Conflict case studies from the projects of participants
- The combination of "Do No Harm" and the psychosocial approach

The methodology was specifically adopted for each workshop, focusing on the special individual and project needs of the participants. Gender as a cross-cutting issue in conflict, as well as its influence on societal, project and personal levels was also discussed. In summary, it was a mix of dynamic games, visual and mental exercises/techniques

addressing the issues of conflict, as well as theoretical inputs and group discussions based on the participants' own experiences.

The attendance of the workshops was open to the local partner organizations of Fastenopfer, with 13-15 participants present for each workshop. In the first workshop, the participants from one project missed the beginning of the workshop, in the second workshop one person had to leave early and in the third workshop a group of people came in the morning on Day 2 only.

This report summarises the experience of the three workshops and is organized in the following way:

First the beginning of the workshops is summed up and the expectations of the participants described. This is followed by the core products of each workshop, that is the Do No Harm case studies prepared by the participants. These studies draw on the projects experience in conflict affected areas, as well as personal encounters with inter-personal conflicts in the working environment. In the end of the report an overview on the evaluation of the workshops and some comments about the use of the conflict tools used in the workshops is given – i.e. Do No Harm and the Psychosocial Approach. The report also includes the Annexes that contain handouts, guidelines for the two dynamic games and some photos taken during the workshops.

It was felt by Fastenopfer and by the consultant, that it is better to produce one workshop report for everybody instead of three separated workshop reports, because this way all participants can learn from each other and not only from the limited experience of the workshop in which they participated.

2. The beginning of the workshops

Stella Maris Mulaeh, a Fastenopfer local program coordinator, and Felix Wertli, Fastenopfer Suisse program expert in Kenya, started the workshops at around eight o'clock in the evening with a short introduction of themselves. Then they gave the floor to the workshop facilitator, Claudia Luzar, who presented herself. She is a political scientist with a specialization in the research on political violence and migration. She has worked for different national and international human rights organizations mainly in Europe and Latin America. In 1998, she co-founded an organization that assists victims of racist violence in Germany. Her main interests are psychosocial aspects of migration and integration of psychosocial concerns and conflict research in NGO work.

Following the organizers, the participants shortly presented their name and project they are working on. They were also asked to name what / whom they like and their expectations from the workshop. It is necessary to mention that most of the participants named a family member (father, mother, child, and grandmother) as the person whom they liked and/or general values like freedom, peace and solidarity. Only few participants named their individual preferences like reading crime stories, praying to god, playing tennis or meeting their friends.

The main expectations for the workshop were the following:

- Learning more on how to solve conflicts,
- The instrument of Do No Harm
- Meeting people from other projects
- Get an understanding of the psychosocial approach.

3. Three Case Studies

In each workshop, after the introduction into the instrument of Do No Harm, the workshop participants began with the first steps of the Do No Harm analysis. The organisations volunteered to be a case study in the three instances and to learn from the process.

After the sample case study was discussed, the facilitator divided the participants into the groups according to the projects in which they were normally engaged so that they could begin their own analyses. Below, the three case studies - one from each workshop - are provided to illustrate the practice of how the Do No Harm tool can be applied. It is important to stress that each of the following do no harm studies is different not only in the conflict context and the project activities, but also in the personal views of the project participants. This shows how important it is, to analyse conflicts always in reference to the very specific context in which they occur.

The first four steps of the Do No Harm analysis were done in the large group together with all the participants of the workshop, while the participants involved in this specific project explained the context of the project and provided all the necessary information for analysis. The facilitator asked the participants to explain to her all the aspects and topics related to the conflict context – the way they would do it for an outsider. This type of interaction between the facilitator and the group facilitates a look at the conflict context from a more external point of view and thus helps to put personal and subjective judgements into perspective. All opinions originally are subjective and that is good and necessary, but in the group these multiple perspectives must facilitate a more objective look on the situation. The facilitator asked the participants to explain their viewpoints and perceptions, without giving her personal judgement on the local environment and avoiding the direct influence on the group.

3.1. First Case Study: MPIDO (Mainyoito Pastoralists). Location: the Kiserian Kajado District

Step 1: Understanding the context of the conflict (geographical and social environment)

The conflict is based in the Kiserian Kajado District located on semi-arid and arid lands in the southern Kenya along the Great Rift Valley. Most of the local residents are Massai (96-98%); other inhabitants are Kikuyu, and Somali who work mostly in business. Some Kikuyu are working as teachers in schools as well. The Massai are pastoralist and live in their closed communities. Relationship between the Massai and Somali are built only around business, but with Kikuyu Massai have built other types of relationship as well. The Kikuyu and Somali live normally in towns and bigger villages, while the Massai live in their own communities far away from the urban areas.

The Massai community is based on several enk àng (local type of house) in which several wives and children and sometimes the husband are living. Most of the Massai are traditional polygamists. "*Meishoo iyiook enkai inkishu o-nkera*"- so goes a Massai prayer. The English translation of this prayer is: "May Creator give us cattle and children." Cattle and children are the most important aspects of the Massai people.

The Massai community is structured according to gender and age. There exist traditional rituals like Female Genital Mutilation (FGM) for a girl, which is practised as a *rite de passage* in order to be recognized as an adult women. Livestock is an exclusive male responsibility. Young boys resume the responsibility of livestock herding only on weekends

when they are not going to school. Girls go to school, too, and after school they must help their mother with cooking and milking.

