Local Capacities for Peace (LCP)
Do No Harm
(a resource book for local peace initiatives)
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Source

- Periodical reports submitted by CSI-SEVA to LCP Network.
- Inputs provided by trainers and participants of orientations and various workshops organized by LCP Network.
- Outcome of Youth Conference organized at Synod Level during 2016.
- Deliberation of Coordinating Committee meetings of LCP Network.

Acknowledgement

CSI-SEVA wishes to Acknowledge all those who have contributed in various ways in bringing out this useful resource for CSI-SEVA which will be used to continue the peace initiatives in CSI in the years to come.
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1. What is LCP/DNH

Local Capacities for Peace (LCP) as the name suggests involves people at local level engaging in peace initiatives using local resources, skills, expertise and capacities either during the conflict situation or peace times, natural calamities and development programs involving aid. LCP can also be useful for the organizations, as it goes beyond “war” like context and putting emphasis both open as well as structural violence. Thus, it is useful also to analyse the impact of resources transferred in the structural violence and latent conflict situations. LCP is also referred to as Do no Harm (DNH) suggesting that any intervention in a given circumstances should not bring harm by disturbing the existing situation.

The Local Capacities for Peace in South Asia region (LCP) is an initiative supported by Bread for the World, Germany in the work of its partner organizations in the regions that intends to integrate Local Capacities for Peace approach into the planning, implementation, monitoring and evaluation of the partner organization’s activities. LCP is an analytical tool to bring peace be it a war or any local conflict situations. The partners include, Church World Service (CWS), Pakistan/Afghanistan, United Mission to Nepal (UMN), Nepal, Christian
Commission for Development in Bangladesh (CCDB), Bangladesh, Malaya Foundation, Bangladesh, Institute of Social Democracy (ISD), India, Church of North India - Synodical Board of Social Services (CNI-SBSS), India, United NGO Mission, Manipur (UNMM), India, Church of South India- Social Empowerment: Vision in Action (CSI-SEVA), India and Church’s Auxiliary for Social Action (CASA), India.

“Local Capacities for Peace” or “Do No Harm” were introduced in the South Asian Region by invaluable contribution of Bread for the World in response to the concern of Partners Organizations who are very much involved through development work in different conflict zones. Over the years, their association with grassroots and the growing incidence and chances of conflict in the operational areas, initiated a discussion on the need of bringing strategic changes in their planning and monitoring process so that their development assistance should not aggravate tension in the community rather it should bring people together. A series of workshops and meetings were facilitated to develop a common understanding on the issue of peace, conflict and development and as a result, nine organizations from five South Asian Countries came together to work collectively for introducing tools of LCP/ Do No
Harm in their organizational system and developmental works.

Goal

To address the issues concerning conflict, violence and peace building in South Asia.

2. History and Background of LCP/DNH

In late 1994 the LCP was launched to answer the question: How may assistance be provided in conflict settings in ways that, rather than feeding into and aggravating the conflict, help local people disengage from the violence that surrounds them and begin to develop alternative systems for addressing the problems that underlie the conflict?

LCP is a collaborative effort, organized by the Collaborative for Development Action in Cambridge, Massachusetts, involving a number of partners like International and National NGOs (over fifty of them) and local assistance workers.

The approach taken by LCP was inductive, learning from local field experiences. Thus, fifteen case studies were conducted in fourteen conflict zones to examine the interactions of humanitarian and development assistance and conflict.
The purpose of the LCP is to learn from the broad experience of these many agencies how humanitarian or development intervention undertaken in conflict settings can aggravate and prolong the conflict, but with proper analysis it can help local people disengage from violence and begin to establish alternatives for addressing the problems that underlie the conflict.

3. Why is LCP/DNH essential?

- LCP is essential to consider how the humanitarian and development intervention interacts with the ongoing and potential violent conflict.
- It is a tool to analyse the context of conflict and the impact of an intervention during violent conflict. It is also a tool for development organizations to redesign the program and to ensure that it is not escalating violence.
- The purpose is to systematically analyse the relationship between development program and violent conflict, and assess how it may have positive and negative impacts on that.
- It is NOT a peace building tool and does not expect any organization to add a peace building mandate.
➢ It is NOT a “Conflict Resolution” or “Conflict Transformation” tool.
➢ It intends to help organizations to improve upon what they are doing (programme activities).
➢ Development organizations are encouraged to integrate the LCP-tool in to the planning and implementation procedures. It is also useful for PME (Planning, Monitoring and Evaluation).

