

Phase I Study Report: Social Cohesion and Community Based Protection Mechanisms in Chad and Burundi

September 2014

by

Hany Besada Theme Leader & Senior Researcher

Wendy Wheaton, Senior Consultant

Ben O'Bright, Consultant

Evren Tok, Distinguished Research Associate

Phase I: Study Report

Social Cohesion and Community Based Protection in Chad and Burundi



*Taken from a field visit to Burundi as part of the project's activities in December 2013

ACKNOWLEDGEMENTS

The North-South Institute wants to first thank the residents of Myange, Nykamgura, Gashasha and Kabonga collines in Burundi, as well as the many representatives who gathered in Sahr town and made themselves available to speak on behalf of communities representing Longone Orientale, Moyen Chari and Mandoul regions of Chad. We are very grateful for the important learning they provided. We are also indebted to the humanitarian and development agency workers in both countries namely, UNICEF, CARE Chad, Local Peace and Child Protection Associations, Inter-agency group (IRC, Africare, Accord International, World Vision, SOS Children's Village, International Rescue Committee, Mennonite Central Committee, Oxfam International, ACCOR), GIZ, FVS-AMADE, Boyewe et Dialogue Burundi, Ministère de la Solidarité Nationale des Droits de la Personne Humaine et du Genre, Trauma Healing and Reconciliation Services (THARS), La Solidarité de la Jeunesse Chrétienne pour la paix et l'enfance (SOJPAE), Association for Youth and Non-Violence (AJNA), Conseil National Des Eglises du Burundi (CNEB), World Relief, World Vision, Caritas Burundi, Baptist Union of Burundi, Dutabarane, Jeunesse Providence Agakura et la Confédération Syndicale du Burundi and International Rescue Committee.

This research would not have been possible without the collaboration of many agencies and stakeholders including the following: UNICEF New York, Burundi and Chad, CARE, and IRC. In Bujumbura and N'Djamena, we wish to thank the child protection team and wider agency staff in addition to the NGO members of the more than 30 agencies who took their time with us to confirm concepts and share their thoughts on the situation of children and wider communities in Burundi and Chad. We thank these agencies for their support and guidance regarding the research questions, access to populations, and support with understanding the main cultural and social norms within each country. We extend special thanks to UNICEF Chad and UNICEF Burundi for its extensive support for and facilitation of this research and for its time dedicated to gathering partners, meetings and supporting training space and presentations related to this project; to IRC for their help, careful listening and support in Makamba, Burundi; to FVS-AMADE for its support, facilitation and guidance in Burundi and to CARE International for its participation in training, guidance with concepts and research questions and for joining us in the field during our data collection processes in N'Djamena and Southern Chad.

At field level, a team of highly capable Burundian and Chadian researchers and data collectors implemented the research. We would like to thank those who joined and supported us in the identification of respondents, organization of timing and location of interviews and administration of interviews themselves with long hours of transcription and translation from Kirundi to French in Burundi, and Sara to French in Chad. Burundi, an extra special thanks goes out to the national association of scouts from whom we hired our team leader and two key researchers for work in Makamba and Bururi.

The research was conducted by the North-South Institute represented by Hany Besada, Wendy Wheaton, Ben O'Bright and Evren Tok in close collaboration UNICEF, key partners in Burundi and Chad, including CARE, IRC, FVS-AMADE and the Scouts Association. In addition, we are grateful for the critical reviews, comment and feedback and guidance provided by Saji Thomas, at UNICEF New York. The inter-agency actors in the field locations and advisory board members to this study have provided key feedback for its completion and we owe them many thanks.

TABLE OF CONTENTS

Executive Summary.....	5
Chapter I: Background to the Study.....	11
1.1 Introduction	12
1.2. Rationale for the Study	12
1.3. Purpose	16
1.4. Description of the Study.....	17
Chapter II: Methodology of the Study.....	20
2.1. Overall Research Protocol.....	21
2.2. Study in Chad.....	28
2.3. Study in Burundi.....	31
Chapter III: Detailed Analysis and Interpretation of Data.....	37
3.1. Social Cohesion at Community Level	38
3.1.1. What is meant by social cohesion and peace building at community level?.....	39
3.1.2. Explaining how social cohesion works or not?.....	40
3.1.3. How is social cohesion followed or monitored by communities?.....	41
3.1.4. How does one build cohesion in communities? What are the criteria for success?.....	41
3.2. Child Protection at Community Level	43
3.2.1. What is childhood and children's development?.....	43
3.2.2. What are girls' and boys' normal activities, roles, and responsibilities as defined by the communities, families and informal structures (i.e. chief)?.....	44
3.2.3. What are the main child protection risks or sources of harm for children?.....	46
3.2.4. What processes or mechanisms used by families or communities to support children and youth who have been affected by various threats to their protection?	47
3.2.5. How do child protection risks vary by gender, age, and location?.....	48
3.2.6. To whom do girls or boys turn to for help when threats arise?.....	49
3.2.7. What linkages are there from community mechanisms to national child protection systems, and what are the gaps in those linkages?.....	49
3.3. Conflicts and Natural Resources.	49
3.3.1. What risks, faced by the community, are directly linked to natural resources? Describe these.	50
3.3.2. Do natural resources influence social cohesion and peace building?.....	50
3.3.3. Do community groups, informal structures and international NGOs help ease the problems faced in community by natural resources?.....	50
3.4. Protective Environment for Vulnerable Groups.....	50
3.4.1. Who are the natural helpers in the community for protecting vulnerable groups and what networks do they have?.....	50
3.4.2. What are the indigenous or traditional mechanisms of protection and how are they regarded by different groups in the community? What indicates they are functioning well? What shows that they are not functioning well?.....	53
3.4.3. Apart from indigenous mechanisms, what other groups or structures exist to protect women, children and youth?.....	54
3.5. Perceptions of Sources of Conflict & Ways to Manage Conflict.....	54
3.5.1. How do you perceive the above mechanisms and measure their validity?.....	55
3.5.2. How are very sensitive/complex issues addressed in the community, and by whom?.....	55

3.5.3.	Who has or does not have access to existing protection mechanisms?.....	56
3.5.4.	Do people who come into the community, and whom are not originally from that community, have access to protection systems?.....	56
3.5.5.	What do government and NGO actors see as their main roles and responsibilities in regard to community based child protection mechanisms or initiatives used in the community to manage conflict and protect vulnerable groups?.....	56
3.5.6.	Are community-based mechanisms coordinated? And, what are the challenges and obstacles coordination?.....	57

CHAPTER IV: Monitoring and Evaluation Framework of Well Being Outcomes.....59

4.1.1.	Data Analysis Process and Summary for Phase I (December to April 2014).....	60
4.1.2.	Monitoring and Evaluation Framework on Community Well Being Outcomes.....	62

APPENDIX 1:	List of those consulted in Chad and Burundi.....	71
APPENDIX 2:	Data Collection Tools.....	76
APPENDIX 3:	Training of Data Collectors.....	80

EXECUTIVE SUMMARY

Introduction

The fields of child protection, education and peace building are not commonly viewed as interconnected, nor have they been juxtaposed in prior studies as a means to better understand societal dynamics in conflict or post-conflict countries. Generally speaking, the themes and subjects of peace building and social cohesion are areas of inquiry that have suffered from having a weak evidence base, including too little attention to systematic evaluation. In addition to being a relatively new field, there is little agreement on what peace outcomes look like in practice. For peace programming that aims to build a protective environment for children at the community level there is even less of an understanding. This study aims to examine and better comprehend how social cohesion is central to child protection, education and peace building for women and youth in conflict-affected Chad and post-conflict Burundi. Community, in this sense, is both defined by those within it, as well as a general meaning of all those “living together” in the same region or area.

A common approach to protecting children in conflict and post-conflict settings is to set up what is termed a ‘community based child protection mechanism’ (CBCPM) (or system). These CBCPMs are widely used by communities, NGOs and United Nations (UN) agencies as a means to prevent and address violence, abuse, exploitation and neglect of children. They are generally defined in two forms: groups and networks, and endogenous community processes and practices. A key question, however, is how effective and sustainable these mechanisms are? More specifically, are there other effective entry points worth exploring to enhance protection of children and adolescents that can complement this approach? A global, inter-agency desk review of mostly externally facilitated CBCPMs was conducted and serves as an important foundation for this current study.¹ The reason for starting with and building on this and similar studies of CBCPMs is that the above global review found two key determinants of effectiveness and sustainability of these systems. First, it was said there was a lack of ownership by the community and second, there are weak linkages with the national child protection system. The review identified additional challenges as: limited evidence regarding the effectiveness and sustainability of CBCPMs; the failure of many externally catalyzed CBCPMs to build on already existing mechanisms and processes; and, the tendency of many agencies to cause inadvertent harm by, for example, establishing CBCPMs as parallel mechanisms that are poorly linked with the national child protection system. This current research report serves as another critical building block for this newly emerging body of evidence. It is being done through a participatory action research method that collects data with agencies currently running well-established programs in child protection and fully engages them in the process. Coupling these agencies and their programs with an inter-agency set of actors at country-level and global level allows for grounded learning to take place on what is working or not in applying CBCPMs in conflict and post conflict settings.

This current study builds on past work and broadens its scope to strengthen child protection practice in the global child protection sector by including explicit linkages with peace building. There are studies which have already been conducted in West Africa (Sierra Leone)² and East and Southern Africa (Kenya)³ that help build the knowledge base on existing CBCPMs. Specifically, these prior studies aimed to (1) *document* existing CBCPMs in multiple areas and their linkages with the national child protection system, (2) *define* population based outcomes and measures for gauging the effectiveness of the national child protection system, (3) systematically *test* the effectiveness of community owned interventions to strengthen the linkages between CBCPMs and the national child protection system, (4) *feed* the findings back to communities, governments, and agency partners in each country as a means of stimulating reflection and action on strengthening CBCPMs, and (5) *use* what is learned to strengthen child protection practice at national, regional, and global levels. The currently study incorporates these findings related to child protection at community level, builds on knowledge gained, and expands into other sectors and processes to shed light on how social cohesion be understood and incorporated into intervention redesign.

¹ Wessells, Michael. "What are we learning about community-based child protection mechanisms? An inter-agency review of the evidence from humanitarian and development settings." (2009).

² For more information <http://childprotectionforum.org/wp/wp-content/uploads/downloads/2011/11/Ethnographic-Phase-Report-Final-7-25-11.pdf> Retrieved May 4 2014.

³ For more information see <http://childprotectionforum.org/wp/wp-content/uploads/downloads/2014/04/Ethnographic-report-Kilifi.pdf> Retrieved May 4, 2014.

To date, as a means of understanding links between community-based child protection and peace building, there has been a research reliance on process indicators, rather than outcome indicators, the latter of which can show meaningful improvements in children's lives. In the past, reliance on process indicators can be attributed to the paucity of programming in this field with limited to no effort in evaluating these programs. As the field working with youth and children moves increasingly toward developing national child protection systems, it is important to define outcomes that can guide the construction of these systems and measure their impact. It is important to find out what activities influence child protection systems and to what extent are they working well.

At the same time, conflict sensitive approaches in education, both in and out of formal schools, is being increasingly used for education programs and curriculums, as a means of moving countries in conflict closer to achieving overall peace building goals. Finally, scarcity and competition over natural resources underlie many local-level community conflicts. However, there has been little to no links made between the attempted resolution of these types of resource conflicts, and those that occur around issues of violence against children, women and youth.

The current study and this report begins to address these issues by investigating to what extent current mechanisms, including education and natural resources, impacts social cohesion at community level. Development, peace and security at the local level relates directly to vulnerable communities' needs, principally those of women, youth and children. Ideally, social cohesion program outcomes should reflect assets and well being, as well as deficits. And, it is important to reflect outcomes applied to complete populations rather than particular projects alone, and reflect a mixture of local views along with insights from international child protection standards, including the *African Charter on the Rights and Welfare of the Child* (the African Charter)⁴ and the *United Nations Convention on the Rights of the Child* (CRC)⁵ as well as *Inter-Agency Network for Education in Emergencies Minimum Standards*⁶ and natural resource managements' free, prior and informed consent (FPIC) guidance and environmental protection standards available to communities when any management of resources is conducted externally without adequate local consultation. Each type of activity must work through community groups who are organized at the local level, interact with one another and share a common goal to building cohesion for improved outcomes in children, youth and women.

During the development of these 'community well-being outcomes,' action research was started, and beginning from December to March 2014 was undertaken in Chad and Burundi. At community level, there were four villages from two provinces selected for study in Burundi, while three regions were selected in Chad, both located in the Southern part of each country. Although the research did not attempt to study a national sample, the provinces and regions selected in each country are regarded as being relatively typical within the country, being still primarily agricultural and livestock raising in nature. The research is part of a wider effort to study potential *social norms change* in conflict-affected and post-conflict states through inquiry and study grounded in learning and action to strengthen programs at community level, in order to fundamentally improve the human security environment, and thereby support resilience for children, youth and women or other vulnerable groups in communities. Both country studies offer a first hand view of community-level groups, their organization and representation, and child protection practices. A hands-on approach is important in understanding how social cohesion is achieved (or not) in communities and whether or how this has local, national, or global significance for child protection practice. Two separated sub-studies in Chad and Burundi were started by this project for purposes of defining social cohesion and well-being outcome areas at community level. Consistent with a grounded approach, the intent is to identify outcome areas generated through systematic, elicited discussions with local community group representatives, staying as close as possible to the exact terms, concepts and examples participants use.

If people generated 'living harmoniously' as a social cohesion outcome area, this was accepted as an outcome area that fits with local values and that local people wanted to achieve in order to effectively protect their children. The studies began with understanding meanings, actors, attitudes, and behaviours, along with common and best practices. It was

⁴ For more information see in *The African Charter on the Rights and Welfare of the Child*, Retrieved from <http://acerwc.org/the-african-charter-on-the-rights-and-welfare-of-the-child-acrwc/> on May 4, 2014.

⁵ For more information see in *The Convention on the Rights of the Child* Retrieved from <http://www.ohchr.org/en/professionalinterest/pages/crc.aspx> on May 4, 2014

⁶ For more information see in *Minimum Standards for Education: Preparedness, Response, Recovery - A Commitment to Access, Quality and Accountability*, Retrieved from <http://www.ineesite.org/en/minimum-standards> on April 4, 2014.

recognized that additional work would need to be done to sharpen the definition of outcomes (e.g., by defining indicators), by expanding the benchmark for data sampling in the various regions in both countries, particularly with respect to the baseline and to eventually develop systematic measures of these outcomes. However, through extensive desk reviews and literature searches, an attempt was made to draft testing methodologies for the remaining data collection periods within the Chad and Burundi sub-studies.

During the above-mentioned period, both country studies were conducted by a mixed team of international and national researchers, the latter of which spoke relevant local languages, received extensive training, and worked under the guidance of an international researcher. The goal is to continue to strengthen local capacity of these researchers by offering further training over the coming year. Both studies paid careful attention to research ethics and adhered to principles of confidentiality, informed consent, and child safeguarding. In addition, careful attention was taken not to ask questions about children's difficult experiences or painful memories, as a means of limiting any unintended harm. To avoid an extractive approach, the research is part of an existing and funded program between UNICEF and CARE in Chad and between UNICEF, International Rescue Committee (IRC),⁷ FVS Amade,⁸ in Burundi. The international or national partner organization program in the study locations are seeking to enhance social cohesion at the community level through various means, activities and capacity development of community members. These programs include action components to strengthen community-based child protection mechanisms as a central tenet of the work, supported by UNICEF. The hope is that the outcome areas identified will be used in subsequent and continued efforts to measure the outcomes for social cohesion and child well being and to determine the effectiveness of community-based social cohesion tools for use by community members seeking to better manage all types of conflicts, both within and external to national systems. In addition, the outcomes are meant to serve as a way to reflect on the strengths and weakness of introducing child protection mechanisms into communities, what aspects are beneficial for the wider child protection system and which may impact the immediate family or community groups, in Chad and Burundi

Method (Phase I and II)

At the end of the overall research project, three key results are expected. The first is to increase the capacities for individuals and groups in target communities for developing social cohesion and relationships, both external to and within national systems, which approach topics of conflict in a transformative manner and contributes to lasting reconciliation. The second is to enhance the understanding of the roles that community-based groups play in promoting social cohesion in communities, and in influencing outcomes towards the socialization, protection and education of children for the development of positive norms and lasting reconciliation; and finally, to support and enhance existing good practices among community-based groups that promote social cohesion and have positive outcomes for protection and education.

Phase I

The research used a methodology of rapid qualitative enquiry in Phase I that focused on the meanings of social cohesion held by group representatives. These individuals represented community groups of women, youth, traditional leaders, religious leaders, NGO program leaders, village chiefs and other groups specific to life in Burundi and Chad (e.g. fishermen groups in Rumonge, Burundi). Meanings were arrived at through 2-6 related questions, depending on the sub-topic, unveiling examples of well-functioning social cohesion, and its positive and negative consequences. Understandings of child protection at community level required other questions that were specific to what risks and protective factors exist for children and that were aimed at providing a rich, grounded picture of community-level values, beliefs, attitudes and practices of assisting children in the community. In particular, the research explored strengths and weaknesses of community-based child protection mechanisms (CBCPM). Questions that captured how the community protects children were posed to community group representatives and agency actors in order to find out what happens when a particular child protection issue arises. Additional questions were asked in order to understand what local NGOs and government agencies existed, and what initiatives were meant to assist children, such as non-formal education activities, micro-credit schemes, governmental social assistance and peace building programs. People were free to identify any process or mechanism of response, including for example: indigenous processes, NGO committees, traditional groups, elders, religious groups or aspects of the national child protection system's units or members of committees. Finally, inquiry was made as to whether, and to what extent, community groups worked together, knew about one another's

⁷ For more information see <http://www.rescue.org/where/burundi> Retrieved May 4, 2014.