The Maasai have inhabited areas in which the infrastructure is rather poor and deficient. Medical care, public institutions and schools are usually far away. The Massai are a semi-nomadic people who live under a communal land management system. The movement of livestock is based on seasonal rotation. If the dry season becomes especially harsh, sections boundaries are ignored and people graze animals throughout the land until the rainy season arrives. According to Massai traditional land agreement, no one should be denied access to natural resources such as water and land. Livestock such as cattle, goats and sheep are the primary source of income for the Massai, but their economy is increasingly dependent on the market economy as well. Cows and goats and livestock products are sold to other groups in Kenya for the purchase of beads, clothing and grains. The level of poverty in the Massai communities is high.

The following conflict-related issues were discussed in the project group:

- Polygamy (only for men)
- You are rich when you have many children and wives
- Marriage is necessary for a men
- Kikuyu as teachers
- Jealousy
- Conflicts about money between men and women
- Poverty
- Little freedom for women and men
- Cultural practises (FGM, early forced marriages)

The facilitator asked the group to define the major current conflict, but the group was not able to reach a common agreement on a particular conflict. Then, the facilitator suggested that the project group should think about how they would explain the Massai community for a foreigner. In particular, she asked them for a typical picture of the en`kang and the list of duties for a typical Massai man and a Massai woman. The daily routine was described as follows:

Women:

- Wake up at 5 o clock
- Cooking, breakfast at 6.30
- Feeding the livestock at 7.00
- Fetching water and firewood 8.00-10.00
- Cooking for young children at home 11-12.00
- Making the house 1:00pm -3.00pm
- Cooking evening tea 4:00pm
- Milking cattle in the evening 6:00pm
- Preparing dinner 7:00-8:00
- Washing utensils 9:00 pm
- Updating the man on what happened during the day 10.00 pm
- Going to bed, relation responsibilities 11.00 pm
- Waking up 4:30 am

Main responsibility for a woman: To look after the house

Men:

- Morning: treating sick animals
- Bringing animals to the pasture / Grazing
- Bringing animals to the market- selling
- Sometimes gathering for social, traditional meetings
- Guarding homes at night
- Boundary fences
- Searching for new pastures/migration
- Bring animals at home for cleaning, counting and cleaning
- Going for hunting and nestling/ cattle restrain
- Counting animals

Main responsibility for a men: Taking care of the livestock

During the discussion about defining the main conflict, the topic between men and women about the right to polygamy was thrown into the debate. The following questions were raised:

- Why it is a men's right to live in a polygamous relationship?
- What is the difference between the Western culture of monogamy and individualism where the people get (re)married and divorced, and the Massai culture where the men have several wives at the same time?

The participants were actively joking about the above-mentioned questions, but, in fact, some of these jokes had serious underpinnings and drew on the strictly divided responsibilities of males and females in the Massai culture. For instance, one participant said "Never ask Massai men about how many women and cows he has". The participant further explained that this saying describes the sexual potential of the men which is one of the most important social values cherished in the traditional Massai community. Another aspect of such types of jokes is that progressive people from the Massai community are aware of these stereotypes and they play with them, because the traditional members of society as well as some donors expect them to share these values, while they personally do not share them anymore.

Concerning the traditional gender-specific cultural practices (FGM), the working group stressed the existing conflict between the agenda of the government with regard to FGM and the community. The group defined the following pairs of opponents in this conflict:

- Parents vs. Girls (rights, FGM, marriage),
- Men vs. Women (responsibility),
- Government vs. Community,

The main conflict defined by MPIDO members is the representation and responsibilities of women and men.

Step 2/3: Identify and analyze in detail the dividing factors and reasons for tensions between the groups involved in conflict. Identify and analyze in detail the connecting factors between the groups involved in conflict.

The steps 2 and 3 were done together with all participants, but members of the MAPIDO project defined dividers and connectors themselves.

The table provided below presents the results of the work with dividers and connectors that the participants of this project did in their small group:

Step 2/3	Divider	Connector
Systems and Institutions	Family	Family, markets
Attitudes and actions	Division of labour (roles)	Division of labour (roles)
Values and interests	Responsibility	Responsibility
Experiences	Generated income	Generated income
Symbols and occasions	Community meetings	Community meetings

The institutions, phenomena and activities which the participants identified can be regarded both as dividers and connectors. For instance, when it comes to the family, this institution can be considered as a connector, because it represents the intimate environment shared by the family members, and a divider, because this institution is organized according to the roles strictly assigned to men and women. For example, the man enjoys more freedom in personal relationship comparing to the woman. He can have up to 5 wives while the woman is supposed to have committed relationship only with one man.

The division of labor roles was discussed once as a divider, because labor tasks are strictly divided between men and women, regardless personal interests and abilities that the person might have. The division of labor can be also considered a connector, because the community members provide a special orientation for girls and boys, aimed at integrating them as well as teaching about their identity and their place in the community. In this case, each member of the community is thus united to other members, but again according to gender roles. Indeed, it goes without saying that, at the same time, such a traditional orientation becomes an instrument of isolation between the groups, as the members of the community are divided according to their gender roles.