4. Steps involved in LCP/DNH

LCP follows a seven-step approach,

Step 1: **Understand the Context of Conflict**

➢ Understand that we live in a context of conflict situation
➢ Identify the appropriate arena – geographical and social space which is relevant to your project or programme
➢ Identify which inter-group conflicts have escalated into violent conflicts
➢ How does the project relate to context of conflict?
➢ There are always two realities in a conflict situation
Step 2: *Analyse Dividers/Sources of Tension*

There are always dividers, sources of tension in any given context. There are many factors which divide people and are classified into five categories:

I. **Systems and Institutions**  
(Government policies, Political parties, Patriarchy, Caste, Religion, Judiciary, Media, Military)

II. **Attitudes and Actions**  
(Attitudes towards Caste, superiority/inferiority complex, non-belief in Govt services)

III. **Different Values & Interests**  
(Farmers value their land as God, motives like profit)

IV. **Different Experiences**  
(Suffering during calamities, my experience V/S your experience, feel neglected)

V. **Symbols and Occasions**  
(could be an object, event, or person; attitude towards a particular religious symbol, structure, Festivals)
Step 3: *Analyse Connectors/LCP*

The second reality is that there are connectors or Local Capacities for Peace in any given situation. In most of the times dividers can also be connectors. They are also classified into five categories. However different values and experiences become shared values and experiences while analysing connectors.

I. Systems and Institutions
II. Attitudes and Actions
III. Shared Values and Interests
IV. Shares/Common Experiences
V. Symbols and Occasions

Step 4: *Analyse-Identify & Unpack the project*

After analysing dividers and connectors it is important to unpack the program since it is not the entire project that goes wrong but the details that determine the effects.

**Level 1**

I. What is the Mandate
   (Vision, Mission, Objective, Goal, Aim, MOU)

II. Headquarters/ who controls
   (Who Decides, what is the Hierarchy)
III. Funding Policies/ Donor relations
    (Where to get funds, Hidden Agenda of Donors, Mechanism of releasing funds, MOU)

Level 2
    (Questioning/Unpacking)

I. Why?
    (Why do we do the program? Can others do better?)

II. Where?
    (place, most needy and remote or convenient for operation)

III. When?
    (timing of the program, whose convenience)

IV. What?
    (activities, programs and their relevance)

V. For whom?
    (refers to focus group/beneficiaries)

VI. With whom?
    (who are the other partners and their agenda)

VII. By whom?
    (people involved in implementation, qualification, experience)

VIII. How?
    (methodology)
Step 5: **Analyse the Project’s effects on the context of Conflict through:**

I. **Resource Transfer (RT)**
   In any intervention resources like finances, materials, human expertise/skill, knowledge, etc are transferred to the program which have an effect which are in five categories;

   i. **Diversion Effect:** Sometimes money and relief materials intended for relief or program intervention are diverted to other purposes causing mistrust and delay. Such deviation is usually done by pressures from authorities including government officials. In our context, there are diversions of resources such as bribe, commissions etc.

   ii. **Market Effect:** Resources meant for development program affects prices, wages at the local level. For example: after tsunami price of bricks shot up drastically since organizations were in a hurry to complete the housing in a short span.

   iii. **Distributional Effects:** When the resources are targeted to some groups and not to others, and these groups exactly (or even partially) overlap with the division represented
in the conflict, assistance can reinforce conflict. It can also reinforce connectors by crossing and linking groups.

iv. **Substitution Effect:** Encouraging local entrepreneurs and local resources for relief and program activities in a positive effect (connector). While substituting the local resources and food habits with outside materials (food) will have a negative effect. For example, local homemade food is substituted by outside food (fruits, oil, drink etc.) this may result in unrest among local producers and affect the local economy (dividers).

v. **Legitimization Effects:** Access to Resources legitimizes some people and some actions and weakened or side-lines others. It can support either dividers or connectors.