⁸ For more information see <http://www.fvs-amade.org> Retrieved May 4, 2014

activities, understood where there were synergies across groups in the community and how collaboration or engagement within and across groups occurred. As such, using a bottom-up process of mapping and aggregating frequencies of responses and repeated responses, we arrived at common understandings of social cohesion, functional protective pathways and identify key successes and barriers in the way protection is taking place in communities from varied perspectives of community group-based activity to protect children, women and youth.

Phase II

Our arrival at defined meanings, roles, trends in community thinking about what works or not at community level to protect children, women and youth will inform the next phase of this research which will administer a broad-based qualitative survey to a wider number of community members in order to verify and confirm our assumptions. It will also provide new data, as we have defined specific question to probe deeper and more systematically into the current notions of social cohesion and how best to build it with buy-in from the community and collaboratively across groups. In the next phase, the research team will complete the development of a contextually appropriate tool for measuring risk and well-being outcomes for children. Using the prior qualitative information we will follow up with ethnographic and free-listing methods and random sample of adults and young people from the communities the researchers and administer a wider survey with local researchers continuing the work over a period of two months. As such, we mix the qualitative and quantitative methods to arrive at confirmed and agreed outcome areas or social cohesion, risk and well being of vulnerable children, women, and youth in select communities in Chad and Burundi.

Site selection

As noted, Phase I of the research did not study a nationally representative sample of villages but rather chose to focus on two regions in Burundi and four 'collines,' the country's smallest administrative unit. The focus locations for Chad were defined through consultations with people who reside in three regions in southern Chad. Through a consultative process with UNICEF, partners, NGOs, government and others, Bururi and Makamba provinces in Burundi were chosen, along with Longone Orientale, Moyen- Chari and Mandoul as the research sites in Chad. All of these sites were deemed to be relatively typical for each country, having been affected by displacement, reflective of its diversity, facing specific local conflict challenges and having community-based child protection mechanisms in place, to some extent, in each site. Our field partners or NSI conducted preliminary meetings with local authorities, directly. These meetings demonstrated respect to the local leaders, enabled the collection of general information about the research sites, and served as venues for explaining the purpose of the research and inviting collaboration.

Methodology and Sampling

As noted in the following report, this project has thus far invoked both an action research and rapid ethnographic research methodology designed to leverage local knowledge on the development of, and the actors involved in the creation of social cohesion at the community level. Noted another way, this project engages participatory action research, or the effective participation in the definition of project methodologies, indicators, frameworks, and results by communities and their constituents. It is recognized that by ensuring such engagement within all aspects of this research, the specific and localized understandings of social cohesion and its links to peace building can be brought forward. The reasoning behind the selection of target Regions in Chad, and the Provinces in Burundi has been discussed elsewhere. Equally, the details of the tools, which have thus far been used, and will continue to be used, have been explained thoroughly in previous documents.

As interviews in December 2013, and February 2014 revealed a heavy reliance in both countries on informal groups as mechanisms for creating social cohesion and engaging in peace building/protection for young people, our continuing sample size and selection will be designed to reflect this imbalance.

Informal groups in Chad/Burundi identified by participants include: women's groups, child protection committees, peace building associations, NGO programs, youth groups, traditional leaders and elders, religious leaders/groups, solidarity groups (Burundi), income generating groups (Burundi), the Bashingantahe (Burundi) and other newly emergent groups working at community level to protect children. Particularly, this project makes an effort to document the critical role of traditional community leadership both in the promotion of social cohesion and child protection, in recognition of their emphasized place of importance within field interview responses. Any tensions, overlaps, and

linkages between these actors must be well documented.

Formal groups in Chad/Burundi identified by participants include: governmental health systems, justice systems, the Sultan (Chad), courts, and the police.

The Project aims to cover roughly 15-25 of Sub-Prefectures in each of the selected Chadian regions, Moyen Chari, Mandoul and Logone Occidental, and 15-25% of identified communes in the two selected Burundian Provinces of Bururi and Makamba, dependent on resources available and with the help of local partners continuing to administer interviews between NSI country visits. While random sampling methods are always preferred when conducting both qualitative and quantitative research, the availability information required to pursue such a programme is severely lacking in both states. As such, this project will use a non-probability, purposeful or convenience sampling method, whereby the selection of respondents is conducted according to the thematic needs of the project rather than serving the interests of statistical representation. Using cascading progression (also termed Snowball Sampling), the project will use local networks of informants to help identify proceeding respondent targets, until such a time when the total number of desired participants (distributed across formal and informal systems/groups representation) is reached for that sub-Prefecture.

In using non-probability sampling, we must be cautious of several pitfalls associated with this modality of research. First, stigmatization should be avoided in the selection of participants; particularly by indicating communities the necessary division of respondents and that selection does not indicate one's association to a "problem group." Second, the division between formal and informal systems and groups, and in particular the sub-divisions of each, must be absolutely clear, so as to avoid overrepresentation and selection bias. Third, while respondents may come from the same informal/formal group, there is the problem of reproducibility associated with non-probability selection. Every effort must be made to inform respondents that their participation may be asked for again in the future, while we must equally maintain up to date contact information for each. When the same respondents cannot be used to identify changes to the baseline after the introduction of an independent variable, every effort should be made to pick a new participant with a similar role in developing social cohesion from the same actor class. In such instances, a note will be made regarding the change in participant.

Semi-structure interviews are estimated to take between 30-40 minutes per participant, and are done in a flexible manner to allow for a diverse series of responses. If paired in 2-3 person teams with local partners, it is estimated that 8-12 interviews per team can be done on each day of fieldwork. The project estimates it will complete approximately 350 in-field interviews of formal and informal groups/actors (50% split), evenly divided between each of the sub-Prefectures in Chad and provinces in Burundi. This will be coupled with the deployment of Phase 2 developed digital survey expected to be distributed to roughly 1000 external child protection experts, international organization representatives, national NGOs, and other related organizations, and a field survey.

Timeline of Phase 2 Field Work

Location	Field Visit 1 + 2	Field Visit 3	Field Visit 4	Field Visit 5	Goal
Chad	9 NGO Interviews + 8 Key Informant Interviews + 55 Survey Participants + 12 Focus Group Participants	- 50 Key informant interviews (@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	- Survey - 50 Key informant interviews (@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	- 50 Key informant interviews (@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	- 350 Key Informant Interviews (Formal/Informal Actors) - 100 Focus Group Participants - Survey (Snowball Method)
Burundi	27 NGO Interviews + 117 Key	- 50 Key informant interviews	- Survey - 50 Key informant	- 50 Key informant interviews	- 350 Key Informant Interviews

	Informant Interviews + 40 Focus Group Participants	(@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	interviews (@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	(@ 8-10 interviews a day per team) - 2 to 3 focus groups of 15-20 each	(Formal/Informal Actors) - 100 Focus Group Participants - Survey (Snowball Method)
Digital		First Deployment – Summer 2014	Second Deployment – Fall/Winter 2014	Third Deployment – Spring 2015	Survey Distribution to 1000 Practitioners & Other Relevant Actors
Other	In-country teams will be used to achieve the remaining required interviews, survey deployments and focus groups. They will be coordinated by local partners, and NSI in Ottawa.				

The semi structured interview process will be parallel by an in-field deployment of a survey/questionnaire, again using a convenience or non-probability sampling method based on the required division between formal and informal actors involved in the development of social cohesion. As multiple surveys can be distributed simultaneously, bearing in mind any concerns regarding response bias due to proximity of respondent at the time of their participation, the researchers will use this tool to achieve the goal of broadening participation numbers (thereby supporting the overall baseline deliverable) both in interview-targeted communities, and those outside the latter's scope. Local partners can easily administer a survey/questionnaire as a means of continuing knowledge generation during periods of time when NSI is not in country.

Research Problem and Goals

Identified Research Problem: Presently, within UNICEF, there is limited and weak evidence on the role community based groups play in a conflict setting and their role in promoting social cohesion.

Core Research Question: What is the role (or what are the roles) of community-based groups in building social cohesion to enhance peace building, protection and educational outcomes for vulnerable populations, including women, youth, and children, in Chad and Burundi?

Primary RPF Research Goals:

- 1) The purpose of this project is to *enhance our understanding* of the role that community based groups play in promoting social cohesion in communities and the role they have in influencing outcomes towards children's social behaviour in a protective environment;
- 2) The project also seeks to *build capacities of individuals and groups* in the communities to facilitate social relationships and capacities that deal with conflict in a transformative manner and contribute towards lasting social cohesion.

Secondary RPF Research Goals:

- 1) *Increased capacity* of children, parents, teachers and community members to prevent, reduce and cope with conflict and promote peace;
- 2) *Increased access* for children to quality, relevant education that contributes to peace, including education delivered as a peace dividend;
- 3) *Adequate generation and use of evidence and knowledge* in policies and programming on linkages between education, conflict and peace building;
- 4) *Increased capacities* of individuals and group in the communities for developing social relationships that deals with conflict in a transformative manner and contributes to lasting social cohesion.

Defined & Aggregated Research Goals:

In aggregating the information above, we can derive several defined research goals going forward:

- 1) Improving our understanding of the drivers of conflict at the community, regional and national levels in case study states, particularly defining those drivers which initiate or activate community group response for affected children and youth;
- 2) Improving the definitions of social cohesion, peace and harmony, as well as their constituent components, by collecting and synthesizing local knowledge, attitudes and perspectives;
- 3) Derived from Goal One, improving our understanding of how communities and community groups have attempted peace building, and associated generation of social cohesion, in the past, and how it can be improved for today.
- 4) Translate generated knowledge into several tools for future use by practitioners, communities and governments alike, including as capacity building plans, a robust indicator set, and a system map of community groups.

Understanding Social Cohesion

As a concept, social cohesion has a long tradition in academic enquiry. Interest in the dynamics of social cohesion grew in the mid-1990s along with questions of its impact on a country's ability to achieve its development goals in conflict and post-conflict settings. While there is no agreed understanding of social cohesion, current definitions focus on intangible notions such as sense of belonging, willingness to participate, level of attachment to the group and shared outcomes. Here we point to five key but preliminary elements that define social cohesion at community level. The first two are said to act as primary tenets with the latter three as influenced by them: (1) *Belonging*: shared values and identity (2) *Acceptance and rejections*: legitimacy, experience of discrimination, attitudes towards minorities and newcomers (3) *Worth*: life satisfaction and happiness, future expectation (4) *Social justice and equity*: evaluation of national policies (5) *Participation*: voluntary work, political and cooperative involvement. Child protection, peace building and education, resilience, and management of natural resources at the community level are the lens through which this study investigates social cohesion within and across community groups in Chad and Burundi. These five key elements make up the conceptual framework to be applied in our data analyses over the two-year period of study 2013-2015.

Chad

In Chad, between December 2013 and March 2014, data was collected to establish a baseline of knowledge, attitudes and practices emanating from community members resident in the Moyen Chari, Mondoul and Longone Occidentale regions. A mixture of methods and samples of children and adults strengthened our baseline understanding and began the identification of effective points of intervention for building and improving protection systems and social cohesion using action research. The study administered several different research tools at the community-level over a three-day period in two different locations, Sarh and Doyoba. The latter consisted primarily of body mapping activities with unaccompanied and separated youth from CAR at the Doyoba Transit Centre. The former was the principle site for key informant interviews, semi structured interviews and a focus group discussion. Focus group discussions in particular, it should be noted, are influenced and framed by local politics defining the range of topics and information which can be provided by participants; this research limitation will be considered and noted throughout the following year of study. Participants – primarily derived from local child protection organizations situated within our three identified regions and representatives from partner agencies – were asked to engage in in-depth interviews using pre-formulated questions for between 30-45 minutes each. The Focus Group Discussion (FGDs) consisted of a similar composition of participants and lasted 60 minutes, allowing time for open discussion around more generalized key questions. These sources contributed to: a baseline of knowledge of what community groups exist; the latter's functions and ability to establish a sense of belonging for community members; a better understanding of attitudes of child protection organizations and local populations towards community groups' efficacy and legitimacy with an aim to monitor these perceptions over time; and, the scope of protective and conflict resolution practices that are underway (both positive and negative) and what impact they have on the overall protective environment for women, children and youth in Chad. Revisiting progress/changes made over time against this baseline is anticipated, while there are ongoing community based child protection and other protective initiatives in place.

Burundi

In Burundi, between December 2013 & February 2014, a mapping was conducted of existing groups at the community-level, their functioning, perceptions of legitimacy, and connectedness to larger national protective systems by using a rapid-enquiry approach and grounded learning orientation. A desk literature review combined with data collection tools offered internal and external understandings of social cohesion at community level in Burundi. We now have a baseline of how to understand social cohesion and a sense of how community members perceive child protection systems at the community-level, community resilience, and child well being for our two select regions in Southern Burundi. A systematic effort was made to include those people affected by current and past conflicts and those who live on the margins of the community and are exceptionally poor – even when compared to standards of living in Burundi. The researchers deliberately sought to include both adults, who often comprise the existing child protection mechanisms, and children, who are agents of their own protection. A mixture of methods and samples of children and adults strengthened our baseline understanding and began the identification of effective points of intervention for building and improving protection systems and social cohesion using action research. Community-based child protection mechanisms are defined broadly to include all groups or networks at grassroots level that prevent and respond to issues of child protection and vulnerable children. These may include family support, peer and community groups – such as women’s groups, religious groups, and youth groups – as well as traditional community processes, government mechanisms and methods initiated by civil society and international agencies such as child protection committees. In Burundi, a few key mechanisms emerged in the early phase of inquiry at important to local populations, including *child protection committees*, *Bashinganhate* and *income generating groups called “solidarity groups” at community level*, all of which are viewed as on the front line of efforts to protect children, women and youth from abuse, neglect, violence and exploitation. These foundational community groups enhance local and, possibly, national protection systems if brought to scale with greater attention and long-term sustainability in mind. It is in the community that children, women and families experience and interact with the wider protection system, making community-level mechanisms the face of this system for many people.

Findings

In Phase I, we learned the local knowledge of and meanings given to social cohesion in both states largely revolve around the themes of ‘living in harmony, getting along, helping out when someone is sick, celebrating births/marriage, giving gifts, and the absence of war’ – each of which are ways community representatives across women’s, youth, religious, traditional, governmental and non governmental groups understand social cohesion. The community attitudes toward child protection were expressed largely by describing incidents, events and conditions that children live in. Priority issues faced include child marriage, dropping out of school due to lack of funds/food, abuse in communities, exploitation through dangerous labor and general neglect. Many issues were rooted in migratory patterns whereby child-cattle herders come into conflict with farmers (in Chad) or migratory patterns of repatriated populations from Tanzania (in Burundi); violence due to modernity contradicting parental authority was present in both countries. Continuing harmful traditional practices, such as female circumcision and beating [as a means of educating] children was more prominent in Chad. Violence due to and as a result of limited land allocation as well as no birth registration had direct effects on repatriated and displaced children in Burundi. Both countries expressed high rates of sexual violence against girl children with no recourse.

In response, common practices to support children include community based child protection committees, families (often), local leaders (sometimes) and justice systems (rarely), all help ensure protection and levels of use depend on the type of incident. With regards to notable protective initiatives or ‘best practices’ representatives from the communities mentioned the importance of a vibrant associative life at community level, an example of child-led advocacy against child marriage by former child-wives, allowing inter-ethnic and inter-faith dialogue at national-level events and groups meeting at community level too.

On the contrary, notable weaknesses in building social cohesion and peace at community levels were mentioned by many community representatives in both Burundi and Chad. Perceptions of arbitrary violence and disappearances being too commonplace were notable in both countries. Within this context, a key question which could be broached by this, or future, projects is whether child protection can alternatively contribute to the disruption of social cohesion, and if so, how can this be mitigated. A general mistrust due to continuous change of staff within governmental offices at all levels (including community-level) was evident in Chad and eroded legitimacy of formal systems. It is important to note that continuing and ongoing political and inter-ethnic tensions are present in Burundi, and continues to intensify as we near the election period. Migratory patterns linked to natural resource acquisition

heightens conflict

between herders and farmers in Chad and between repatriated and residents in Burundi. Both countries are experiencing intergenerational gaps in knowledge and modern practices which heightens conflict between parents and children at the households.

Taking protection mechanisms to scale was not mentioned nor links with the national system beyond saying, if ‘we cannot deal with it we refer “up” to the regional and national level’ in both countries. Recognizable isolation of groups and disconnectedness was found due to lack of knowledge of the same groups across respondents. Also, very limited knowledge of activities run by community protection groups exposed the fact there is little coordination or communication within or among community groups in the villages.