Responsibility is another example that can be considered both a divider and connector, because both women and men have specific responsibilities in relation to their households, children and community. However, at the same time these responsibilities are clearly divided according to gender and age. For instance, the men are major providers for the family, while women are responsible for household and children.

The generated income is a divider, because due to lack of regular income, especially in dry seasons, both the Massai men and women have to look for jobs in order to provide food and security for themselves and their children. At the same time, the generated income is also a connector, because its lack is a common problem for all the community members.

Currently, the community meetings are a divider, because they are organized according to hierarchical structures. The atmosphere at these meetings is not open, and such topics as FGM, for instance, cannot be discussed there. On the other hand, if organized more openly, the community meetings could be a space for alternative symbols and discussions and, thus, become a connector.

Step 4: Analyze the project project work (with regard to its particular components)
 MPIDO was established in 1996 as an NGO and is based in Kiserian, the Kajado District. This NGO focuses works with human rights issues of pastoralists. They focus especially on women's and children's rights (including female circumcision), as well as land rights.

Since 2001, MPIDO launched the empowerment program for women and girls, which covered 9 localities representing the cluster of villages. The program is oriented on eleven mixed primary schools. In this project, MPIDO works together with the school communities and organizes annual examinations for girls (note: “examination” is a MPIDO project term). In order to enhance the motivation, the results of the progress test organized during the training program are used to reward those active girls, schools and communities that have acquired a good understanding of the training’s topics.

The sessions of the empowerment program take place after school. Volunteer teachers in each school provide guidance and counselling for the girls. The topics of the empowerment training is aimed at increasing awareness on harmful/ traditional practices (e.g. early marriage and FGM) at the school and community levels and include discussions and creativity lessons. The empowerment project also seeks to promote adult literacy among women and enhance local women’s entrepreneurial skills.

The coordinator of this project acts as a “role model”, given that she knows the cultural context very well. The major point of using the concept of the role model in the trainings with young girls is to create reference identification figures for them that they can refer to in the process of constructing their own identity. Her main work is to organize and manage the empowerment trainings, build cooperation with the school committees and the communities. Considering that she got her higher education, which is rather exceptional case in the Massai community for a young women of her age and given that she lives in her parents’ house with her child and she is not married, she also has a specific position of an outsider in her own community, because she does fulfil the expectations from the traditional point of view on how the life of a woman should be organized.

Step 5: Analyze the impact of the program on the context of the conflict through transfers of resources and implicit ethical borders.

In order to work on this step, the facilitator came back to the results of the analysis made for the steps 2/3 that was written on the board. She asked the MPIDO project group to elaborate on the impact the programme has on the dividers and/or connectors and explain possible reasons for it.

Step 2/3	Divider	Connector
Systems and Institutions	Family	Family, markets
Attitudes and actions	Division of labour (roles)	Division of labour (roles)
Values and interests	Responsibility	Responsibility
Experiences	Generated income	Generated income
Symbols and occasions	Community meetings	Community meetings

Please, see Step 2 for the explanation of the table and its logic.

The dividers and connectors highlighted in pink make particular relevance for the project context, but have not been addressed by the project participants. These highlighted connectors/dividers have a crucial importance for working with/in the conflict context and thus should be taken into consideration to reinforce the impact of the project.

The facilitator asked each staff member to provide some facts from the case that they used in supporting their analysis, because in this section of the discussion a particular attention is paid to the thinking of people rather than mere providing one-word or short answers.

Ideas that came out in the discussion among project members include the following:

- The biggest problems with regard to the project topics are in the community, but the programme targets the schools only.
- Empowering the girls is important, but the heads of the community are the elders and should also be considered.
- The programme could be harmful, as empowering the girls can lead to conflicts between them and their families. The conflicts may arise as a result of the knowledge on the programme topics that the girls bring home and opposing standpoints of their parents on the same issues.
- Boys are not targeted by the programme despite that fact that they are future decision makers in their families and communities.
- The programme focuses only on the rational sphere and does not cover the traditional and emotional spheres.

When it comes to empowerment issues, it is important to take into account that empowering can lead to potential conflicts between community members, as at a certain point of time the empowered persons will not agree with the values or traditions respected and maintained in their communities. It goes without saying that it could lead to eventual misunderstanding and conflicts in the community. On the other side, such conflicts are necessary and sometimes unavoidable benchmarks that demonstrate the processes of social development and progress in the societal relationship which, while retaining its traditional models, become open to new social agreements and transforming values. Traditions are changing as well in social environment and it depends on the process of dealing with the conflict of traditional thinking and secular thinking.

Step 6: Develop new project options: Combination of strategies

The group suggested the following options:

- Include boys and men as target groups, too. Provide empowerment trainings to them as well in order to enhance their awareness on gender-biased stereotypes existing in their community.
- Introduce alternative rites of passage (ARP) to replace harmful traditional practices.
- Widen the focus of the project to include extra-curriculum activities, e.g. games, debates to have more connection their local community and not only to learn about these topics in a specific training environment.

Reflections on Case Study 1:

- 1) The facilitator focused on asking participants to describe and explain their social experiences and how their life in their communities is organized. Using the position of an outsider was an optimal solution as it also helped participants not to take the discussion personally. Such a creative approach makes it easier to understand the local cultural and social environment, as well as mentality and way of thinking of

local participants. In general it is always better to use many ways of expression, because then the participants can use better their own skills.