**II. Implicit Ethical Messages (IEM)**

IEM denotes the messages conveyed through the action and behaviour (attitude) of program personnel in the process of Resource Transfer. While resource transfers have an impact on the context of conflict both negative and positive, the impact of IEM is very negative. There are seven
categories of negative IEMs in the context of LCP. These negative messages have come out from the experiences of humanitarian and development workers. Organizations implementing development programs should be very careful about the following negative messages which arises through their actions and behaviour.

i. **Arms & Power**
   Hired armed guards to protect goods or staff
   Security and safety derive from weapons

ii. **Disrespect, Mistrust, Competitions among Organizations**
    Organizations working for the same cause refuses to cooperate, express disliking about others, Cooperation is unnecessary with whom one does not agree; you don’t respect whom you don’t like

iii. **Assistance Workers and Impunity (Exemption)**
     Using goods, support systems, resources etc for own pleasure or purpose. If one has control over resources, it is permissible to use them for personal benefit without being accountable to anyone else who may have a claim on these resources
iv. **Different Values for Different Life**
Evacuation of senior staff but not local staff during emergencies and calamities like fire and flood. Some lives are more valuable than other lives.

v. **Powerlessness**
Field based staff not given/unable to take decision and has to wait for instruction from higher authorities.

vi. **Belligerence (hostility), Suspicion**
Believing that others “can’t be trusted” and it is normal to look at everyone with suspicion and belligerence.

vii. **Publicity**
Giving importance to publicity through photography, videography and publishing in the media for own benefits at the cost of focal group.

**Step 6: Generate Programme Options**

- If any element of the project (activity) has a negative impact on dividers/strengthening or supporting the Dividers
If an element of the project (activity) has a negative impact on connectors/weakening or undermining the Connectors,

**THEN**

Generate as many options as possible so that you can do what you intend to do in such a way to weaken the dividers and strengthen the connectors.

- Do remember that “options” always exist;
- Provide an opportunity to “think outside the box”;
- Use experience in imagining a wide range of options for achieving a specific programme/purpose;
- Involve different stakeholders in thinking of programming options, the greater the number, and the more creative the options are.

**Assumptions**

i. “is it possible?”

ii. instead of “what are the options” to make something possible.

iii. the only way to do them.

**Step 7: Test options and Redesign the Programme**

- After generating options test the options using your/others experience
➢ What are the probable / potential effects of the new option on the Dividers/Connectors?
➢ Use the best option to redesign the project.

5. LCP Framework

For better understanding of LCP/DNH the framework is depicted in Figure 1. The arrows indicate that all the seven steps are inter related and not independent of each other. To achieve relative peace/ success, it is important that all the steps are followed in any given situation.
Framework for Considering the Impact of Aid on Conflict

Context of Conflict

<table>
<thead>
<tr>
<th>Options</th>
<th>Tensions/Dividers/Capacities for War</th>
<th>AID</th>
<th>Connectors/Local Capacities for Peace</th>
<th>Options</th>
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<tr>
<td>Redesign</td>
<td>Systems &amp; Institutions</td>
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Figure 1: LCP Framework
6. Context in Which LCP/DNH can be used.

In the Indian pluralistic context, a negative culture of hatred, intolerance and violence leading to human rights violations has posed a threat to the secularism, peace and harmony in India. It is very unfortunate that the youth are the most vulnerable to these issues, their tendency to engage with various identity groups (ethnic, political, religious) has put them in a situation which will be endangering themselves as well as the society at large. This is an emerging pattern in South Indian states. It is proposed to address this situation and to sensitise the youth on their, ethnic, communal, socio-political orientation and bring them towards building conflict resilient and gender sensitive communities. This is sought to be achieved through cultivate a culture of peace, acceptance, and build their capacities to assertively handle the conflicts arising out of these issues. This is the challenged that the Church is poised to address.

7. Mainstreaming of LCP/DNH

Mainstreaming is a process by which an organization takes up new ideas, approaches and tools and integrates them in to the mainstream of values, norms, concepts and approaches that guide
decision making and practices and defines the organization’s character.

Three-dimensional process:

**Mind** (People learn)

System

Action

(Translating Individual learning into (Theory into practice)
Organisational change)

*Figure 2: Three Dimensions of Mainstreaming*

- **Mind** refers to the cognitive (knowledge) level of personnel within the organization with respect to LCP/DNH and the need to impart knowledge in the Organization.

- **Action** refer to the integration of LCP/DNH in to the Planning, Monitoring and Evaluation of organization in relation to Self, Staffing pattern, gender sensitivity, programmatic approaches etc.

- **System** refers to the organizational hierarchy, policies, procedures, practices and behavioral aspects prevailing in the organization. The learning of LCP/DNH
should be incorporated into the System in order to see Action.

8. Mainstreaming LCP/DNH Activities in CSI-SEVA

I. Orientation Workshops for Pastors, Youth, Social Workers, Diocesan Project Staff, Women Fellowship Members, Project Stake Holders by LCP Trainers.