Chapter I

Background to the Study



Taken from a field visit to Burundi as part of the project's activities in December 2013

1. Introduction

Over a two year period, this project will investigate a core and pervasive concern that institutional approaches to date are recognized as generally inadequate in broaching the protection, reconciliation and reintegration, collectively termed as social cohesion of vulnerable groups in post-conflict environments, despite such actions being demonstrably necessary for community-based sustainability and resilience. Moving away from a ‘common deficits’ approach that regularly underestimates a community’s ability to cope with distress and manage conflicts, *resilience* is defined as the ability to adapt and function reasonably well despite exposure to adversity.⁹ As a framework, resilience emphasizes the importance of building on the existing strengths and peaceful processes used by families, elders, religious leaders, women, youth, children and communities writ large and points towards a different way of working that empowers groups, supports agency, gives a voice, and engages collective action to overcome a wide range of conflicts at community level. In practical terms, this means recognizing and engaging existing resources, sequencing actions and working with a ‘systems’ lens. As such, this investigation will seek to enhance our understanding of the role both formal and informal community-based groups and organizations play at community level. We equally endeavour to understand the role these groups play in facilitating relationships, conflict prevention and mitigation, promotion of natural resource management, and the establishment of lasting social cohesion, particularly in multi-ethnic, multi-religious, localized public environments that impact some of the most vulnerable population group, including children, youth and women. Additionally, in taking an action research approach, this project will seek to engage in local-led support for the enhancement and construction of the capacities of individuals and community groups in an effort to build effective facilitation methods for conflict prevention, natural resource management, peace building, child protection and education, thereby contributing to lasting social cohesion and sustainable growth.

1.2. Rationale of the Study

Identified Research Problem: “Presently, within UNICEF, there is limited and weak evidence on the role community based groups play in a conflict setting and their role in promoting social cohesion.”

Primary RPF Research Goals:

- 1) The purpose of this project is to *enhance our understanding* of the role that community based groups play in promoting social cohesion in communities and the role they have in influencing outcomes towards children’s prosocial behaviour in a protective environment;
- 2) The project also seeks to *build capacities of individuals and groups* in the communities to facilitate social relationships and capacities that deal with conflict in a transformative manner and contribute towards lasting social cohesion.

Secondary RPF Research Goals:

- 1) *Increased capacity* of children, parents, teachers and community members to prevent, reduce and cope with conflict and promote peace;
- 2) *Increased access* for children to quality, relevant education that contributes to peace, including education delivered as a peace dividend;
- 3) *Adequate generation and use of evidence and knowledge* in policies and programming on linkages between education, conflict and peace building;
- 4) *Increased capacities* of individuals and group in the communities for developing social relationships that deals with conflict in a transformative manner and contributes to lasting social cohesion.

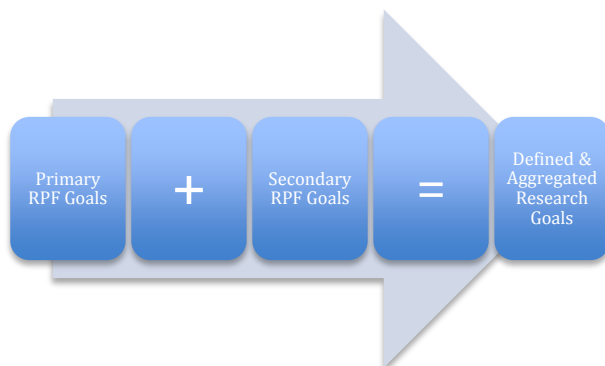
Defined & Aggregated Research Goals:

In aggregating the information above, we can derive several defined research goals going forward -

- 1) By using participatory action research, we seek to improve our understanding of the drivers of conflict at the community, regional and national levels in case study states, particularly defining those drivers which “activate” community group response for affected children and youth;

⁹ Masten A, Best K, Garmezy N. *Resilience and development: Contributions from the study of children who overcome adversity. Development and Psychopathology.*

- 2) Contributing to and improving the definitions of social cohesion, peace and harmony, as well as their constituent components, by collecting and synthesizing local knowledge, attitudes and perspectives;
- 3) Derived from Goal One, improving our understanding of how communities and community groups have attempted peace building, and associated generation of social cohesion, in the past, and how it can be improved for today.
- 4) Translated generated knowledge into several tools for future use by practitioners, communities and governments alike, including as capacity building plans, a robust indicator set, and a system map of community groups.



Social Cohesion

As a concept, social cohesion has a long tradition in academic inquiry. Interest in the dynamics of social cohesion grew in the mid-1990s alongside questions of its impact on a country's ability to achieve its development goals in conflict and post-conflict settings. While there is no agreed understanding of social cohesion, current definitions focus on intangible notions of sense of belonging, willingness to participate, level of attachment to the group and shared outcomes. The UN defines social cohesion as a concept that parallels that of social integration. A socially cohesive society is one where all groups have a sense of belonging, participation, inclusion, recognition and legitimacy. Such societies are not necessarily demographically homogenous. Rather, by respecting diversity, they harness the potential residing in their societal diversity (in terms of ideas, opinions, skills, etc.). Therefore, they are less prone to slip into destructive patterns of tension and conflict when different interests collide'.¹⁰ Unique to this study, we point out five key elements in the study that help define social cohesion at community level (1) *Belonging*: Shared values and identity (2) *Acceptance and Rejections*, legitimacy experience of discrimination, attitudes towards minorities and newcomers (3) *Worth*: life satisfaction and happiness, future expectation (4) *Social Justice and Equity*: evaluation of national policies. (5) *Participation*: voluntary work, political and cooperative, involvement. Child protection, education and management of natural resources at community level are the lens through which this study investigates social cohesion within and across community groups in Chad and Burundi. These five key elements make up the conceptual framework to be applied in our data analyses over the two-year period of study 2013-2015.

Understanding whether or not social cohesion exists in a community may reveal important information about how to practically support human security, resilience and peace building through the addressing of structural and systematic violence at the local level, as well as dedicated programs for children, youth, women and vulnerable populations. Monitoring and/or measuring the extent to which social cohesion exists at community level may help us further in understanding the effectiveness of longstanding community-based protection mechanisms already in place. In this study, we think carefully about what programs and policies can be designed to build social cohesion in conflict and post-conflict or 'fragile' settings, and we are confronted with formidable challenges, the same ones faced by humanitarian and development actors, planners and donors working in fragile environments. The World Bank asserts how 'intervening effectively in fragile situations is one of the most urgent challenges of development today.'¹¹ However, viewing this problem from the vantage point of a community member or group opens up a whole range of what we would like to call possible 'social cohesion outcomes' for improving the human security conditions and supporting resiliency. Some examples of these possible outcomes may be inclusive representation within groups, enhanced interactions between groups, peaceful coexistence among groups, trust in others, breaking down perceptions of injustice, strengthening resilience in individuals/groups, and enhancing the quality of collaborative interactions across institutions.

¹⁰ For more information see <http://undesadspd.org/SocialIntegration/Definition.aspx> Retrieved on May 4, 2014.

¹¹ World Bank (2012) *Societal Dynamics and Fragility*, p.169

Child Protection and Linkages with Peace building

The field of child protection and its links to peace building are best understood through distinct child-focused interventions specifically addressing one or more drivers of conflict in a given country. Child protection related drivers of conflict include, but are not limited to, having a weak or failed social welfare system, biased or discriminatory educational content in schools, and/or having a weak or a non-existent national system of child protection. Other drivers of conflict come in varied forms of violence present in children's lives. For example, gender based violence against children may be happening, violence against women taking place in the home, school or community may indirectly affect the care children receive and reactions they have to seeing violent incidents. If not addressed, children living with harmful social norms, or alternatively with 'cultures of violence,' that may emerge in the aftermath of conflict, may continue cycles of violence. Finally, a general lack of knowledge or capacity to sustainably address the psychosocial impacts that wars, generalized violence, harmful social norms, exposure to violent incidents, school-based violence can serve as key challenges barring a community's progress toward a healthy and lasting peace.

Aligning education interventions toward peace, as one factor, is increasingly important for children, their families and communities living in conflict and post-conflict settings. Formal or informal education aimed to protect children in and outside of school can foster peace by incorporating classroom-based activities to reduce discrimination in the community. Other classroom lessons can expose new perspectives on the harmful traditional practices taking place in the community and how children may better deal with any negative consequences that result from them. With a direct aim to mitigate harm to, and reduce risky behaviour among children and adolescents, these types of programs can also foster new knowledge and encourage peaceful behaviours in the community. Teacher training curricula incorporating reconciliation and dialogue can support learning of peaceful child-to-child interactions. Child-friendly education policies to reduce propensity for and cope with current conflict may be introduced, thereby offering education that respects the rights of all children and builds a foundation for recovery, healing and healthy development.

Other interventions aligned with peace may address social injustice, help increase tolerance and social cohesion, or contribute to a peaceful resolution of conflict. Whether during or post-conflict, social injustice can lead to serious harms to children and adolescents. One way that harm occurs is through witnessing violence with impunity that is often found in conflict-affected settings, and which can have lasting effects on young people's ability to trust in government or other systems of care. Orienting programs that address social injustice by carving out a role for children to engage in advocacy, raise awareness and share messages of just practices provide young people with a platform for their voices, ideas and concerns for changing their situation and thus, work to restore their sense of justice. Social cohesion at community may allow for harmonious and improved protection and care for vulnerable children by reducing violence or increasing open dialogue and communication across groups in a given community. Programs working with particular community groups (and not others) can improve peaceful relations across groups if the programs are re-oriented toward building cohesiveness at community level and require a sense of awareness across groups on what activities are being provided. Where peace is being practiced in some post conflict settings through special courts, truth and reconciliation forums, community level justice strengthening for juveniles or adults - children and adolescents need be more systematically engaged. Sierra Leone holds up an example whereby the Truth and Reconciliation Committee (TRC) has a child-friendly version to better include young people in the process of healing. Current child protection programs are linked to peace through these expanded ways children address social injustice, social cohesion and tolerance and ways of contributing to a peaceful resolution of conflict. An interesting sub-question to consider is whether child protection can actually contribute to the disruption of social cohesion, and responses alluding to such, although not prompted, will be noted during fieldwork.

The many activities and initiatives that engage communities in active, peace-oriented change, can also be those that build capacity and community-level skills in negotiation, non-violent conflict resolution, problem solving, critical thinking and communication. Overall, these programs should promote a process of healing and reconciliation at the individual and community level, build children's role in peace building processes, promote accountability for crimes against children, restore children's sense of justice in society, create basis for social and political reform, and help break cycles of violence and build upon children's capacity for active citizenship.

Human Security

During the 1990s, "human security" and "peace building" entered into the lexicon of international development discourse.

Both called for a central conceptualization of a comprehensive and sustainable view of peace and security constructions, emphasizing increased analysis of the root causes of conflicts, continued structural shifts beyond the absence of war, and human protection of/for development.¹² It was determined that peace building and the achievement of human security would require varied, multi-level stakeholder participation, coupled with dynamic, localized, flexible and sensitive policies and practices.¹³ The development of the doctrine of “human security”¹⁴ constitutes a concerned response to novel forms of conflict as well as an idealistic extension of overlapping notions of “government and community accountability to citizens, particularly vulnerable communities, including women and children”, “equal rights and dignity” and “individual access to basic human needs”. It was defined by international agencies like the United Nations Development Program to include some or all of community, economic, environmental, food, health, personal and political dimensions, in a rank order to be determined by agency, case, community, region etc; in reality, preferences/sequence were informed by analytic assumptions/approach as well as national and/or personal interests. It can now be juxtaposed with notions of natural sources of conflicts and related threats to food insecurity, personal security, and socioeconomic development. Unfortunately, while high-level agreements may be envisioned as demonstrable proof by facilitating international institutions and target governments that peace is being achieved, a prevalence of conflict and conflictual norms, particularly at the community level, may already be engrained, thereby potentially benefiting those already in power. Current institutional approaches have thus been inadequate to address these patterns of violence, which has disproportionately affected the most vulnerable members of society, including children and women.

Resilience

Alongside these notable gains in building peace and continuing efforts to define security on human terms and thereby enriching the traditional narrow, military-led security perspectives used to-date in conflict-affected countries, we included a focus in this project on supporting *resilience* for the most vulnerable populations within a community. This term has captured the attention of both humanitarian and development actors, and according to Panter-Brick & Leckman (2013), resilience is a concept that is increasingly being used to frame such action. Notably, donor policies, programs and funding are aligning with and defining the term for their own purposes as reflected in some of the following documents published by DFID (2011) ‘Defining Disaster Resilience: A DFID Approach Paper’, UNICEF (2011). ‘Fostering Resilience, Protecting Children: UNICEF in Humanitarian Action’; USAID (2012) ‘Building Resilience to Recurrent Crisis: USAID Policy and Program Guidance’. The common thread across these papers is the use of resilience in (re) framing governments’ development approaches. For the purposes of this research, we consider resilience to be ‘the process of harnessing biological, psychosocial, structural and cultural resources to sustain well-being’ (Ager et al, 2012). Resilience is not something material that you have, strive for or lose suddenly, for it is a dynamic process rather than a static asset. Resilience might be thought of as a flexible and adaptive ability that can be developed by any individual or group. As a concept, resilience is highly appropriate in conflict and post-conflict settings, as its main tenets begin with a required understanding existing strengths and capacities. It then integrates development notions into humanitarian response at multiple levels (local, national and international) while anticipating actions to take early on to reduce risks that may emerge later on. Finally, it adopts a systems approach and recognizes that outcomes can result from effective, influential linkages and dynamic relationships, and not only from a single factor changing alone. (Ager, et al., 2012). Investigations into conflict and post-conflict environments expose a need to be cognizant of the ways resilience may or may not be applied to these settings as we, through study, come to understand the individual and group ways they protect children, women and youth at community-level.

Peace building

In a geo-political landscape that has historically been punctured by civil war, gender based violence, recruitment of child soldiers, natural resource driven conflict, and resultant large scale internal and external refugee displacement, the African continent has been the subject of numerous formalized accords and peace building efforts designed to enhance its human security protections.¹⁵ Unfortunately, several case examples exist to demonstrate how current institutional approaches have been inadequate to address perpetual patterns of violence, which has disproportionately affected the most vulnerable members of society, including children and women. In Burundi, chronic waves of pre-emptive violence and revenge

¹² Office of the Special Advisor on Africa. *Human Security and Peace-building in Africa: The Need for Inclusive Approach* (New York: United Nations, 2009):

¹³ *Ibid*

¹⁴ MacFarlane & Khong 2006

¹⁵ For more information on human security protections see http://hdr.undp.org/sites/default/files/human_security_guidance_note_r-nhdrs.pdf retrieved on May 4, 2014.

killings since the end of the civil war, coupled with the absence of legal accountability have produced a culture of conflict, proliferated by inter-ethnic grievances, government institutional weakness, and mutual fear and distrust.¹⁶ The result has been a burgeoning and detrimental chasm between state leaders and grassroots civil society, the latter of which has become more vibrant in recent years through their increased involvement in locally-engaged community reconciliation and development processes.¹⁷ In parallel, Chad has been the site of significant, ethnically divided internal conflict, with such events erupting in 2006 after presidential change of the state's constitution, in 2008 with a rebel attack on Chad's capital city N'Djamena, and the numerous coup attempts against former leadership incumbents between 2006 and 2010.¹⁸ Furthermore, NGO staff in Chad described vengeance as a major source of violence in the country, which often leads to a vicious cycle: "Maybe someone in one tribe kills someone in another tribe. Then, they may have to kill someone in the other tribe. This is the main reason for the problem – vengeance. They are very common."¹⁹

According to the United States Institute of Peace, several goals should be targeted for both research in peace building and capacity enhancing projects. First, due to the fragility of conflict-driven humanitarian situations, particularly in Southern Chad with the influx of refugees from the Central African Republic, and in South-Eastern Burundi with on-going repatriation of conflict refugees, projects and research should be focused on improving general human security conditions within the state, and enhancing the capacity of local government, community groups and organizations to facilitate social cohesion by encouraging the voluntary return, peaceful co-existence, and subsequent integration of displaced persons in the specific context of their own state or community.²⁰ Second, greater knowledge and assistance is required for building post-conflict programs in order to strengthen the overall protective environment needed for disarmament, demobilization and rehabilitation efforts, done so primarily by improving local infrastructure, enhancing protective environments, and increasing the rule of law.²¹ Third, efforts should be focused on building and enhancing knowledge and support for local-level conflict resolution capacities and efforts in order to improve social cohesion, and prepare for knowledge-based and supported integration of conflict-affected populations, most particularly children.²² It is on this final objective that the current project finds its footing.

For this study, we borrow from Lederach's²³ rich framework for conceptualizing peace building, as he describes 'Building peace in today's conflicts calls for long-term commitment to establishing an infrastructure across the levels of a society, an infrastructure that empowers the resources for reconciliation from within that society and maximizes the contribution from outside' (p. xvi). Given that this study operates in conflict and post-conflict settings, this seems to act as an appropriate frame. Within this framework of analysis, we also include Galtung's (1969, 1996) notion that peace building entails a reduction of structural violence and social inequities, the promotion of social justice, and the transformation of institutional arrangements that include power and wealth asymmetries. The political, economic and psychological aftermath of large-scale and long-term violence must be dealt with in societies emerging from conflict by addressing the root causes, which may be social exclusion, denial of political power, political oppression, and economic marginalization. Important aspects of peace building may involve truth-telling, restorative justice, reparations and dialogue processes in post conflict transitions. Peace building efforts relate closely to peacekeeping as a means of maintaining security and peace making, which takes place at the grassroots-level and involves nonviolent conflict resolution to create an enabling environment for peace. Together these notions of peace building at the community level are at the core of our study in that we aim to find pathways toward peace through strengthening the cohesive nature of social groups, in order to establish protective environments for the lives of children and youth in fragile settings.

¹⁶ Juana Brachet and Howard Wolpe, "Conflict-Sensitive Development Assistance: The Case of Burundi," *Social Development Papers - Conflict Prevention and Reconstruction* 27 (2005): 7.