- 2) The facilitator also asked the participants to draw a picture of a typical Massai man and woman to discuss with them the stereotypes that exists in relation to both genders. Exceptional cases were also discussed. For example, when the sexual orientation of a person is different from the traditional accepted one. It was remarkable that all the female participants said that there were no homosexuals in their community; while men acknowledged such a possibility, but made it clear right away that they did not know any of such men.
- 3) FGM was another topic discussed. The facilitator asked the participants to explain to her why the culture of FGM exists in their community, the origin of FGM and its role. The discussion showed that the goal of such practice is to reduce women's sexual desire, for the men to get more control over them and their sexual and private life. It is important to understand that the practice of FGM represents only one of the multiple ways of controlling the family and private relationship in the community.

3.2. Second Case Study: Caritas Nyeri. Location: OI Moran Division.

Step 1: Understanding the context of the conflict (geographical and social environment)

The Laikipia district occupies an area of 9,693 km² and has seven divisions namely Central and Lamuria (Laikipia East), Mukogodo (Laikipia North) and Rumuruti, Nyahururu, OI Moran and Ngarua (Laikipia West). The district experiences largely a bimodal rainfall pattern with the long rain season occurring between March and May, and the short rain season between October and November. Overall, the Laikipia district has five livelihood zones (pastoral, mixed farming, marginal agricultural, ranching and urban). This area is inhabited by several different tribes, such as Massai, Kikuyu, Pokots, Samburus, and white settlers from the colonial times.

In 1963, following the independence two real estate companies bought the land in that area and divided it into smaller pieces for sale. The residents in Nairobi and other towns heard the announcements about the land sales on the radio and bought pieces of land in the district. A mixture of different representatives from more than 14 tribes came to live together in the Laikipia district. Some tribes that came to live in this area brought along their own conception of lifestyle and land handling, while white settlers who remained in the area also maintained their habits and own practice of land usage. In this area, most of the people are Christians. Some profess a local mix of African traditional religion and Christianity. White settlers send their children to their own churches. The white settlers and pastoralists hardly interact with each other.

In 2005 there was little rainfall in both long and short rain seasons, which implied severe drought. The worst affected areas are the pastoral and marginal mixed agriculture zones. Overall insecurity caused by cattle rustling and by destruction of crops by livestock and wildlife in the OI Moran and Rumuruti divisions leads to competition for scarce resources. In the opinion of the group speaker, there exist several types of conflicts in the Laikipia district that include conflicts between agriculturist and pastoralist communities, but also inner conflicts among the pastoralists themselves. For instance, there is an inter-group conflict between Pokots and Samburus about cattle. As stated by one project member, cattle rustling has been part of the pastoralist culture. Other participants from the workshops protested against this statement. The use of water and land is a major conflict issue that exists between the agriculturalists and the pastoralists in this area.

In the end, the group defined a resource conflict between agriculturalists and pastoralists as the major conflict in the area.

The discussion got very emotional in some parts. Some participants tried to contradict to the statements made by other participants with regard to the description of the conflict; others looked on the ground or were taking silently some notes. The facilitator asked one of the participants why the atmosphere in the group was so tense and whether the statements of some participants hurt the feelings of other people in the group. The participant said that when he heard statement of other participants about the culture of his community, he felt responsible to take part in the discussion and provide his own vision of the political conflict with regard to whether the communities in the Laikipia District or Rift Valley bear the main responsibility for its instigation.

Claudia Luzar explained that sometimes statements of the participants were made from completely different perspectives. She asked two participants why they were looking down on the ground when the exercise with the description of the conflict context was done. She explained, that doing such analysis was particularly painful for her, because a non-pastoralist participant described this conflict and came up with general ungrounded declarations. The facilitator asked them if they can imagine how the participant who had to make the presentation about the conflict group on behalf of the whole group felt. The facilitator mentioned that on Do No Harm analysis, while discussing the conflict, it is important to avoid direct judgements and to ask questions instead in order to prevent personal attacks in the discussions.

Step 2/3: Identify and analyze in detail the dividing factors and reasons for tensions between the groups involved in conflict. Identify and analyze in detail the connecting factors between the groups involved in conflict.

Step 2,3	Divider	Connector
Systems and Institutions	Community , local administration, government	Community, local administration, government
Attitudes and actions	Respect of elders, understanding of grass, Nomadism	Respect of elders
Values and interests	Water, cattle	Water, Cattle
Experiences	Colonialism	Colonialism
Symbols and occasions	Elections National days	National days Elections

The dividers and connectors highlighted in pink make particular relevance for the project context, but have not been addressed by the project participants. These highlighted connectors/dividers have a crucial importance for working with/in the conflict context and thus should be taken into consideration to reinforce the impact of the project.

The community can be considered as a divider, given that various communities can have stereotypes about each other. The community is organized according to tribal affiliation which is reproduced until nowadays. The communities in Kenya are divided in ethnic terms. However, community members overlook the differences that exist among the people of their own communities. The community can be also considered a connector,

because it provides a social identity to its members, who become united under one “name” and support each other.