II. Planning and application Workshops for Project Staff to integrate LCP in PME

III. Exposures to LCP Network Activities

IV. Pilot initiatives on Communal Harmony at Mandapasalai and Mudukulathur.

V. Objectives of 2018-2020

i. Capacitated youth, mentors and staff address the root causes of conflict and strengthen peace building initiatives

ii. PME guidelines of all 9 partners made relevant based on consolidated learning and sharing of best practices within and beyond network partners with special emphasis on gender dimensions
VI. Areas identified by Youth as predominant conflict context in South India.

- Communal Tension
- Mega Developmental Projects
- Interpersonal Conflicts
- Local Political Conflicts
- Violence on Religious & Ethnic Minorities
- Intra-Institutional Conflicts

VII. Engaging Youth through

Figure 3: Engaging Youth
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<th>workshops on</th>
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<td><strong>Conflict Analysis</strong></td>
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<td><strong>Conflict Transformation</strong></td>
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<td><strong>Human Rights</strong></td>
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<td><strong>Backstopping</strong></td>
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<td><strong>PME Application</strong></td>
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*Figure 4: Regional Workshops*
9. CSI-SEVA
(Social Empowerment: Vision in Action)

CSI-SEVA (Church of South India – Social Empowerment: Vision in Action) is the name by which the ministry of the CSI Department of Diaconal Concerns is currently known. The change was necessitated to capture the essence of the Greek rendering ‘diakonia’ in a language that is familiar to the common person in all the four language regions of South India, and nationally. The term SEVA serves the purpose and is also used as an acronym to connote Social Empowerment as the Vision of the Church in Action.

Despite the change in the name of the department, the ministries of the CSI-SEVA continues to work around the existing powerful vision statement, ‘to enable the congregations to give an account of their hope concerning the biblical vision of a New Heaven and a New Earth ... and to strive to build here and now, a just, egalitarian society that is sensitive to gender issues and other inequalities’.

Vision
To enable the congregations to give an account of their hope concerning the Biblical vision of a New
Heaven and New Earth…and strive to build here and now, a just, egalitarian society that is sensitive to gender issues and other inequalities

**Communities in Focus**
- Dalit and Tribal Communities
- Women including concerns relating to trafficking
- Children particularly Children at risk and the Girl Child
- Migrant Labourers
- Sexual and gender minorities
- Small, Marginal and Tenant Farmers
- Landless Agricultural Labourers
- Persons living with and affected by HIV/ AIDS
- Persons with disabilities
- Rural households inaccessible to quality affordable health care
- Unemployed Youth
- Seafarers
- Deprived Urban Community

**Intervention Strategies and Methodologies**
- Projects- Focused Interventions
- Advocacy and Campaigns
- Policy and Training
- Research and Documentation
- Networking, Communications and Fund-Raising
- Emergency and Disaster Preparedness
Projects - Focused Interventions
• Dalit Women Empowerment programs
• Adolescent Girl Empowerment Programs
• Liberative Livelihood options
• Sustainable Agriculture
• Dalit and Adivasi Empowerment Programs
• Intervention in the field of HIV/AIDS
• Conflict Transformation
• CARDIA – an experiment in mentoring diaconal churches
• Empowerment of Transgenders
• Education – AP Schools Project
• Thalithakumi program
• Micro Insurance Scheme

Advocacy and Campaigns
• Girl Child Campaign
• GEET (Gender Equity Enabling Timetable)
• DISHA (Disability Initiative for Solidarity and Holistic Accompaniment)
• Youth for Peace- Reformation, Education and Transformation (RET 2017)
• Elimination of Manual Scavenging
• Senior Citizens Campaign
• Churches’ Coastal poor campaign
• GROW FOOD
• Bonded Labour
Policy and Training

- Policy Formation - Gender, Disability, Child Protection
- Churches Commitment to Children
- UMOJA (‘togetherness’) – Church and Community Mobilization
- NIFEA- New International Financial Economy and Architecture (WCC-CWM-WCRC)

Research and Documentation

- Primary and Elementary Schools network
- Hospitals and Healing Ministries
- Programs on Disability
- Women’s Collectives (SHGs) and their Produce for Marketing Network

Networking, Communications and Fund-Raising

- Global Networking

Emergency and Disaster Preparedness

- Disaster Risk Reduction (DRR)
- Disaster Preparedness and Management
- Humanitarian Assistance Program
YOUTH
For PEACE