¹⁷ *Ibid.*

¹⁸ Sarah Bessel and Kelly Campbell, *Towards Resolving Chad's Interlocking Conflicts* (Washington: United States Institute of Peace, 2008): 2.

¹⁹ Interview with NGO staff in Chad, December 2013.

²⁰ *Supra* note 3., at 3.

²¹ *Ibid.*

²² *Supra* note 3 at 3.

²³ John Paul Lederach, *Building Peace*, (Washington, D.C.: United States Institute of Peace, 1997).

1.3. Purpose – Additional Details

The Government of the Netherlands is partnering with UNICEF to address the root causes of conflict and strengthen resilience, social cohesion and human security through innovative education programs that are conflict-sensitive and promote learning. Subsequently, the North South Institute has been contracted by UNICEF to investigate the appropriateness and efficacy of programs and long-held child protection strategies utilized by UNICEF and its international and national partners to build social cohesion, to collect population-based data for determining relevant and context-driven social cohesion and well being outcomes at community level that can be monitored and evaluated over time in collaboration with community members themselves, and finally to develop tools for use by UNICEF, partners and community groups to build their capacity to effectively manage, mitigate and resolve conflicts that pose barriers to protecting children, youth women and other vulnerable groups living in conflict and post-conflict settings. Below are the overarching goals for the Peace building, Education and Advocacy (PBEA) programing, within which this study is situated:

BROAD UNICEF PROGRAM OBJECTIVES IN PEACE BUILDING, EDUCATION AND ADVOCACY

Outcome one: increase inclusion of education into peace building and conflict reduction policies, analyses and implementation.

Outcome two: increase institutional capacities to supply conflict-sensitive education.

Outcome three: increase the capacities of children, parents, teachers and other duty bearers to prevent, reduce and cope with conflict and promote peace.

Outcome four: increase access to quality and relevant conflict-sensitive education that contributes to peace.

Outcome five: contribute to the generation and use of evidence and knowledge in policies and programming related to education, conflict and peace building

In recent years, UNICEF has emerged as a key partner in the area of peace building and promotion of social cohesion in conflict and post-conflict settings. At the same time, the organization is just beginning to consolidate its role in peace building across sectors of child protection, education and other areas of support to communities to build an enhanced protective environment for children, youth and women and identify improvements for current programs working to strengthen community-based child protection mechanisms. UNICEF, in collaboration with key partners among UN agencies, NGOs, research institutes and civil society groups, is leveraging a broad based effort to ensure good practice is known and applied at the community level. As part of this overall goal, the North-South Institute has begun to investigate the dynamics of community groups and their relative contribution to the promotion of social cohesion and building peace. In addition to analysing community level conflicts, explaining the role and implications of informal and formal groups, shedding light on the value and legitimacy of traditional, informal and formal processes, an end goal of this study is to create a set of tools that will address gaps in community-level capacity to mitigate the effects of violence, manage conflicts and strengthen the protective environment communities themselves.

Community Based Child Protection

Protecting children from violence, abuse and exploitation is integral to peace building and reconciliation efforts at both national and community levels in conflict and post-conflict environments, for youth have a powerful mandated ability to stimulate societal, normative changes from the ground up. These efforts are closely aligned with, and contribute to, the strengthening of both child protection and education policies and practices to reduce and cope with conflict. Strengthening child protection systems, promoting positive social change, emergency preparedness and response, as well as coordination and the monitoring and reporting of grave violations against children, evidence building, knowledge management and convening and catalyzing agents of change, including in relation to peace building – all components of UNICEF's mandate and responsibilities in child protection. In order to implement UNICEF's child protection strategy and requirements for child protection, programming continues to work across social sectors that respond to and help prevent protection-related risks. The North-South Institute will engage equally with child protection, education, justice, natural resource management, health, human security sections to help describe and articulate effective systems at community-level that mitigate effects of violence, respond to protection risks and promote social cohesion and peace. With an ethnographic approach to inquiry on meanings of childhood, natural community-level helpers, beliefs in social support activities and best placed actors providing support to children, women and youth, we aim to unveil strengths and needs of existing local support and care systems within communities which are oriented to building social cohesion.

Monitoring and Evaluation

Measuring, monitoring and evaluating the efficacy, use, legitimacy and functioning of a protective environment established at community-level with programs and activities depends, in part, on the perceptions of what types of activities are working well and less well as expressed by communities themselves. As such, the North-South Institute, during this first project phase, has engaged community actors in dialogue and conversation about how to best promote social cohesion in close collaboration with local partners. Consultations with community groups, key informants, children and youth, women and others in the community, with questions related to emergent practices and associative life in select locations have and will continue to help document and track those program activities or initiatives documented by the study. Early consultations served as a baseline set of data that exposes a level of protective system knowledge within select communities, describes attitudes held by various community actors and reveals current best practices that are being run by formal and informal groups within each community visited. On-going collection of data over the project's two-year lifespan will also help provide a measureable sense of whether and how interventions have progressed over this period, be they externally imposed on or internally driven by the community.

Multiple Sector Approach

The sectors this study focuses on at community-level are community based child protection mechanisms (as both groups and networks, and endogenous community processes and practices), education outside of formal settings (e.g. out-of-school, after-school or in and around communities with a non-formal orientation) and also includes the wider societal dynamics around managing scarce natural resources that are part of, or have a daily impact on community life. *In conflict and post-conflict settings, effective child protection systems can support the defence of the most vulnerable children, education can offer knowledge and skills that provide protection, while in the longer term, improved social cohesion can help groups develop ways among themselves to better manage scarce natural resources that are sometimes at the root of conflict in their communities.* We need to consider how to impart values and attitudes along with prevention strategies, in the face of conflict, by building social cohesion. There is potential to build the capacities of children, parents, teachers and community members to prevent, reduce and cope with conflict and to promote equality and peace. Those community-level social, economic and political spheres, which are central to identity formation, can promote cohesive societies and contribute to long-term state-building goals.

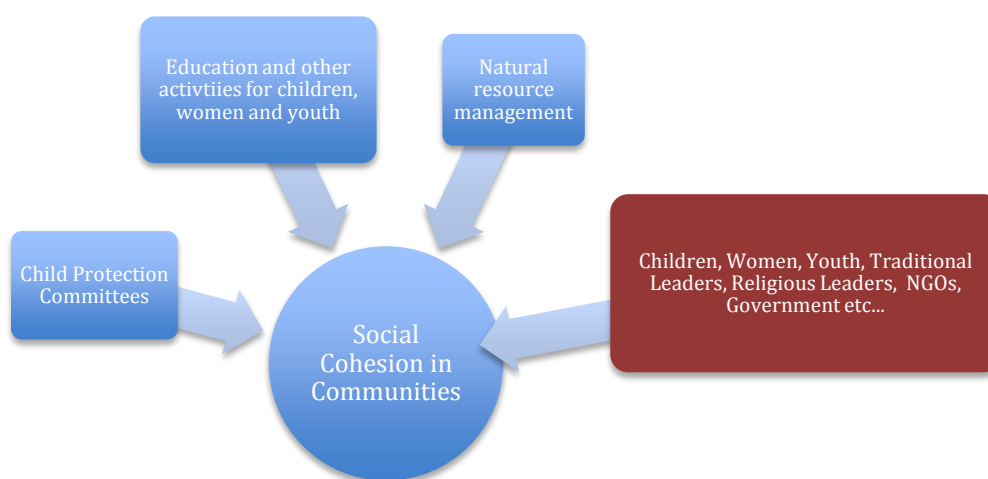
1.4. Description of the Project (Phase 1)

In Phase 1 of this study, a common knowledge base is being developed for analyzing the role of community based organizations and initiatives aimed at protecting and managing conflict. This may include, but is not limited to, community based child protection, mental health and psychosocial supports, non-formal education and other community-level initiatives, including natural resource management or conflict resolution efforts. This knowledge base is intended to map community action in order to better understand what communities are doing and which local groups are active. We have held discussions with representatives of community groups to better understand how much they know about other community members who are also helping at-risk community members, such as children and women, and we have found, at times, there was limited information shared across groups' efforts. Furthermore, we have attempted to understand the attitudes held toward these different group-based activities and supports. Finally, the project has begun documenting practices, be they positive or negative, in order to build a more complete picture of community-based action.

During the first phase of data collection conducted in Chad and Burundi, which occurred in two trips to both countries over a three-month period, a largely qualitative approach was used to understand the research context in each country. An

action research approach enabled UNICEF and the North-South Institute to identify a core set of actors in each country that includes international and local non-governmental agencies, government representatives, and United Nations staff to serve as a 'peer review' group. These actors along with other key informants and a wide range of local community members served and will continue to serve as peer reviews to the documents, actions and outcomes of the study. Study locations were selected in close consultation with community actors, agencies and fellow collaborators on the project as per the goal of action research to further deepen local efforts. At the same time, the locations were required to, and did, meet criteria set out in the project's research protocol. Local community-level data was collected in the above-mentioned regions in both countries, whereby a series of informants were consulted about their understanding of social cohesion in their own community, notions of childhood and types of risks, protection, social support and programs to help them. Another series of questions ask more broadly about support to vulnerable populations and conflict as it relates to natural resource management or other issues at community level.

A wide-range of community group representatives were interviewed, including women's group leaders, youth group leaders, traditional leaders, village chiefs, child protection committee members, local fishing group members (in Burundi), local peace association members (in Chad), local micro-credit groups (in Burundi), and others. Critically important, however, is while these group representatives were interviewed individually, they were chosen for and informed that they would be speaking on behalf of their larger 'groups' thus catalysing more than one voice or opinion. Informing the subsequent production of country reports and program descriptions, which were made available to research partners and participants, the main goal of Phase 1 was: (1) to understand the knowledge levels that community members have on the wide range of groups working on protection and conflict management in each of their respective communities; (2) to hear first hand from the community members themselves about which groups they believe are working well (or not) in protecting vulnerable groups from the impacts of on-going conflicts, violence or other events in the community (and why); (3) to investigate community-based practices that are both formal, informal or spontaneous which are viewed as, or known to be good practice, and to identify those practices we know less about with regards to their ways of managing conflicts arising from the community; and, (4) to understand if there is communication, collaboration or shared work across community groups with similar aims and if yes, what does this look like and if communities see value in improving cross-group relationship building.



Strategic Results

The study's first strategic result is to arrive at a better, deeply qualitative understanding of concepts, existing formal and informal groups, activities, perceptions of how groups function. Next, we gathered information on how cross-group work could be improved so as to achieve strengthened policies and better application of best practices in community-level activities for child protection, education and natural resource management. This is subsequently intended as support for the development of improved social cohesion and peace in Chad and Burundi through a number of existing and newly formulated policies, strategies and approaches adopted and implemented at community level. A second strategic result is the development and dissemination of tools, created with and used by community members and groups, to achieve improved conflict management and resolution at community level.

Theory of Change and its Application

Community-based relationships and connections 'theory of change' is being applied throughout this study in Burundi and Chad. This theory of change focuses on understanding the key features and dynamics of relationships and connections inside community-based groups, and the interactions between these groups. As the project's aim is to improve the well-being of children and youth with and through these community groups, it is essential to know their utility and functioning as a critical first step. It is believed that both formal services and informal avenues for conflict reduction at the community level will enhance social cohesion, natural resource management and promote long-term peace building. The idea is that if there is a means of breaking down isolation, polarization, division, prejudice and stereotypes within, between and among groups, and then stronger relationships and shared outcomes will result. Research and basic reporting from peace building programs tell us there is potential to facilitate peaceful relations by undertaking processes of intra and inter-group dialogue.

Our starting point is validated group voices and descriptions of groups' functioning by hearing community views at the local level, for it may be that some are unknown whereas others may be the subject of wider community knowledge on their ability to work effectively toward the betterment of vulnerable populations. The above theory of change, method and entry points will be evaluated and put into practice by engaging in a community-based participatory action research process with local partners (NGOs) and local community members. Participatory action research helps cultivate knowledge and learning by communities, local organizations, international partners, as well as international practitioners and policymakers at the global level. On that basis, a strategy for community groups' mobilization and actions can be elaborated to support and sustain systems strengthened through the collective development of tools for use in Chad, Burundi and other conflict-affected countries in the region – learning from successes and failures.

Chapter II

Methodology



Taken from a field visit to Burundi as part of the project's activities in December 2013

2.1. Research Protocol

This project divides its preliminary series of research questions into distinct, yearlong phases. Engaging in active consultation with partners, key informants, targeted community groups and local populations, we believe the below framing queries to be fluid and evolving in nature, orienting our research in its preliminary stages, but equally being malleable enough to evolve or change when necessary over the duration of this project. Additionally, the answers to research questions posed in Phase One will support the framing of responses for those in Phase Two.

Identified Research Problem: Presently, within UNICEF, there is limited and weak evidence on the role community based groups play in a conflict setting and their role in promoting social cohesion.

Research Goals:

- 1) By using participatory action research, we seek to improve our understanding of the drivers of conflict at the community, regional and national levels in case study states, particularly defining those drivers which "activate" community group response for affected children and youth;
- 2) Contributing to and improving the definitions of social cohesion, peace and harmony, as well as their constituent components, by collecting and synthesizing local knowledge, attitudes and perspectives;
- 3) Derived from Goal One, improving our understanding of how communities and community groups have attempted peace building, and associated generation of social cohesion, in the past, and how it can be improved for today.
- 4) Translated generated knowledge into several tools for future use by practitioners, communities and governments alike, including as capacity building plans, a robust indicator set, and a system map of community groups.

Phase I Study Questions for Preliminary Baseline Data - "How do local people and community groups understand..."

Social Cohesion

- What do social cohesion and peace building at community-level mean?
- Are there ways you can explain how social cohesion works or not?
- Are there ways you can tell us how social cohesion is followed or monitored by communities?
- Are there successful ways to build cohesion? What criteria do you use to say this is successful or not?
-

Child protection at community level

- What is childhood and children's development?
- What are girls' and boys' normal activities, roles, and responsibilities as defined by the communities, families and informal structures i.e. chief?
- What are the main child protection risks or sources of harm to children and youth groups?
- What processes or mechanisms used by families or communities to support children and youth who have been affected by various threats to their protection?
- How do child protection risks vary by gender and age? By locations?
- To whom do girls or boys turn to for help when protection threat of violence arises?
- What are the linkages of community mechanisms with the national child protection system, and the gaps in those linkages?

Conflicts around natural resources such as water, land etc.

- Are there risks linked to competition and/or scarcity over natural resources that face the community? Describe these?
- How do natural resources influence social cohesion and peace building?
- How do community groups, formal/informal structures and international NGO help ease the problems faced in community by natural resources?

Protective environment for vulnerable groups

- Who are the natural helpers in the community for protecting vulnerable groups and what networks do they have?
- What are the indigenous, traditional mechanisms of protection and how do different groups regard them? What shows they are functioning well? What shows that they are not functioning well?
- Apart from indigenous mechanisms, what groups or structures exist to protect women, children and youth?

Perceptions of support, sources of conflict and ways to manage/resolve conflict

- How do you perceive the above mechanisms and how they measured their validity?
- How are very sensitive/complex issues addressed in the community,

and by whom?

- Who has or does not have access to existing protection mechanisms?
- Do people who come into the community and who are not originally from that community have access to protection?
- What do government and NGO actors see as their main roles and responsibilities in regard to community based child protection mechanisms or initiatives used in the community to manage conflict and protect vulnerable groups?
- Are community-based mechanisms coordinated? And, what are the challenges and obstacles coordination

Study Purpose

Expected conclusions and project outputs, derived from the above research goals, will be primarily directed by the anticipated support of future UNICEF programming, including the objectives of:

- 1) Increasing the capacities for individuals and groups in target communities for developing social cohesion and relationships, which approach topics of conflict in a transformative manner and contributes to lasting reconciliation;
- 2) Supporting and promoting existing good practices among community-based groups that promote social cohesion and have positive outcomes for protection and education; and,
- 3) Enhancing the understanding of the roles that community-based groups play in promoting social cohesion in communities and the role they have in influencing outcomes towards the socialization and education of children in the development of child protection and lasting reconciliation.

Methodological Approach

This project uses both qualitative and quantitative research techniques, culminating in a mixed methodology approach to data collection, analysis and synthesis. Every appropriate measure has been taken so far to ensure the objective accuracy, transparency, quality, validity and credibility of information collected. When subjective or personal narratives are utilized as evidence, explicit notation is included.

As noted in later this report, this project has thus far invoked both an action research and rapid ethnographic research methodology designed to leverage local knowledge on the development of, and the actors involved in the creation of social cohesion at the community level. In December 2013, and February 2014 revealed a heavy reliance in both countries on informal groups as mechanisms for creating social cohesion and engaging in peace building/protection for young people, our continuing sample size and selection will be designed to reflect this imbalance. Informal groups in Chad/Burundi identified by participants include: women's groups, child protection committees, peace building associations, NGO programs, youth groups, traditional leaders and elders, religious leaders/groups, solidarity groups (Burundi), income generating groups (Burundi), the Bashingantahe (Burundi) and other newly emergent groups working at community level to protect children. Formal groups in Chad/Burundi identified by participants include: governmental health systems, justice systems, the Sultan (Chad), courts, and the police.

This project has, and will continue to use a *non-probability, purposeful or convenience sampling method*, whereby the selection of respondents is conducted according to the thematic needs of the project rather than serving the interests of statistical representation. Using cascading progression (also termed Snowball Sampling), the project will use local networks of informants to help identify proceeding respondent targets, until such a time when the total number of desired participants (distributed across formal and informal systems/groups representation) is reached for that sub-Prefecture or commune.