Access to the grass can be considered as a divider, because the pastoralists do not own pastures and they have to move from one pasture to another in search of the grass. The grass can be also regarded as a connector, because all the pastoralists and agriculturalists need land in order to sustain their livelihood activities.

The respect of elders is another important issue for both conflict parties, because, as a divider, the elders are decision makers and their views are not subject to discussion. On the other side, the elders can become an important connector in conflict situations, because they can make the parties bring the conflict to the end, and the conflict parties will have to respect the opinion of elders.

When it comes to the project and its specifics, both pastoralists and agriculturalists seek access to water. This can lead to an increased competition for resources and conflicts between these two groups, when there is not enough water available. As a connector, water brings pastoralists and agriculturalists together because they both depend on water as a vital resource necessary for maintaining their activities. Therefore, when you implement the projects with these communities as target groups, the project officer needs to pay attention to all possible factors that can lead to conflicts between the beneficiaries.

Colonialism, as another example, that connects the conflict parties (i.e. agriculturalists and pastoralists) in the way that they both had experience with it. At the same time, this particular experience divides the conflict parties, because the agriculturalists were not subject to such big oppression compared with pastoralists.

National holidays could be a connector, because the nation, as a unifying concept for identity, could bring various groups of interest together. At the same time, it can be a divider, because in this situation the concept of nation disregards that various groups of people defined under a ‘nation’ can have different needs and interests.

The impact on the project and will be thoroughly analysed in Step 5.

Step 4: Analyze the project project work (with regard to its particular components)

Caritas Nyeri was established in 1993 as a Development Office of the Archdiocese of Nyeri. The organisation has various development and emergency projects. The OI Moran Peace and Conflict Resolution program covers 24 villages of OI Moran division. The programs implemented by the organisation include peace building activities on the grass root level, community education for peace leaders and non-violence conflict resolution.

The facilitator asked the group what they really do behind these big titles and if one of their staff members could describe his or her typical working day. One assistant talked about his day at work which consists of visits to different communities. He began his work early in the morning and drove by motorbike long and hard ways to visit the communities. At the beginning of the program, he identified key figures in the communities and talked to them. Within this project, every target community elected one person for the counselling. A large part of his daily work consists of talking to and mobilizing the people to participate in peace buildings events. In his advocacy work, he also talks about positive and negative cultural practices and alternative ways of celebrating rituals.

The facilitator asked which kind of peace definition the project members use in their work. The coordinator of the program explained that when they work with the definition of “peace” in their program, some people think that “peace” is when people are not fighting, but to him the definition of peace is far more complex. According to his point of view, the peaceful society is a society of equality, where all the resources are distributed in a fair way between its members. He also said that peace situations are not abstinent of conflicts, and that conflicts are usually necessary for reaching social and personal developments.

The program offers training on experimental learning about conflicts to local communities.

Step 5: Analyze the impact of the program on the context of the conflict through transfers of resources and implicit ethical borders

The following matrix was prepared by the project participants:

Real activity on the ground	Impact on the conflict
The project officer meets the local administration; they explain to them exactly what the activity is about (formation of peace coordinator. Then the project officer explains the criteria for the election to peace committee. Together we agree on the suitable date for the meeting and venues.	<ul style="list-style-type: none"> • feeling / sense of recognition and involvement
Mobilization <ul style="list-style-type: none"> • Chief communicates with village and connected elders. Village elders assist in mobilizing the community to attend community baraza • Introduction of P.O. and the elders (and any other leader), and objectives of the meeting – done by chief • Introduction of the project by P.O. and criteria of elections. P.O. gives room for questions • Community is divided according to villages and each village elects a representative • P.O. ensures the election is free and fair 	<ul style="list-style-type: none"> • Linkage of powers between chief and elders • Feeling of respect • P.O. feels accepted, community feels remembered • Community feels the significance of their own project • Community and leaders feel the needs for democratic space
Sharing of experiences among pastoralist communities <ul style="list-style-type: none"> • The P.O. and chiefs identify key figures to attend the meeting at the agreed venue. • Identified figures are mobilized to attend the consultative talks • The selected representatives bring themselves together and share openly the positive and negative cultural practices (e.g. nomadism, 	<ul style="list-style-type: none"> • Creates room for dialogues • Feeling that someone is concerned • Appreciation of the culture • Necessity of change

<p>landownership, Moranism, marriages at personal and community levels)</p> <ul style="list-style-type: none"> • They came up with: alternative ways of livelihood • Plan to educate their communities on how and why they need to change 	<ul style="list-style-type: none"> • Community felt they owned the process • P.O. felt encouraged • There is still room for change (it's not late)
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Because of the lack of time **Step 6** could not be done. The facilitator suggested that the staff members think about this step in the next meetings and continue the analysis on their own.

Reflections on Case Study 2

- 1) For many participants, it was very difficult to describe their emotional and personal feelings with regard to conflicts happening in their community. Generally, men provided more comments on political conflicts. Only some women were able to talk about personal problems and describe inter-personal conflicts in their communities. They were not able to express their opinions and feelings, and the hardships that they experienced while trying to discuss the conflicts, were both physical and psychological (e.g. some of them lost their voice or simply couldn't speak).

In order to deal with this situation, the facilitator divided the participants in two separate groups – male and female – in which they were asked to create scenes representing the feelings of loss, grief, aggression, mourning and reconstruction in relation to their conflict context. The participants were asked to picture these feelings with the use of cameras.