The general research plan has been for each international researcher to be coupled with a national researcher who speaks the local language. *Using interview, survey exercises, and focus group discussion tools* the researchers, during Phase 1, conducted in-depth interviews, timelines, group discussions, body mapping and key informant interviews. Participant observation was negotiated to take place following the direct data collection by the national researchers (if possible), which allowed them to have first hand observations of children and community group interaction in the context of family, peers, school, work, religious practice, and community life.

The semi structured interview process and focus group discussions will be *paralleled in Phase 2 by an in-field deployment of a survey/questionnaire*, again using a convenience or non-probability sampling method based on the required division between formal and informal actors involved in the development of social cohesion. As multiple surveys can be distributed simultaneously, bearing in mind any concerns regarding response bias due to proximity of respondent at the

time of their participation, the researchers will use this tool to achieve the goal of broadening participation numbers (thereby supporting the overall baseline deliverable) both in interview-targeted communities, and those outside the latter's scope. Local partners can administer a survey/questionnaire as a means of continuing knowledge generation during periods of time when NSI is not in country.

According to Suter, good qualitative research contributes to science via a logical chain of reasoning, multiple sources of converging evidence to support an explanation, and ruling out rival hypotheses with convincing arguments and solid data.²⁴ Qualitative data collection and analysis usually proceed simultaneously; on-going findings affect what types of data are collected and how they are collected.²⁵ This project uses, as a general strategy, such an emergent methodology approach to data analysis and synthesis, which seeks to understand the situation and discover a theory implicit or explicit in the data itself. Instead of crunching numbers to arrive at a distinct value, the qualitative research portion of this project will use specific coding and raw data synthesis methods to find relevant categories or themes, to sort information into meaningful patterns, and to provide conclusions. This type of approach is also termed as inductive in nature, allowing the data to speak for itself by the emergence of conceptual categories and themes.

Equally, this research is cognizant of understanding children's development within a social ecological lens²⁶ that emphasizes individual development occurs through interactions with others in the context of overlapping social spheres of family, community, and society. Recognizing also that children and young people's agency through participatory action research (PAR) will allow space for defining community-level conflicts and ways to overcome them by children and young people themselves. A similar process was illustrated in a recent study in Sierra Leone, Liberia and northern Uganda whereby child mothers defined the concept of reintegration, identified problems that block it, and described steps they take to address the problems.²⁷ Furthermore, this research recognizes the SAFE model of child protection, whereby insecurity in one of its four defined domains reflects itself as a threat to the others: safety and freedom from harm; access to basic physiological needs and healthcare; family and connection to others; education and economic security.²⁸ It holds that in situations of insecurity, children and their families will adopt survival strategies, both risky and adaptive.²⁹ The process by which children access individual, family and communal resources to cope despite adversity may be thought of as a model of resilience, with better than expected outcomes being thought of as resilient outcomes.³⁰ In Betancourt et al.'s study of children in Rwanda, it was concluded that participants rarely elaborated on a child protection threat in isolation of other security needs.³¹ As such, in understanding the means by which community groups support social cohesion, protection, reintegration and reconciliation for children in post-conflict settings, it is necessary to understand that delivery of security may be found to broach all four corners of the SAFE model, in order to assure its success.

As qualitative research methods are easily susceptible to unintentional subjectivity and bias, this project proposes that several approaches be used to increase the credibility, transferability, dependability and conformability of conclusions presented. These include: the triangulation of information by using multiple sources of data as evidence; participant or member checks; by arranging for data providers to evaluate project conclusions; the identification and adherence to a saturation point for data collection whereby, repeated, overlapping and consistent data appearing may be noticed by the researchers and as such, adjustments to data collection are made; peer-review and expert consultation; the maintenance of an audit trail for information obtained; the providing of thick and richly detailed content descriptions; and, the presentation of plausible alternative causal mechanisms for conclusions reached.

For the synthesis and data analysis derived from surveys and interviews, quantitative research strategies may equally be required. Frequency distribution, demonstrating the number of participants who answered questions in a certain way, the summarization of data through measures of central tendency, and the use of bivariate relationship analysis will all be employed if and when they are required. No one means of synthesis and analysis should be considered to replace another, and all must be used to provide support evidence for this research's conclusions.

²⁴ W. Newton Suter, *Introduction to Educational Research – A Critical Thinking Approach* (Thousand Oaks, California: Sage Publications, 2011): 345.

²⁵ *Ibid.*, at 346

²⁶ Bronfenbrenner, U. (1979) *The ecology of human development. Experiments by nature and design.* Cambridge, MA: Harvard University Press.

²⁷ McKay, S., Veale, A., Worthen, M., & Wessells, M. (2010). *Community-based reintegration of war-affected young mothers: Participatory action research (PAR) in Sierra Leone, Liberia and northern Uganda.* Available at: [Http://PARgirlmothers.org](http://PARgirlmothers.org)

²⁸ T. S. Betancourt, "Interrelatedness of Child Health, Protection and Well-Being: An Application of the SAFE Model in Rwanda." *Social Science and Medicine* 74 (2012): 1505.

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ *Ibid.*, at 1509.

Inclusion/Exclusion Criteria for Site Selection

This project will make its sample community group selection based on five general criteria, which can be amended as necessary:

1. Whether formal and informal community groups are currently, or have in recent years operated within the targeted, local environment. This project relies principally on data derived from the impact and effectiveness of community group engagement, making this condition necessarily critical. Several approaches can be used to gather data for this first criterion: System mapping of community groups, through secondary source analysis, government data, local support mechanisms and information garnered from third-party sources; first-person interviews conducted by NSI during the first and second country visits; other tools including focus group discussions, conceptual events, community-based interviews, body mapping for appropriate child-focused discussions.
2. Whether the communities in which groups are operating can be found within regions affected by ethnic and religious divisions, scarcity and competition of nature resources, internally and externally facilitated conflict, recent population movements in or out of the community, presence of children associated with fighting or armed groups, women and youth at risk of violence and civil unrest.
3. Communities were evenly divided between those with formal and those with informal support and capacity building systems for child protection, conflict resolution, reconciliation and the development of social cohesion. These systems will include, but are not limited to: presence of community-based child protection mechanisms; support to youth group formation; and, mechanisms to prevent gender-based violence.
4. Access to education services is another acceptable criterion for additional community selection and analysis. As study and education locations that lie outside of formal schools are often considered as “protective environments” for young people, they offer themselves as an important tool for the development of positive norms and social cohesion in post- conflict settings.
5. Finally, the availability and impact of natural resource pressure and exploitation by government, private sector and other aggravating factors is used as a complementary, substantive selection criterion. By identifying natural resource pressures that include, but are not limited to land disputes/rights (particularly relevant in the absence of land titles/deeds), water sources, grazing locations, migratory patterns, inheritance laws that impact the subject communities, this project will be well placed to answer fundamental questions on the role these constituent elements play in the degradation and promotion of localized social cohesion, both as a premise of this action research and its on-going delivery. This is further exacerbated by the negative impact of climate change, which has placed pressures on land and water resources.

The Project aims to cover 25-50% of Sub-Prefectures in each of the selected Chadian regions, and 25% of communes in selected Burundian Provinces. The Snowball sampling method will be used until desired totals of respondents are reached. As such, the selection of sites, as long as they reflect the aforementioned criteria, is to be treated as flexible according to the connections made through local, informal social networks.

Data Collection Tools

Desk Research: Comprehensive investigation and analysis, during both phases of this project of available electronic and published source has been a primary means of obtaining baseline and complementary information. Some potential reference material may include peer-reviewed articles, journals or texts, government documents, research papers, conclusions and summaries produced from other organizations, strategy papers and other material.

Key Informant Interviews: This tool was and will continue to be utilized during each phase of this research project. Key informants include representatives of partner organizations, experts, local level personnel and community group leaders, government officials, technical advisors and academics. The *interviews* estimate to take 40 minutes each and are done in a flexible manner so that they are used to learn about the views of individual participants from the various sub-groups and to probe why participants held the views they express. They are facilitated by guiding questions on local understandings of social cohesion, conflict drivers and peace building, and relevant associated actors and perceptions. Recordings are anticipated unless unaccepted by the individual interviewee. Each interview has been, and will continue to be conducted by one international and one local researcher, allowing for 2-3 sessions to be conducted simultaneously. An estimated 6-15 (3-5 per pair) interviews can continue to be conducted during each day of proceeding field-visits, depending on the number of pairs operating in a given setting.

Focus Group Dialogue: Arguably the most important research method, focus groups with community members, together with conceptual events, provides a significant portion of primary source information on the current effectiveness of local group cohesion programs in this Phase 1 report, and where and how capacity building should occur. Equally, these discussions are used to identify the issues that local people see as the most serious harms to children, as well as to trace out the two most typical pathways and mechanisms of response to each of the top two child protection issues in regard to a hypothetical child. Focus groups are conducted in both structured and unstructured settings for approximately 90 minutes to help illicit and facilitate both objective and subjective responses, with groups of informants of between 5-15 persons. Limited data collection on non-verbal communication during interviews and focus groups was engaged. As a specific stakeholder groups, both children and women were fundamentally included as part of the interview process. The discussion with participants uses a common theme that emerged already or will emerge from the in depth interviews which have been conducted prior. For example, if during a one-on-one in-depth interview there is implicit or explicit notion of a particularly critical topic when is then repeated in other interviews, it can be considered as an example for use in the community focus group discussion. Recording of the conversations is recommended but not required.

Physically Administered Surveys: Surveys will be employed as a methodology in Phase 2 of the project to widen our scope and introduce informed, qualitatively structured questionnaire, for the same, and additional communities in Burundi and Chad. The field survey (See Relevant Excel Table) is designed to understand which actors contribute to the development of social cohesion in communities, and how they go about doing so. In defining responses through quantitative indicators, the survey is expected to be administered again, after requisite interventions by UNICEF and other actors after the Project's completion (2 year mark).

Body mapping has been, and will continued be used as a survey exercise to engage young children (5-13 years of age) and learn about their perspectives on social cohesion, belonging and tolerance by having a group of children trace the outline of a child on a large sheet of drawing paper. Groups of boys and girls (aged 10-16) are divided into groups of no more than ten. After asking the children to colour in the drawn figure and name it, the children were asked questions such as — “What do the eyes see that they like?” and “What do the eyes see that they don't like?” Similar questions will be asked regarding ears, mouth, hands, etc. Care is taken not to probe what the children say since the intent of this exercise is to avoid exploring the child's own, possibly painful experiences, but rather have a sense of the key issues facing children as expressed by the children themselves. This exercise will primarily be relied upon as a secondary tool for the “filling of knowledge gaps” discovered during interviews, focus groups and surveys.

Social Network Analysis analyses social relationships in terms of network theory, consisting of nodes (individual actors within the network) and ties, representing the linkages between those actors. Social Network Analysis can provide a visual representation and theoretical grounding for understanding the particular characteristics of a community social network necessary for social cohesion, peace building, or the lack thereof.

Safety and Ethical Considerations

This project will base its considerations on two categories of ethical guidelines for conducting evaluations, as detailed by the UNEG Ethical Guidelines for Evaluation:³²

Obligations for Researchers and Evaluators

- *Independence:* The researchers shall make every effort to ensure that observations and conclusions are free of bias, unless explicitly noted and required for project utility. The researchers shall ensure that the views and statements of other parties do not unduly influence them.
- *Impartiality:* The researchers shall provide a comprehensive, locally sensitive, and balanced presentation of findings, taking into account the views of a broad cross-section of stakeholders.
- *Credibility:* The research shall be credible, based on reliable data, and when possible, supported by additional sources.
- *Conflicts of Interest:* The researchers shall avoid conflicts of interest as far as possible so that the credibility of the

³² United Nations Evaluation Group, *UNEG Ethical Guidelines for Evaluation* (Geneva: UNEG, 2008): 5-7.

- proposed project, its processes and outputs are not undermined.
- *Honesty and Integrity*: The researchers shall ensure honesty and integrity of their work by accurately presenting their procedures, data and findings.

Obligations to Research Subjects and Participants

- *Respect for Dignity and Diversity*: The researchers shall respect and remain conscious of differences in culture, local customs and history, conflict sensitivity, religious beliefs, disability, age and ethnicity throughout the proposed project.
- *Gender Sensitivity*: Men have characteristically dominated leadership positions in many of the key stakeholder groups to be analysed in this project: government; not-for-profit organizations; religious institutions; resource industry; and, traditional community authority structures. The researchers must ensure that any data collected will undergo a process of disaggregation by gender. Equally, conducting focus groups, key informant interviews and the collection of additional research must be done in a manner that is explicitly cognizant of principles of gender sensitivity.
- *Consent*: Researchers must obtain explicit consent from participants of this project, as well as relevant authorities. This is reflective of the North- South Institute's opinion that outside interference of communities should follow the principles of *Free, Prior and Informed Consent*.
- *Notice*: The researchers shall provide the maximum available notice to participants in this study.
- *Rights*: The researchers shall be wary and explicitly respect applicable codes of conduct and protections, including but not limited to the Universal Declaration on Human Rights, the Convention on the Rights of the Child, and domestic and international legal codes including for the participation of vulnerable groups in research. Additionally, stakeholders will be entitled to receive sufficient information on seeking redress in perceived cases of project facilitated negative outcomes or disadvantage.
- *Confidentiality*: The researchers shall respect participants' right to provide information in confidence, and will ensure that sensitive or endangering information, defined by participants and researchers, cannot be traced back to its source.
- *Avoidance of Harm*: The researchers shall make every effort to minimize or eliminate any risks or burdens associated with participation in this project, without compromising its integrity.
- *Participation Risks*: This study involves individual/group interviews for information purposes only and does not involve the use of an investigational drug or device. There are no known risks, however, during or following the focus group sessions and the participants will be made aware of such.
- *Safety Monitoring*: the moderator will carefully monitor Interviews and focus group sessions on health and safety grounds. In addition, a safety plan will be elaborated whereby a point of contact for psychosocial support will be made immediately available in the event that any interviewees experience distress as a direct result of queries. A safe plan will also be put in place in case interviewees experience distress as a result of the inquiry.

Limitations

One of the most significant limitations of the research is a short timeframe. Even with three data collection times over a two-year period (six field visits), research can go only so deep and cannot hope to provide all the descriptions needed when investigating social phenomena. Another limitation is utilizing primarily a purposive sampling method, which limits the ability to generalize beyond the population studied. There are also limitations on the collection of data by field researchers who are not professional researchers. We have had to rely on the national researchers' ability to learn diverse methods rapidly and to collect rich, useful information under challenging conditions; training and support on site during data collection has been an important way to help assure high quality methods of research. Human inquiry, according to Stringer 'is like any other human activity, [it] is both complex and always incomplete'.³³ As we review all data, that which needs further inquiry or is thus far incomplete will be pointed to and acknowledged.

In using non-probability sampling, we must also be cautious of several pitfalls associated with this modality of research. First, stigmatization should be avoided in the selection of participants; particularly by indicating communities the necessary division of respondents and that selection does not indicate one's association to a "problem group." Second, the division between formal and informal systems and groups, and in particular the sub-divisions of each, must be absolutely clear, so as to avoid overrepresentation and selection bias. Third, while respondents may come from the same

³³ Stringer, E.T., (2007) *Action Research Third Edition*. Sage Publications

informal/formal group, there is the problem of reproducibility associated with non-probability selection. Every effort must be made to inform respondents that their participation may be asked for again in the future, while we must equally maintain up to date contact information for each. When the same respondents cannot be used to identify changes to the baseline after the introduction of an independent variable, every effort should be made to pick a new participant with a similar role in developing social cohesion from the same actor class. In such instances, a note will be made regarding the change in participant.

Language

The collective of primary data has and will continue to be conducted in both French and local languages, which in this case is Kirundi in Burundi. The country settings may pose operational challenges to administering surveys, while understanding nuances of language has added time to all processes undertaken by the research, and thus required advance consideration. For Phase 1, translators were hired and care was being taken to explain the necessity of capturing the participants' exact words and idioms while avoiding an insertion of one's own terminology or interpretations. Nevertheless, there is an on-going risk that some loss of meaning or accuracy is likely in working through translation. Finally, given the continued volatile situation in both Burundi and Chad with regard to security, we foresee potential challenges to future study site access on occasion and intend to plan as much in advance to understand the local conflict and security issues.

2.2. Study in Chad

Background

Chad, a landlocked state, was selected as this project's first case study for its history, social demographic and on-going participation in critical regional events, providing an important environment to study the role of formal and informal community groups in the increase of social cohesion and child protection in post-conflict environments. In 2004, a war in neighbouring Darfur led to an influx of 270,000 refugees into Chad, bringing with them Darfuri rebels intent on continuing their conflict from abroad. War erupted again in 2006 after a presidentially decreed change of the country's constitution, in 2008 with an opposition attack on Chad's capital city N'Djamena, and in 2010 with a coup attempt, all these events have contributed to on-going child protection and displacement difficulties. More recently, the humanitarian crisis in Central African Republic (CAR) has resulted in population movements upwards of 80,000 refugees into Chad, impacting significantly the function and ability of community groups to promote social cohesion at the community level (OCHA situation report CAR, February 2013). The influx into Chad has equally contributed to stress on natural resources (most particularly land and water resources), available protection mechanisms, schooling facilities and other services for children. As such, the selection of localized regional and communal level research sites was shifted to reflect, in part, this on-going crisis and learning opportunity from an active conflict setting. Three regions were identified as the study sites in the Southern part of the country: Logone Orientale; Mandoul; and, Moyen-Chari. Each was selected as they were judged to be typical of Southern Chad and reflect a necessary diversity of services and ethnic, religious, and linguistic groups.

The North-South Institute (NSI), represented by Hany Besada, Wendy Wheaton, and Ben O'Bright, visited Chad from 4 to 13th of December and, again between the 4th to the 14th of February 2014. NSI's visit to Chad coincided with the influx of persons returning to or finding refuge in Southern Chad as a result of fighting and displacement in Central African Republic (CAR) that has been on-going for almost a year but increased significantly in recent months. The number of people crossing CAR's northern border into Southern Chad rose dramatically on 25th of January 2014 in advance of our second arrival in country. According to a World Food Program (WFP) situation report³⁴ dated February 20th, 2014, there were 58,000 people who were evacuated from CAR since the beginning of that year's conflict to Chad, of which 16,000 arrived in the capital city, N'Djamena and 39,000 in the Southern regions of Chad. Out of this total population, 80% of those arriving in Chad are described as Chadian nationals. The remaining 20% are identified as primarily Central Africans and others from West, Central and other parts of Africa. UNHCR has registered 6,555 refugees in Chad's capital city and Southern regions overall, of which the majority are said to be woman and children.³⁵ Currently, the national government has opened transit sites in the Southern part of Chad to host new arrivals from Central African Republic, in collaboration with support from International Organization for Migration (IOM). Informal reports note that many returning Chadian nationals have never lived in Chad but instead have parents or grandparents with Chadian origins, thereby placing them in

³⁴ WFP Situation Report, February 20, 2014

³⁵ Ibid

the vulnerable situation of not knowing where to go, as their place of family origin is largely unknown to them.³⁶ UNHCR has been assisting those arriving refugees from CAR and elsewhere to join the existing refugee camps in Chad, which are currently growing in size and population. Sido, Bitoye and Mandou are the three main entry points into Chad from CAR and numbers of arrivals are estimated at 4,000 (Sido), 8,000 (Bitoye) and 2,700 (Mandou) respectively, and daily arrivals continue as of February 13, 2014. It should be noted that convoys arriving from CAR carrying people have, on occasion, been attacked during their travel into Chad. It is unclear where the attacks took place and in what country.³⁷

As mentioned above, the new arrivals from CAR have been transported to government-run refugee camps, their homes, or transit sites. One of these transit sites, the Doyoba Transit Centre, is located near the main town of Sahr, in the Moyen-Chari region. The transit site hosts an estimated 14,800 persons as of February 13, 2014.³⁸ Tents, water pumps, a health clinic, a residential and activity space for unaccompanied minors and separated children are some examples of the services available in the transit site. However, according to a discussion by NSI with the government's transit site manager, the number of arrivals far exceeds the current service provision when considering Sphere Standards³⁹ for emergency response. There is limited information available on the people inside the transit camp with regards to gender, age, origins or other identifying information as mentioned by the transit site management.⁴⁰ UNICEF and partners reported approximately 256 separated children living with extended families, tutors or neighbours in tents inside the transit centre (camp) and approximately 130 unaccompanied minors living separately, on their own, and also in tents. It was recognized that gathering more specific information to have a basic understanding of sex, age, scale and scope of those residing in the camp was a current gap in services that needs to be addressed.

Emergency Response Setting in Chad and Research goals

The scale of the emergency impacting Southern Chad is likely to grow in the short term, and slowly level out to an expected year or two-year intervention that requires urgent and sustained focus and attention by all levels of staff. The reactive capacity of actors on the ground to manage the scale of the situation is limited, and thus these recommendations are meant to describe only the needs observed during field research on 11 February 2014.

Unlike other studies on the efficacy, utility and gaps in community-based child protection mechanisms and other groups' promotion of social cohesion at the community level, this inquiry covers a real-time and immediate emergency setting. The current situation in Chad offers a view of very particular conditions and actions taken during a critical moment in time whereby the region's social fabric has been stretched and torn at the community-level. Investigating community perspectives about their own capacities and self-led ways to mitigate, manage and respond to conflicts, particularly during this time period, offers a unique perspective into social cohesion capabilities that emerge as individual community members and community groups absorb high numbers of newly arriving men, women and children. In particular, monitoring the communication, collaboration, and sharing of information by these groups and across the three regions during this emergency response phase provides important insights on ways to improve and support effective response programming.

On February 11th, 2014, the North-South Institute, UNICEF, CARE and community-based local association representatives visited the Doyoba transit centre located near to the Chadian town of Sahr (10 minute drive from town), in the region of Moyen Chari. There were approximately 7 participants (chosen from a larger group of 22 associations from Moyen-Chari, Mandoul and Longone Orientale), who chose to accompany UNICEF and NSI to the transit site. Together with these partners, we conducted four body mapping exercises with four different groups of children; 2 separate groups of 10-12 girls aged 6 to 10; 2 separate groups of 10-12 boys aged 6 to 10. Altogether there were 40 children engaged in this small-scale expressive activity to talk through different impressions and thoughts they currently hold. UNICEF staff in the transit centre in Sahr organized the participating children with the majority of children who are newly arrived and probing on their situation, identities, religions, experiences etc. has not been done extensively in order to protect these children from reliving recent difficult experiences and in turn, doing harm. Rather, a sensitive, non-direct approach was employed in the discussions held, that lasted approximately 30 minutes with the groups of children in a game-like spirit whereby a drawing was made by the children themselves of an imaginary child, who they then named and thus to whom they implicitly transferred a sense of independent agency.

³⁶ Informal conversation with 3 different humanitarian actors based in Sahr, February 12, 2014

³⁷ WFP Situation Report, February 20, 2014

³⁸ Informal conversation with camp manager in Sahr Transit Center, February 12, 2014.

³⁹ <http://www.sphereproject.org> Sphere Standards for us in Humanitarian Settings, Retrieved February 12, 2014

⁴⁰ Meeting with Chadian government camp leader, February 12, 2014

As a group, we proceeded to talk about things this child (the drawing) liked and did not like to see, hear, say, smell etc.; colouring the drawing and detailing some body parts allowed the children to engage and express their general thoughts and concerns in a friendly, game-like manner. The activity leaders of the body mapping exercises were child protection experts who oversaw and oriented the translation done by NGO program personnel, so as not to probe any particular responses nor clarify with any detailed instruction or directions. Rather, body mapping allowed us as observers to seize an opportunity to exchange information on open-ended questions with children in effort to provide basic attention to and affection for a few groups of children gathered and living in the transit centre. In advance of talking with the children, the activity leaders asked permission of the children to engage in a game and discussion to which they granted permission. The children were also informed of their right to not answer question, not engage in discussions if they did feel comfortable or just did not want to, and to withdraw from the activity, move away from it or discontinue their participation.

In Sahr town, CARE organized a parallel two-day training on non violence, peace building, child protection and conflict management delivered to a range of 22 associations working on issues of child protection, education and peace building efforts in Chad. The participants travelled to Sahr from three regions (all of which form part of NSI's research): Logone Oriental, Mondoul, and Moyen Chari. The training was designed to build the participants' capacity to provide a protective environment for children through enhanced social cohesion and education-based socialization. Out of the total 22 associations, nearly 30% were female representatives. As noted, of these training participants, 7 were purposefully selected to come with NSI and UNICEF to take part in child-focused activities, including body mapping, in the nearby Doyoba transit centre. The primary purpose of this activity was to garner an understanding of the children's perspectives and knowledge of social cohesion, drivers of conflict, tolerance and peace.

A secondary purpose for conducting this exercise was to spend time with and offer a short, group-based activity to support psychosocial well being among the child participants. As a result of this activity, the children expressed both their needs and wishes, including one child who was deaf, mute, and who communicated through drawing. Among the small groups of children, natural translators emerged in each to assist in communicating with others. It was also found that some spoke languages different from others in the group, thereby making it difficult for them to participate fully in the activity; a challenge, which should be considered in future activities. NSI intends to provide further information on the results of these exercises once a full analysis is conducted together with partners. It is recommended that this, as well as other such activities, can be incorporated into a more generalized set of activities within Child Friendly Spaces in this and other transit sites across Southern Chad.

A mapping exercise conducted by CARE Chad in late 2012 in the regions generated a data set made up of 64 associations and groups across three regions, with a description of the activities by each group. Data collection was conducted in two of three regions in Chad where CARE currently operates and an overall list and description of community groups have been documented. In addition to child protection groups, there were religious, governmental, and independent associations working on promoting social cohesion at the community level. In February, 2014 a cross section of the participants were selected and use of the four tools was possible. As a result, 75 children and adults were consulted across the three regions, and in the transit centre established in Sahr, mainly to respond to the needs of Chadian-born community members.

Study Population and Participants in Chad

The study population across three regions of Southern Chad included a portion of the population in the Sub-regions of Maro, Sido, Damadji, Sarh and Koumra, a segment of whom have been interviewed in February 2014. In all sites, subsistence farming was described as the dominant means of livelihoods.

Table 2: Interviews in Chad

Interviewee/	Location	Community Group type	Gender	Total
Justice/Peace Association/Member	Logone Orientale	Community Member, NGO	Female	2
Non Violence Association/Member	Moyen Chari, Chad	Elder Community Group	Male	2
Boys Children's Group	Doyoba Transit Center, Sahr, Moyen Chari	Boys	Male	10

Boys Children's Group	Doyoba Transit Center, Sahr, Moyen Chari	Boys	Male	15
Girls Children's Group	Doyoba Transit Center, Sahr, Moyen Chari	Girls	Female	15
Girls Children's Group	Doyoba Transit Center, Sahr, Moyen Chari	Girls	Female	15
Child Protection Representative	Sahr, Moyen Chari, Chad	Child Protection	Male	1
Youth Representative	Logone Orientale, Chad	Youth Representative	Male	1
Youth Representative	Longone Orientale, Chad	Youth Representative	Male	1
Focus Group Discussion	Mandoul, Moyen Chari and Mandoul, Chad	Woman Representative	F and M	7
Women's Representative	Sahr, Moyen Chari, Chad	Women's Leader	Female	1
Care INGO Representative	N'djamena, Chad	INGO Child Protection	Male	1
CARE INGO Representative	N'djamena, Chad	INGO M & E	Female	1
Overall Total				75

2.3. Study in Burundi

Study Design

The first phase of study in Burundi has aimed to identify and learn about understandings of social cohesion, the existence and functioning of community-based mechanisms and how they work together or not toward a common goal. Using a rapid-enquiry approach and grounded learning orientation we began with a qualitative approach to understanding meaning making in local communities. In addition, we sought to understand child protection and well-being activities and outcomes in specific, selected community locations. By blending local and outside understandings, a mixture of methods and samples of children and adults, have been and will be used in the participatory methods of inquiry. First, we asked a first set of questions about community concepts of social cohesion and other types of initiatives going on to support vulnerable populations move towards peace, at community-level. Second questions are posed on natural resource management and how this impacts the wider protective environment and influences the household-level dynamics as well as the vulnerable communities, including children. The processes in Burundi also use 'action research' to strengthen the interventions of community-based mechanisms at a country-level by understanding the efficacy of small community-chosen efforts and programs and pre-existing mechanisms, and by building and understanding more systematic, effective linkages with the national child protection systems and other relevant community groups working on behalf of vulnerable populations. Comparative analysis and verification of this data will occur at the same 12 and 24 month intervals as in Chad, while equally, such information will again feed back into the project's research design, thereby adjusting it as necessary.

Site Selection in Burundi

In order to ensure deep learning, the study does not use a nationally representative sample of villages, but rather focuses on three regions, within which four villages have been selected. Through a consultative process with agencies working in Burundi and UNICEF child protection workers, two villages in *Baruri* region and two villages in *Makamba* region were selected as they were judged to be typical of Burundi and reflect the necessary diversity of services and ethnic, religious, and linguistic groups. Both regions are situated in the Southern part of Burundi and are receiving some of the returnee Burundian refugees from Tanzania. This situation can create uncertainty and fear, whereby community members arriving are in need of reintegration and reconciliation by the receiving communities.

In the *Baruri* region, two village or "colline" locations have been selected for the study, namely *Nyakaguma* and *Gashasha*. Also, in *Makamba* region, two villages namely, *Kabongo* and *Muyange* have also been selected, making four locations total. In each location, UNICEF and other international NGOs are working on protection of women, children and youth alongside government officials, chiefs and traditional leaders. As part of action research, we discussed with partners relevant, appropriate locations for selection that were meaningful to the past, current and future interventions supported by UNICEF and implemented by its partners. Also, following the requirements of a qualitative comparative analysis design of the overall research, each location is comparable in size, mode of living, socioeconomic status, ethnicity, access to resources such as health posts and schools, and external child protection supports such as Child Protection Units supported by UNICEF and International NGOs. Similarly, with regards to natural resources, each

location is evenly exposed to similar resources and modes of resource management practices.

As noted, this qualitative study will follow a participatory action research mode of operation and as such, has identified together with partners, agencies and local actors which villages would be most effective locations according to their own perspectives and assessment of needs for building community capacities to manage conflict. A preliminary meeting has already been held with community leaders and wider community members in *Rumonge* village, situated in the Baruri Region. This visit was conducted by researchers from the North-South Institute, representatives of the Child Protection Section of UNICEF Burundi and New York and a representative of the local NGO partner FVS-AMADE and regional government in December 2013. The visit to the village enabled the collection of general information about the area, and served as a venue for explaining the purpose of our visit, planned research and inviting collaboration with the community.

Study Population

The study population spans across four villages and within two provinces, with a generally even population distribution between villages. In all sites, subsistence farming was described as the dominant means of livelihoods.

Background Conflict Analysis in Burundi

Background analysis was conducted pointed out **key drivers of conflict in Burundi:**⁴¹

- **Ethnic divisions:** The deeply rooted historical violence, competition for power and resources, and animosity between Hutu and Tutsi ethnic groups continues to be a source of fear, distrust, violence and political struggle at all levels. Fear of extermination by ethnic adversaries has led to pre-emptive attacks in the name of self-defence. The ethnic character of conflict is rooted in struggles for state power and access to resources, including education.
- **Regional and national security concerns:** Ongoing war and conflict in the Democratic Republic of Congo, and Great Lakes Region, and the threat of armed rebel groups who still operate in exile in neighbouring countries, has meant that the conditions for a recurrence of civil war have never fully abated. The politicization of refugee groups and the challenges in repatriating refugees due to insufficient resources and land scarcity remains a key priority in peace building agendas.
- **Unresolved issues of abuse/violence:** The lack of truth, justice, and reconciliation in the country following the civil war has meant that many crimes have never been redressed and perpetrators have
- **Gone unpunished:** On-going impunity for past atrocities contributes to existing fears and tensions and prevents healing for citizens

Those drivers related to social cohesion and norms are the following:⁴²

- **Youth alienation:** The population of Burundi is exceptionally young and there are significant barriers preventing youth from transitioning into adulthood, demonstrated through the acquisition of land, a house or marriage. Opportunities for advancement or improved livelihoods are limited, due to a lack of off-farm employment, declining soil fertility, land scarcity, and limited access to secondary education and vocational training. Young people are increasingly vulnerable to risk taking behaviours including drugs, alcohol, transactional sex, crime and dangerous employment, as well as acts of physical and sexual violence. Adolescent girls and orphans are particularly vulnerable. Political parties have relied on youth wings to intimidate opposition members and to execute violence, including the destruction of property, physical abuse and murder. This political role for youth has been normalized and has contributed to a negative perception of youth as disruptive and violent and perpetuated an overall culture of fear.
- **Social norms related to violence:** Since the civil war, a culture of violence has spread at multiple levels of society to encompass gender-based violence, violence against children, and political and communal violence. In Burundi's patriarchal society, physical and sexual violence of girls and women is an expected occurrence in

⁴¹ Conflict Analysis Summary: Burundi: Peace building, Education and Advocacy in Conflict-Affected Contexts Programme (UNICEF Internal Document). Year?

⁴² *Ibid.*

home, schools and communities. Girls who get pregnant out of marriage due to rape or prostitution are considered shameful and left with few options for themselves or their children. Children are subject to physical, psychological and sexual violence on a regular basis. Corporal punishment at home and in school is used to effect control over children and is considered normal. Violence is also used to resolve disputes within families, between neighbours and within communities. The extent and nature of community driven violence to resolve disputes is what distinguishes Burundi from other recent civil war and post-war contexts in Africa.

Methodology

Survey questions were administered in February 2014 by three separate researchers and reached 117 individuals, of which 8 groups were comprised of 10 children, for a total of 80 children and 37 adults. Research was conducted over a six-day period in the four village locations with each participant and group engaging in discussions for between 30-40 minutes each. In order to select targeted community groups for discussions, the research team from North-South Institute spent one week in December 2013 conducting group and individual meetings with number of UNICEF, international and national agency representatives (See Appendix for list of those consulted) in order to understand the most common groups existing at community level. The survey method of data collection had intended to reach between 12 and 20 individuals overall, denoting a positive breadth of participant responders. Those responders identified village chiefs, traditional leaders, women's leaders, youth leaders, child protection committee representatives and religious leaders as the most commonly mentioned groups that work on behalf of children, women and youth in the local community. Additionally in Burundi, we have thus far been able to conduct 4 focus group discussions with groups of 10 girls and 10 boys in each village, using a body-mapping format. Given that these discussions were with children, the researchers took special care to use a non-intrusive method that is participatory in nature and protects children from any direct questioning of harm.