Below, some pictures are provided that were taken by the participants to demonstrate the above-mentioned feelings in their conflict context:

Picture 1 – The feeling of grief and the meaning of empathy



Picture 2 – The feeling of fear and running away as one of the ways to deal with it



Picture 3 – The process of reconstruction and the meaning of cooperation in it



Picture 4 – The process of reconstruction and the meaning of mutual participation in peace building processes



- 2) While discussing the dividers and connectors, some of the participants said that they did not experience any particular emotions of anger and revolt when they have the feeling of oppression and lost, for instance. In fact, it seemed like it was completely normal for them to live in precariously circumstances. They were not able to feel the aggression in this situation. Seeing that the participants were not able to express the feeling of aggression, the facilitator asked them to imagine the situation where they could feel the aggression and express it. To do so, she asked the participants to do it in the form of an imaginary play and use other participants as objects at whom they can direct this feeling. It was remarkable that women were

able to show a higher degree of aggression than men. The message of the game was that it is important to express the feelings of the aggression to be able to deal with them. It is normal to have these feelings and you cannot suppress them for the sake of a peace making process. It is important to learn how to deal with the negative feelings in order to overcome them.

- 3) The Do No Harm analysis shows that, in the case of Caritas Nyeri, the major conflict is about resources, especially when it comes to pastures and water. The conflict parties, i.e. pastoralist and agriculturalist communities, do not know much about each other, therefore it was extremely hard for every conflict party to listen to each other and take the others' perspective. In the discussion, there was sometimes a danger that the conflict parties based their arguments on tribal affiliations instead of using general social argumentation (i.e. necessity of water). For example, it was stated that all the Massai/ Kikuyos share the same attitudes and values. Other actors in the conflict, such as the government, white settlers and their resource interests, were not so much in the focus of the program. In order to identify possible peace solutions for this geographical area, it is necessary to address its historical background (colonisation) and improve the connectors on personal and social levels.

3.3. Third Case Study: Women Resource Centre Development Institute. Location: Makueni District

Step 1: Understanding the context of the conflict (geographical and social environment)

Makueni is a district in the eastern part of Kenya. There is one of the most important traffic roads running between the port city Mombasa and Nairobi. There is a lot of truck traffic transporting goods from the port to Nairobi, Uganda, Rwanda and Democratic republic of Congo. Most of the people know some towns and villages of Makueni only by passing the road. The region is mostly inhabited by the Kamba (one tribe in Kenya) and several pastoralist communities. Most of the people are Muslims or Christians.

In these districts, the short-rains are more reliable than the long-rains. Maize is the major crop in the district. The last rains seasons, however, were very poor. Drought is one of the major problems in that area. A lot of young men and women migrated to Nairobi in search of better life and living conditions. Most of local men are season workers and spend most of the time working in other districts. The women take the responsibility for children and themselves. Most of women work in agriculture, but due to the drought there has been not so many working opportunities. One of the consequences is that a lot of women are working as sex workers on the road. Thus, poverty is leading to prostitution and a lot of young girls but also adult women are forced to work in that business. Their clients are both Muslim and Christian men, mostly truck drivers. The rate of HIV/ Aids is progressively increasing in that area. Sex abuse and violence against women is another major problem in this area. Gender violence takes place on the street, in the communities and families. Other problems include witchcraft and early marriages.

The major conflict is gender based violence in the context of poverty, with men and women being conflict parties.

Step 2/3: Identify and analyze in detail the dividing factors and reasons for tensions between the groups involved in conflict. Identify and analyze in detail the connecting factors between the groups involved in conflict.

The following matrix was prepared by the project participants:

	Divider	Connector
Systems and Institutions	Church	Church
	Schools and education systems	-
	-	Health institutions
	Police station	-
		District children offices
		Probation offices
Occasions and Symbols		Birthdays
		Weddings
		Merry go round
		Baptism
	Valentines Day	Valentines Day
		Children dedication occasions
		Academic days in schools
		Funerals
		Baby warming shower
Attitudes and Actions	A woman who is not married is not respectable	-
	Women are sexual objects	--
	Corruption	
	Women are there to be seen not heard	-
	Women should not inherit land	-
	There is a dress code for women	
Experiences	Early marriages	
	Violence against women	
	Desertion	Desertion
	Drop outs in schools	
	Orphans	
	Drought	
	Food shortage	
	Insecurity (petty thefts)	
Values/Interest	A boy child is more important than a girl	
	Witchcraft	

		If you don't work hard you die poor
		Offering sacrifices
		Land in a source of livelihood
	Men are the heads of families	Men are the heads of families
	Continuation of family name though the men	

The participants of this project also talked about the church as a connector and a divider, considering the importance of this institution in the life of people. The church works with the issues of sexual and gender-based violence, but at the same time they have conservative approach towards the sexuality of the people. The church makes the sexuality a taboo topic; however, they could have used their position and authority to help people to understand their sexuality better, which could also help to prevent and address sexual violence in the community.

As in the previous case studies, the participants also drew attention to the gender roles of men and women and special positions assigned to these groups in the community, both on family and community levels. Again, this strict division of roles was considered as a divider. At the same time, at the level of gender groups, the participants also saw positive features in such division, because it helps the community members in building their social identity.