Research Team and Organization in Burundi

During Phase 1, the research team for Burundi included a mix of 3 national and 2 international researchers. The national team of Burundian researchers was identified by UNICEF Burundi staff and had prior research experience in Burundi on issues of child and adolescent protection. The researchers were identified from a pool of 'Scouts' that live and work in Burundi. The scouts are considered a trusted group of young people from Burundi and are highly valued individual Burundians. Each of the national researchers had a keen ethnic sensitivity, and an in-depth understanding of the local culture and language of Burundi. In effort to sustain the research work over the full period of two years, a national team leader was meant to be identified among the partner agencies that would implement current projects on building social cohesion at community level. However, this was not done in the first phase of research. Scouts, who are collaborating on the implementation of this research, have not been directly involved in programming in these areas, giving further objectivity to data collection. Unfortunately, this also meant that as research assistants, they were not well versed in the goals, limits and general parameters of community based child protection work. For the next Phase of this project, the proposed team leader is hoped to be identified as a newly hired external staff member or and preferably, an internal existing staff member from a partner organization, as either determination is acceptable. Having said that, inclusion of the prior data collectors is also recommended to grow the team to 10-20 data collectors to administer the survey widely. It is envisaged to have a long training session for the data collectors to then administer in the regions with a random selection of community group representative. This will be elaborated on and described in the Phase II report and tools section.

Selection, Training and Capacity Building of Field Researchers

The national researchers worked under the supervision of Ms. Wheaton and participated in a two-day workshop in Bujumbura prior to data collection (see Appendix for detailed purpose, length, topics, etc). The training was initially conducted in 4 sessions and will be on-going throughout the two-year research project. As a first training, it aimed to develop the skills needed to collect quality data, sharpen ethical awareness and enhance the ability to manage challenges that might arise during the data collection process. The workshop used a highly participatory methodology that includes vignettes, role-playing, discussion of ethical dilemmas, scenario analysis and group problem solving, coupled with coaching and mentoring. The specific objectives of the training were to: (1) build the capacities of prospective national researchers to collect quality data using rapid ethnographic and related tools; (2) increase the sensitivity of participants to issues of research ethics and child protection and prepare them to conduct research in safe, ethical manner that respects the participants' dignity and human rights; and, (3) review collectively and finalize the methodological tools. Upon his or her selection, the Team Leader is meant to continue to work with the national researchers and the international researchers in their respective sites during data collection will continue to offer mentoring and supervision to ensure the collection, recording, storage, and sharing of data of high quality.

The international researchers, from the North-South Institute, will continue oversee the research design and methodology and the collection of quality data. In addition, they will ensure that the research continues to meet appropriate ethical standards, will lead the analysis and interpretation of the data, and will prepare resultant technical reports on the research and its findings. The research is currently overseen by a global technical advisory group, which provides advice and guidance at key points throughout the study. In Burundi, an inter-agency steering group will be formed consisting of partners from the government, international NGOs including International Rescue Committee and local NGOs. The timeline of activities, persons consulted, those interviewed by region and greater detail and description of the training are all in the Appendices.

In Chad, two international researchers worked independently collecting data from community members who reside in three regions of Logone Orientale, Mandaul and Moyen Chari and were gathered in Sahr, the main town of Moyen Chari for training, thus easily accessible for in-depth interviews. Within these locations in both Burundi and Chad, UNICEF is implementing projects aimed at building social cohesion at community level through strengthening local protective mechanisms for children and youth with CARE in Chad and with International Rescue Committee and FVS Amande in Burundi.

The research collected information from different subgroups of the population such as young women, young men, adult women, and adult men in order to learn the respective views of each and to contrast the perceptions of both adults (men and women) to young people, and of girls to boys. In fact, more specific groups were identified in the end with input from agency staff working in the field locations who recommended location-specific critical groups.

Table 3 Individual Interviews in Burundi

Interviewee/	Location	Community Group type	Gender	Total
Woman Leader and Representative	Nyakuruma, Rumonge, Bururi, Burundi	Solidarite Group	Female	1
Youth Representatives	Gashasha, Rumonge, Bururi, Burundi	Youth Group	Male	2
Child Protection Committee Representative	Gashasha, Rumonge, Bururi, Burundi	Child Protection Committee	Male	2
Youth Representative	Kabonga, Makamba, Bururi, Burundi	Youth Group	Male	1
Representative Solidarite Group (Income Generating)	Kabonga, Makamba, Bururi, Burundi	Solidarite Group	Male	1
Fisherman Representative	Kabonga, Makamba, Bururi, Burundi	Fishermen Group	Male	1
Fishermen Representative	Kabonga, Makamba, Bururi, Burundi	Fisherman Group	Male	1
Youth Representative	Kabonga, Makamba, Bururi, Burundi	Youth Group	Male	1
Youth Representative	Nyakuruma, Rumonge, Bururi, Burundi	Youth Group	Male	1
Representative Solidarite Group (Income Generating)	Nyakuruma, Rumonge, Bururi Burundi	Solidarite Group	Female	1
Representative Solidarite Group (Income Generating)	Muyange, Makamba, Bururi, Burundi	Solidarite Group	Female	1
Representative Solidarite Group (Income Generating)	Kabonga, Makamba, Bururi, Burundi	Solidarite	Female	1
Youth Representative	Muyange, Makamba, Bururi, Burundi	Youth Group	Male	1
Youth Representative	Gashasha, Rumonge, Bururi, Burundi	Youth Group	Male	1
Child Protection Committee Representative	Gashasha, Rumonge, Bururi, Burundi	Child Protection Committee	Male	1
Child Protection Committee Representative	Nyakuguma, Rumonge, Bururi, Burundi	Child Protection Committee	Female	1
Body Mapping with Group of Girls	Kabonga, Makamba, Bururi, Burundi	Body Mapping Girls	Female	10
Religious Representative	Kabonga, Makamba, Bururi, Burundi	Church of Unity of Spirit	Male	1
Religious Representative	Kabonga, Makamba, Bururi, Burundi	Pentecostal	Male	1
Traditional Leader (Bashingantahe)	Kabonga, Makamba, Bururi, Burundi	Traditional Leader	Male	1
Village Chief	Kabonga, Makamba, Bururi, Burundi	Village Chief at Colline Level	Male	1
Group of Boys	Kabonga, Makamba, Bururi, Burundi	Group of Boys (6-10 years old)	Male	10
Group of Girls	Muyange, Makamba, Bururi, Burundi	Group of Girls (6-10 years old)	Female	10
Women's Leader	Muyange, Makamba, Bururi, Burundi	Women's Group	Female	1
Child Protection Committee Representative	Muyange, Makamba, Bururi, Burundi	Child Protection Committee	Female	1
Women's Group at Beach working with Fishermen	Gashasha, Rumonge, Bururi, Burundi	Women's group with Fishermen	Female	1
Group of Girls	Gashasha, Rumonge, Bururi, Burundi	Group of Girls (6-10 years)	Female	10
Religious Representatives	Nyakuguma, Rumonge, Bururi, Burundi	Religious Group	Male	3

Youth Representative	Nyakuguma, Rumonge, Bururi, Burundi	Youth Group	Male	1
Group of Girls	Nyakaguma, Rumonge, Bururi, Burundi	Group of Girls (6-10 years)	Female	10
Group of Boys	Nyakaguma, Rumonge, Bururi, Burundi	Group of Boys (6-10 years)	Male	10
Traditional Leader Bashingantahe	Muyange, Makamba, Bururi, Burundi	Traditional Leader	Male	1
Religious Representatives	Muyange, Makamba, Bururi, Burundi	Religious Leaders	Male	3
Village Chief	Muyange, Makamba, Bururi, Burundi	Village Leader	Male	1
Child Protection Committee Representative	Nyakuguma, Rumonge, Bururi, Burundi	Child Protection	Male	1
Group of Boys	Muyange, Makamba, Bururi, Burundi	Group of Boys (6-10 years)	Male	10
Group of Girls	Kabonga, Makamba, Bururi, Burundi	Group of Girls (6 -10 years)	Female	10
Child Protection Committee Representative	Kabonga, Makamba, Bururi, Burundi	Child Protection	Male	1
Women's Leader	Kabonga, Makamba, Bururi, Burundi	Women's Group	Female	1
Overall Total				117

Chapter III

Detailed Analysis and Interpretation of Data in Phase I



Taken from a field visit to Chad as part of the project's activities in February 2014

This section unveils the details, discussions, commonality and differences between Burundi and Chad and across respondent types when asked a series of questions focused on: (1) social cohesion, (2) child protection, (3) conflicts and natural resources (4), perceptions on the sources of conflict & ways to manage conflict. Relying on semi-structured key informant interviews, focus group discussions and survey exercises (body mapping) with children and youth, Phase I of the data collection provided key details to help: inform the continued design of field tools, including questionnaires/surveys; garner preliminary baseline information on knowledge, attitudes and practices of social cohesion; and the understanding of local perceptions on the delineation of actor types contributing to social cohesion and peace building at the community level. The above outputs are absolutely critical for Phase 2 of this project, in its rapid expansion of knowledge generating methodologies and in-field exercises so as to inform a firm and locally derived understanding of social cohesion and the associated role played by community groups.

Table 4: Breakdown of Respondents by Each Country to Date

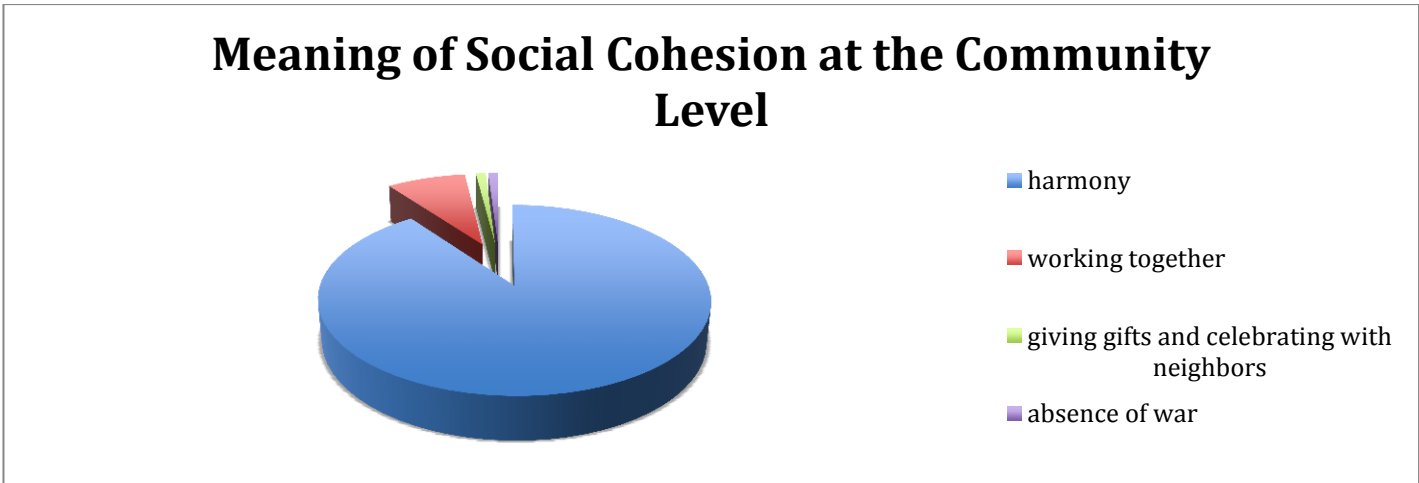
Type of Data Collection Method	Burundi	Chad
Consultation with Agencies in Capital City	20	12
In-depth, Key Informant Focus Group Discussions with Community Members	77	35
Body Mapping with Children (Boys & Girls)	40	40
<i>Total</i>	137	87

3.1. Social Cohesion at the Community Level

Using the previously noted definition of social cohesion, including its five key elements, data collected and displayed in the following section, this section investigates social cohesion in many ways, by asking community representatives of various groups in Burundi and Chad how they would describe the following: meaning, monitoring, well-functioning, poorly functioning, building and criterion for successful social cohesion in their community.

Community Members Were Asked

3.1.1. What is Meant by Social Cohesion and Peace Building at the Community-Level?” combined answers for Chad and Burundi selected regions



know’ as part of all consultations with community group representatives. The majority (90%) directly referred to *harmony* in the community as the best means of describing what social cohesion looks like on a daily basis, in both Burundi and Chad. Respondents referred to other particular instances, activities or state of war or non-war as the main ways to describe social cohesion working as a ‘positive’ force in the community that can, over time, build peace. In Burundi, *working together* was described as an activity that led to strong, positive social cohesion in the community. A village chief (in Burundi) gave an example of what he meant by working together: he described one household having many workers to lay bricks and farm the land while their neighbour has very few workers, making it difficult to build and ensure a productive land that grows food for the family. Another expression of social cohesion both Burundi and Chad were when communities *engaged in celebrations, visiting neighbours, giving gifts* when a child is born or a marriage takes place – are all indications of social cohesion being strong in a community when households regularly attend and participate in these events and rituals.

3.1.2. Are there Ways You can Explain how Social Cohesion Works or Not?

The majority of community members responding to this question gave examples of when social cohesion works and when it does not, rather than explaining a certain method of monitoring its effectiveness at community level. Harmony, getting along with one another, caring for those in need, and sharing food and belongings were the most common descriptions for when communities experienced social cohesion. There was a noticeable difference between Burundi and Chad when community group representatives described the situation where social cohesion is not working. It is these conversations that helped us understand the main conflicts at the community-level and their impacts on the household and, by extension, on children, youth and women.

In Chad, the main conflict was noted to be between animal herders and farmers. This conflict, between the cattle (or other animals) raisers and farmers was repeatedly mentioned as an example of when social cohesion does not work. While there were different versions describing how this conflict occurs, the main actors, causes of conflict, resultant high rates of violence (often a killing results) and perceived level of injustice were similarly described each time as its main characteristics. In short, boys or group of boys would frequently travel from the northern regions of Chad where there is little fertile land, to the southern regions with cattle or other animals. Upon arrival, they would wander into southern farmlands and allow their animals to freely graze, thus eating crops owned by farmers. Usually, the farmer would protest and ask that the cattle herder leave their farm and crops alone. It would then become apparent that the young cattle herders were sent by the governing authorities within the country and enjoyed a sort of impunity with regards to access to whichever lands they choose for purposes of cattle raising. The farmers ask for assistance from the local community members, local judiciary, courts, village chief and others to try and resolve this issues but almost always fail to achieve positive results through these systems. Rather, what typically occurs is the use of violence by the farmer to scare away other herders, or by the herder themselves to teach a lesson to a particular farmer or all farmers in general. NSI researchers’ interviews with NGO staff operating in Chad highlighted the unequal nature of these conflicts’ outcome: “In the community, if there is a farm that is destroyed by sheep, then the owner of the sheep – for him there is no problem. He wants his sheep to have something to eat. The person that is really shocked is the owner of the farm. He needs to harvest so he can have crops.”⁴³ Some respondents noted that government actors were controlling and seeking rents from these cattle (and other animal) herders and would sell these animals as their commercial interest.

In Burundi, the main conflict raised in all but two consultations, excluding the children’s groups, was in regards to land ownership issues. In fact, during a community-based consultation, a few external people who wanted to complain about this particular issue to those persons arriving from Tanzania, who were, in turn, promised land parcels by authorities and other things that they never received, interrupted the discussions. Receiving and listening to this group was necessary to quell participant fears and calm the situation. While there were varying ways to describe the multiple conflicts that arise out of land ownership, the primary issues centre on ways to resolve the demand for land where there is already a limited supply, particularly with new arrivals to communities that are already densely populated. Descriptions often noted that violence (killing of a neighbour, family member or other) would result when dealing with this particular conflict. While there were many descriptions of this type of conflict over access to land, one in particular directly places the child at high risk. While there is a sense of generosity among community members to assist vulnerable children who are without parents in the community, taking them into their home may mean sharing portions of land with that child. As such, it is more often the case that that child would never be registered or made known so as to avoid further portioning of land.

⁴³ Interview with NGO staff, December 2013.

Even in instances where families have many children, some may not be registered at birth so as to avoid significant parcelling out of land across large families.