As in other cases, the participants also talked about the problem of resources and access to food as a divider, given that all of them have to find ways to find access to various resources like food, pastures, water and livelihood opportunities in order to sustain their own living and to secure their families.

Social occasions, like birthdays and holidays were also considered as important connectors, because they bring the community members together. However, the Valentine Day, for instance, was also defined as a divider, because it puts a stress on different gender roles assigned to men and women.

Step 4: Analyze the project work (with regard to its particular components)

The Women Resource Centre Development Institute, established as NGO in 1993, has its roots in the Delta Training of the Catholic Church in Kenya. The WRC-DI team is gender balanced and has 4 staff members. WRC-DI focuses on violence against women, gender balanced access to land and to legal support. The programme presently supported by Fastenopfer and Caritas New Zealand is covering 60 villages in Makueni Distrikt.

Project work plan as explained by the project officer

- Prepare training materials, management of program, follow up on trainings. Mobilization. Create awareness on VAW (Violence against Women) in the community through discussions, problems posing methods.

- Raise awareness of the target groups in collaboration with other community based advocates, often legal advice/ re-assignment involved collaboration with project assistant.
- Work in towns: assisting victims of sexual gender based violence.
- Coordinate the VAW programme at district level, collaborate with VAW advocates in handling of issues, write monthly reports, organise peaceful sensitive work, counselling, networking with other CBCS schemes. Overall, the VAW Programme has trained 76 community based advocates.

Project analysis on the individual level: Why do you work in this project?

Each member of the group explained why he or she works in this project. Here is the summary of their reflection:

- Ensure that issues of VAW are addressed at the local and district levels
- Passion for fighting for women rights
- Need to see change in the community
- This was due to poverty and inequality in the community
- Involved in decision making processes at the district level
- Ensure concerning ownership of the programme
- Self-organizing communities

Step 5: Analyze the impact of the program on the context of the conflict through transfers of resources and implicit ethical borders

The dividers and connectors highlighted in pink make particular relevance for the project context, but have not been addressed by the project participants. These highlighted connectors/dividers have a crucial importance for working with/in the conflict context and thus should be taken into consideration to reinforce the impact of the project.

After identifying dividers and connectors, the participants discussed which of them are most important / insignificant for the project work. The facilitator stressed that Step 5 is the most important step in the Do No Harm analysis. The important point is not only to be able to set good priorities, but also to think about social and individual messages which you send to the target audience in your daily project activities while working with these priorities. For instance, the facilitator found it a very good example, when the project members presented her the CD with the collection of Kamba music touching upon the issues of violence and discrimination, which they created as an educational material to use in their awareness work. In this case, the church can be a connector because it opposes sexual violence and organizes various activities to prevent and address this phenomenon in the community. At the same time, the church is also a divider because it does not tolerate open discussions about sexuality and prohibits instruments for protection against HIV. The church also denies the modern Kamba music, because according to its opinion, this music talks too openly about the sexual life and desires of human beings, disregarding all moral codes.

Another divider is the institution of the police which up to day remains a very difficult institution for the victims of sexual abuse. Often, the police officers are male and they are not able to consult the victims of sexual abuse in an adequate way.

The facilitator asked what the group thinks about the individual implicit messages that they send in their daily work and the impact of these messages on the psychosocial environment. The overall objective of analysing dividers and connectors is to minimize the dividers and increase the role of connectors. The facilitator took an example of a staff member who has a hair saloon and suggested that one might also use this less formal environment to give women space to talk about their problems and concerns, including their experiences with violence. All over the world (including Germany), women are going to hair saloons not only to have their hair done, but to have a space when they can discuss their private life in an informal environment.

Due to the lack of time, the above-mentioned list of connectors and dividers prepared by the project members and their analysis were not complete and require further work. It is important to continue this analysis together with the participants to show them how to complete the Do No Harm instrument and discuss the full range of its possible functions with them that they can use to improve their work.

6. Step: Develop the program options

At the end, due to the shortage in time, there was not so much time left for the project participants to develop new program options, but the facilitator prepared the questions concerning the project that the project members should think about:

- How can the church be integrated in this project with using Kamba music to address gender based violence in the local community? Would the church support the use of Kamba music or could it be that it depends on the messages this music sends?
- Can this music be used to work with the students who drop out from the school?
- What is the relation between the topic of witchcraft and the implicit ethical messages of the project work?

Reflections on Case Study 3:

- 1) In this workshop, many people had good educational and professional background. There were many discussions about theoretical issues and particular theories (e.g. Freud), gender topics and discrimination. This group was particularly good at combining the conflict analysis and the psychosocial approach.
- 2) After a small dynamic game called 'Imaginary Journey', the participants visualized and discussed pictures of their personal conflicts that they encountered once in their life. The facilitator asked for their work-related conflicts (situations when they felt alone or were disappointed with something or somebody.) After all the participants had pictured their own conflict situations, the group worked on the selected pictures from a couple of participants. Based on these examples, they tried to understand how the psychosocial analysis can be used for dealing with the feeling of grief, loss and trauma.

One female Muslim participant presented the picture of her feelings at the time when she was running as a candidate for the elections in the local government and was full of hope and readiness to struggle for social change. In the end, she lost the elections, and to her, this meant that there was no hope left for a democratic development. She felt deprived of the chance to change her own society. In this situation, she felt very disappointed and also discriminated as a Muslim and a woman.

To help her to express her feelings of anger and hate, the facilitator used the method of "Muppet theatre" to show the participants how one can deal with the emotions and personal feelings. In order to demonstrate how this method can be applied in practice, the facilitator asked the woman to describe her feelings and use other participants from the group as actors to show her personal perception of this situation (actors involved, their roles, and her own role) and how she felt in this situation. The major goal of this exercise was to show that it is absolutely normal to experience the feelings of anger, revolt, aggression in the conflict situations and that it is important to express and discuss these feelings to be able to cope with them.

- 3) In order to work with the issue of integrating personal motivation at work and life experience, the facilitator asked the participants to write a story about their personal encounters with conflict situations from their childhood. There were two options provided. One was when the participants could write a personal story and hand it to the facilitator. The second option was to discuss this childhood stories in small groups together with the people whom they felt comfortable with. Most of the participants preferred to write their story and give it to the facilitator.

Given the emotional complexity of most of the stories written by the participants who experienced abuse in their childhood, the facilitator decided to keep these stories anonymous and put them in the envelopes in order to ensure the security and respect of participants' private life. Next day, these sealed envelopes were used as symbols for leading a discussion about the topic of childhood experiences and their influence on the professional and personal life of adults. Every participant got a sealed envelope and was asked to think about the topic. As a background, the facilitator played the famous song "Save Our Nation" that is about the process of reconstruction and deal with the past (The song was created shortly after the atrocities happening after the presidential elections in Kenya in 2007). The main idea of this exercise was to help participants to deal with their conscious and unconscious feelings and memories about the conflicts that they experienced in their childhood and think how these experiences influence them as adult persons.

The intention of the facilitator was to show the participants that it is important to think and talk about their past to have a secure room where they can reflect it.

4. Evaluation

The evaluation consisted of the following four questions that all the participants were asked to answer in their evaluation forms:

1) What was useful?

- To learn how to work with conflicts and how to unite the community in these peace making processes;
- The work with dividers/connectors in the conflict context;
- The definition of conflict;
- To learn how to build and organize communication in our societies
- Methodology and the concepts of Do No Harm and the Psychosocial Approach;
- To learn to apply these instruments for analysing the project work;

- The concepts and instruments learned were useful both for individual and community levels;
- Three-D cards of conflict definition;
- All the handouts;
- To learn new perspectives of dealing with conflicts;
- How to analyse the project to increase its effectiveness;
- It was very useful to use specific case studies – i.e. own projects of the participants – to do the DNH analysis;
- Very good and logical structure of the workshop.

2) What was difficult to understand?

- Step 5, 6 and 7 of Do No Harm analysis;
- How to apply all the steps of the DNH analysis to my project;
- Psychosocial approach was not fully clear;
- Step 4 – the impact of project members on the project work;
- How to transfer the attitudes and the values;
- Identifying dividing and connecting factors on the community level.

A lot of people did not provide any specific information for this question, mentioning that all the topics discussed were clear to them.

3) On which parts do I need more information?

- Step 5, 6 and 7 of Do No Harm analysis;
- Conflict information;
- More books (publications) from Fastenopfer on the combination of the DNH and psychosocial approach;
- More chances to discuss project design and resources available for project implementation;
- Resource materials;
- Follow-up meetings;
- More information on the theory of the psychosocial approach;
- More examples (including also from Germany) on the combination of the psychosocial approach and DNH;
- How to analyse the attitudes and the values.

4) How was the resource person (facilitator)?

- She presented the content in an articulate way;
- She was able to deliver information in an interesting and consistent way;
- She was competent and knew the concepts of the workshop very well;
- She was encouraging, accurate in her language and informative;
- Systematic, elaborate and consistent in explanations;
- She was emotional, but it was good;
- She was good in time management;
- She was considerate in giving people time for thinking and reflection;
- She was creative, interactive and had very good methodology;
- She appreciated the diversity of the participants.

5) Recommendations for the next workshop?

- Participants asked for workshops both in English and Kiswahili;
- More time for the workshops. 2 and a half days are not enough;

- Earlier notice;
- More materials / handouts;
- More resource persons and more workshops to understand the topics better and learn to apply the concepts taught;
- More frequent visits from facilitators, more advice and follow-up from Fastenopfer;
- More support for the contact person from Fastenopfer;
- More information on conflict management in the community and in the family;
- To receive follow-up after the workshop and subsequent trainings;
- More practical examples;
- Do No Harm trainings at the community level;
- Workshops should be not organized at the weekend;
- To organize exchange visits;
- Fastenopfer should come up with other topics which will help to increase the effectiveness of our projects.

6) How was the logistic of the workshop?

Overall, the participants were satisfied with the logistic and conditions in which the workshops were organized.

Here goes the list of complaints that the participants mentioned in their evaluation forms:

- It was not comfortable to organize workshops in Christian guest houses due top the strict rules (e.g. the door was locked at 10 pm and people could not go out);
- Food was not so good;
- It was not comfortable to have workshops organized at the weekend time;
- Some participants complained that they did not receive official invitations to the workshop;