3.1.3. How is Social Cohesion Followed or Monitored by Communities?

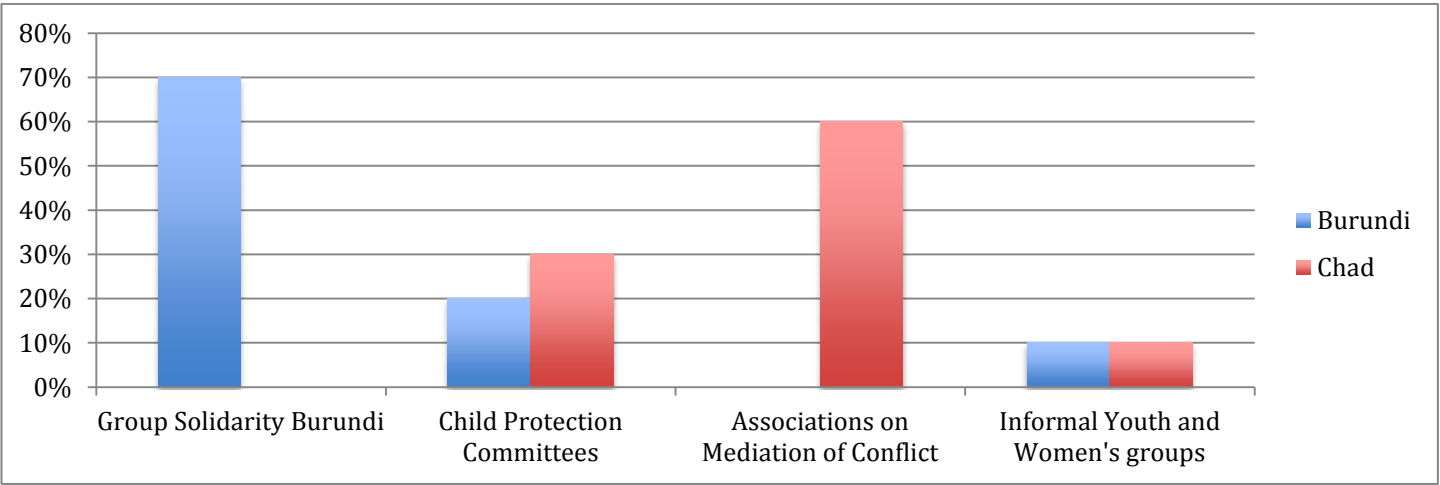
Social cohesion is followed or monitored by communities primarily through their village chief and elders, or other traditional community groups who are tasked with the responsibility to support the resolution of conflict. For example in Burundi, a traditional group called the Bashinganhate are well-known as ‘peacemakers’ at the community level, a position which has been built over a long history and tradition. According to the majority of our consultations in Burundi, this group, while slightly diminished with time, continues to hold a critical place in the community conscience. The Bashinganhate themselves recognize the limitations of their roles and expressed frustration about not being engaged more directly with contemporary conflicts that arise in the community:

‘We are selected on our merits for peace making and conflict resolution in our communities and are asked our opinion and for help to resolve disagreements through advice, support and guidance to the parties in conflict. We are equal and non-biased arbiters of peace. However, these days, they do not ask for our help. We want to participate more but sometime the issues such as land issues go beyond our capacity to help’ (Bashinganhate, Burundi)

The changing role of traditional groups has bearing on the possible ways to resolve conflicts in communities today. Understanding these changing roles is critical to analysing the efficacy of certain peace building and social cohesion mechanisms over others and, most importantly, community perceptions of what works and what is most legitimate.

3.1.4. How to Build Cohesion in Communities? What are the Necessary Criteria for Success?

The respondents from Burundi and Chad interpreted this question differently than we had expected. Rather than providing information on the key elements that work within particular groups that provide services to children, women and youth, they commonly responded to this question as “who” is doing this and thus, somewhat overlaps with a question that comes later.



Discussions related to how social cohesion is built led to discrete examples and explicit descriptions of the different groups functioning at community-level that are helping the most vulnerable and building cohesion. The above ‘frequency of mention’ graph with Chad in red and Burundi in blue represents the breadth of participant responses. 70% of the respondents noted ‘group solidarity’ actions at community level in Burundi, highlighting often these groups focused specifically on providing protection of vulnerable children through its collectively earned income. For Chad, 60% of respondents mentioned various associations at community level that are active in protection, peace building and conflict mitigation/management as a primary actor building community cohesion. Finally, child protection committees, and informal youth and women’s groups were mentioned less often, as displayed here.

Minimizing poverty is noted as the most frequently mentioned necessary action or criteria from which to build social cohesion and harmony, as well as a primary reason for the poor treatment of children, in both Chad and Burundi. Lack of food, water and clothes leads to stealing from others, dropping out of school

turns to risky and dangerous work with the fisherman in Burundi due to lack of safety precautions and equipment on those poorly-built boats, or taking up dangerous behaviours to earn money for the family. Views were expressed that if impoverished parents had children, they would be then be treated badly, not protected or have their basic needs met, all of which was seen as interrelated by informants. It was often noted that '[parents] did not know about [children's] rights or how to protect them,' 'they did not know about the services that were available so did not access them' or 'they did not understand nor were they able to find out about better ways to care and protect children' this is because they were poor. NGO staff in Burundi attributed poverty as a root cause of the failure for families to provide for their children: "The family structure has completely fallen apart because the parents just don't have the capacity to support their children anymore. They are too busy doing days labour, so the children are looking elsewhere. This is my recommendation: Work with families as quickly as possible to support parents in their ability to support their children."⁴⁴ The statement recognizes the desire and agency of families to protect their own children if given necessary support and knowledge.

3.2. Child Protection at the Community Level

While child protection has been provided for many years in conflict and post-conflict settings, a common definition of such is only a recent phenomenon. It was not until 2010 that agencies and organizations were able to agree on a definition for child protection as the prevention and response to abuse, and exploitation (Minimum Standards on Child Protection, 2010).

An inter-agency desk review of 160 community-based child protection mechanisms (CBCPMs) conducted in 2009 found that they not only lacked effectiveness and sustainability but that some had caused unintended harm to children and communities.⁴⁵ Three things that constituted 'lack of effectiveness' and/or 'unintended harm' were that the mechanisms used in communities (1) were not linked to the national child protection system, (2) communities did not feel they owned the child protection activities, and (3) those supporting these mechanisms knew little about the real issues at hand, namely what the risks and sources of harm to children were in communities, particularly their potential and actual politicization by external actors.

3.2.1. What is Childhood and Children's Development?

Childhood was often referred to by the age range of children between 0 and 18 years, and not defined according to their abilities or activities at certain ages. Overall, children were regarded as people who cannot do things for themselves and are dependent on their parents or other adults. In participant definitions of childhood in both Burundi and Chad, descriptions typically focused on their roles and responsibilities in the household and schooling or being 'educated' by others, for children were continuously referred to in relational terms. In Burundi for example, a religious leader mentions:

'The way that we consider a child's development in our community is that the child has to be monitored and educated by those who brought him into this world, his parents' (Catholic, religious leader).

'For me, everything depends on his parents for the development of a child. If parents are in a good living condition, then also their child will develop also. In the opposite situation, the child will not develop well if the parents are not in good conditions. To try and help the parents continue to education their child is to help the children to have a good life based on good conditions' (Muslim religious leader, Burundi).

'Once the child starts to grow up around 2 to 3 years they have fun, do small activities and stays in the household. Then, later about 6 years he goes to school and follows his studies. And traditional education starts at home with the mom and dad. You have to do this or that, touch this or that until he is able to understand. Middle school you help him until then and you give him tasks to go and goes and helps with the cattle or if fisherman he goes with the fisherman – he follows his dad' (Community Member, Moyen Chari, Chad).

In both Chad and Burundi, there were discernable developmental markers, including age appropriate activities and rituals (particularly in Chad) that were described when discussing childhood, child development and the important milestones for each. For example, a community member in Chad who said when boys turn a certain age they are 'taken to the bush' described one ritual, without a specific name, and when they return, they are changed into a man.

⁴⁴ Interview with NGO staff, December 2013.

⁴⁵ Wessells, M. (2009). *What are we learning about protecting children? An inter-agency review of the evidence on community-based child protection mechanisms in humanitarian and development settings*. London: Save the Children.

In each community setting, across both countries, participants mentioned activities in the household between the ages of one and five years old; once the child is able to go to school, these responsibilities at home become difficult to balance and maintain. Activities outside the household, particularly for boys, include working on their family farm in Chad or fishing activities with their fathers in Burundi. A typical day was described as doing small activities in the household in the morning before school, eating a small breakfast, walking to school (which in some cases was long distances of many miles) working in school for half day (or all day depending on the school and their age) and then walking back home, spending time on the farm, fishing or with household duties (for girls) and then finally homework, if there is time, in the evenings.

3.2.2. What are Girls' and Boys' Normal Activities, Roles, and Responsibilities as Defined by the Communities, Families and Informal Structures?

Typically, activities for girls and boys began to be distinctly different when they started attending school and were more physically able to begin doing small work activities in and outside the home. While the girls were often tasked with cleaning, cooking, and caring for siblings, their fathers would accompany the boys to the family farm or, as was the case in Burundi, to help catch fish. Wider community expectations come into play as children enter adolescence. There are particular activities that change significantly, as this is the time when children, particularly boys, learnt about traditions, society, and local community organizing structures. In Chad, there is repeated reference to children being educated between the ages of 10 and 16 and there are specific ways this can happen:

'We educate children as to what traditional practices are and what it means to be part of society by taking boys to the 'bush' where they learn to become a man' (Community Member, Moyen Chari, Chad).

"We were 'educating' girls in the same way, using the same ritual, but now that is illegal because too many girls were dying from this practice" (Community Member, Moyen Chari, Chad).

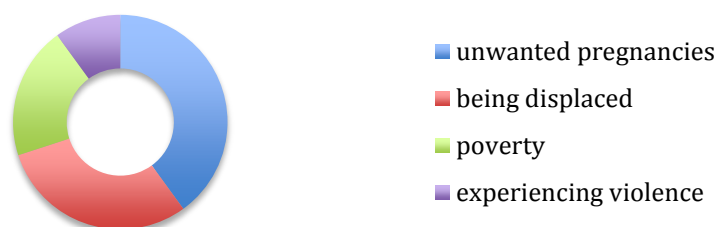
After the teenage years, and the completion of secondary school, it was explained that very often children leave the home to find work and a new life, a transition, which ends their childhood. During a focus group discussion in Moyen Chari, Chad, an older participant mentioned that in the past, a common practice for children was 'going to the bush' for circumcision, however, as numerous related death began to climb, the government outlawed this practice for girls. The boys, however, do still go to the bush and they come back 'speaking a different language' and are able to 'sit with and communicate with the adults' and are changed by what they experienced. From the perspective of NGO staff, these practices are especially prevalent in rural communities: "In rural communities, there are traditional, cultural practices around the Chef de Village. It is the responsibility of the Chef de Village to take the young boys, go with them into the bush, and they will stay there for two to three months. During this period, they say kids are beaten, shown scary things. This is a form of initiation so that they can get into their next cycle of life – adulthood. For the girls, FGM [female genital mutilation] is the same idea. They will gather together, do the cutting, and during the healing process, they will stay together."⁴⁶

It was mentioned in both Burundi and Chad that girls may have less opportunity to go to school than boys do, a division particularly dependant on their workload in the home. If they were able to attend school, some girls would subsequently drop out due to pregnancy, a noteworthy and common situation in Burundi. As a result, marriages were informal arrangements made at a very young age for girls in this scenario. Such marriages lacked the same support as traditional arrangements and left many girls at risk of stigma, potential abandonment by their husbands or harmful treatment in the household. In Burundi, participants told of a house that would be identified for girls who became pregnant, where they would live far away in the same village and be left to their own devices.

3.2.3. What are the Main Child Protection Risks or Sources of Harm to Children?

⁴⁶ Interview with NGO staff, December 2013.

Main Child Protection Risks/Sources of Harm in Burundian Community



Protection risks and sources of harm to children in the local community vary by country, age, socio-economic situation, and location. Here we will highlight the main risks faced in Burundi and Chad separately that community members shared during our consultations. In Burundi, early, unwanted pregnancies is the leading risk to girls and was repeated by nearly 90% of respondents when asked about the main risks or sources of harm to children. Sommers⁴⁷ reaffirms this is a widespread and pervasive source of harm by saying “No one denied in interviews that some teachers and school directors rape some female students.” The only debate seemed to concern how often it takes place. One woman shared a situation to describe this risk in her community.

‘A girl in the community became pregnant and but was so afraid to tell her parents, it was only when the child was born, did her parents know what happened. Soon after the child was born, it died in the household. Many accused the girl of killing the child so the community wanted to take the girl to court for this act. There were accusations that she was not mentally stable. After going to the hospital, the doctor said that the child died of natural causes and it was not the fault of the girl so, the girl is living at home now, but there are many bad feelings still around her’ (Women’s group representative, Burundi).

The main source of harm repeatedly mentioned that leads to risks for children in Burundi was the situation in which children arrived into a community from another region or country (Tanzania) without one or both of their parents, making them highly vulnerable to abuse, exploitation, violence and neglect. Internal displacement, and displacement for those children moving to Burundi from other countries, was how respondents described this harm. Furthermore, general poverty was often used as a reason for neglecting children, as families do not have the means to protect them properly with sufficient food, clothing, or schooling. Finally, there was mention of experiencing violence in and outside of the home as an additional risk for Burundian children.

In Chad, the intergenerational gap between youth and their parents of understanding how to behave has led to harsh punishments by the latter, which has continued to undermine an already weakening relationship between these generations’ notions of roles and responsibilities. Intentions to ‘educate’ children on appropriate behaviour, meaning through physically spanking or harm, was very frequently mentioned by over half the adult respondents when discussing children’ roles, but interestingly, it was never directly seen as a source of harm nor described as such. Nevertheless, a discussion with an NGO worker in Chad revealed that to some degree, there is a progressive direction of behaviour in this regard: “Before, if I did something bad, my mother could beat me. My mother can ask me to wash her clothes, my mother can ask me to fetch water for her, to go shopping for her, but nowadays, people don’t accept this.”⁴⁸

3.2.4. What Processes or Mechanisms are used by Families or Communities to Support Children and Youth Who have been affected by Various Threats to their Protection?

The most common pathway for addressing child protection issues was approaching family first, village chief or elders next, and finally, the court and justice system. A number of respondents mentioned not going to the courts at all.

Figure: Most Common Pathway in Burundi and Chad for Responding to Child Protection Issues

⁴⁷ Sommers (2013) *Low Horizons: Adolescents and Violence in Burundi*, p. 39

⁴⁸ Interview with NGO staff, December 2013.

Consultations with community groups in Burundi and Chad revealed important pathways used when a child is faced with a protection risk. Across the respondents, there was little agreement on the ‘right’ path and each community member seemed to describe different ways that the same problem would be addressed. The diverse answers to this question revealed an overall uncertainty about community members’ confidence and understanding about what to do if a child is harmed. For example, in the case of child sexual abuse, there was generally agreement on the family being the first line of protection but there was no recognition or mention of the possibility that the family may be responsible for perpetrating the abuse, or associated issues of community shame and judgement placed on the family itself during these instances.

After the family, most community members immediately cited the village chief as the next person responsible for taking decisions in such a case. If the village chief is unable to work out a solution between the abuser and the survivor, the next step was to be the judicial system or courts at the community level. Finally, if these community-level courts cannot resolve the issue, it is then referred up to the regional and potentially nationally level. There, with regards to successful resolution of such cases, there were few noted examples of the perpetrator being reprimanded. Rather, the typical solutions were that the child survivor was to marry the perpetrator or the perpetrator would pay a fine to the survivor’s family to ‘settle’ the incident.

3.2.5. How do Child Protection Risks Vary by Gender, Age and Location?

RISK / SOURCE OF HARM	TOP PROTECTION RISK BY SEX, AGE, LOCATION AND COUNTRY:			
	Sex	Age	Location	Country
Early Marriage	Females	10 to 16	Community	Burundi/Chad
Child Labour	Males	8 to 18	Fishing Villages	Burundi
Failed Circumcision	Male (female)	10 to 18	In the “bush,” illegal	Chad
Lack Access to School	Female	6 to 18	Community	Burundi/Chad
Unwanted pregnancies	Female	10 to 18	Community	Burundi

Additional exercises are recommended in order to ensure consistent knowledge of the main protection risks facing girls and boys at different ages and in different locations within each country. For example, if there was a prioritization of risks in a group setting, it would allow for the effective confirmation of the most common and frequently agreed upon risks group members. Currently, it would appear the most common cited risk in Burundi was unwanted pregnancies faced by younger girls, which was consistently and continuously mentioned by the community members. More interrogation will be required to explore the linkage between these concerns gender-based violence as related to social cohesion.

3.2.6. To Whom do Girls or Boys Turn to for Help or Protection when a Threat of Violence Arises?

With regards to where to go for help in the community, the majority of adult respondents cited the child protection committee operating at the community level. There is little clear agreement on a particular family member or community member, beyond those committees, who acts as a ‘go to’ person in the event of a child protection incident or of gender based violence more generally in both countries. Further interrogation is required to differentiate child and adult selected first-responders for help in the community.

3.2.7. What are the Linkages of Community Mechanisms with the National Child Protection System, and what are the Gaps in those Linkages?

Alarming, there was little to no description of clear ways in which community mechanisms link with wider national child protection systems in-country, outside of a case being ‘referred up’ in Burundi and Chad. From agency consultations we heard frequent mention in Burundi of certain protocols, terms of references for higher level (both regional and national) work done on child protection, coordination groups, governmental-led group and general knowledge of how to identify child protection issues and how to address them. However, in practice, and given the majority of consultations conducted at community-level, little was revealed about how child protection action was taken at regional or national level, or how these higher institutions addressed issues, built capacities of staff, or received cases directly from urban communities.

3.3. Conflicts Around Natural Resources

In Burundi, nearly every single informant, with the exception of one, mentioned land as a scarce resource that influences and exacerbates poverty and conflict at the community-level. Each informant provided a different degree of detail in explaining who within the community it affected most and pointed out that it was by far the most difficult community-level conflict to address, for it has national level implications, rules and procedures that are both complicated to understand and strict in their application. In Burundian communities, it was explained that the National Land Commission, which decides on what steps to take for resource allocation and control, has limited participation from community members.

3.3.1. Risks Linked to Natural Resources in the Community?

There were no agencies designed to deal with conflicts arising out of scarcity of natural resources more generally. Most often those involved in these conflicts were referred to governmental, and formal groups that address the distribution of land titles and various legal parameters around the distribution of wealth from oil in Chad and land in Burundi.

In Chad, there was more variation in responses; the negative impact of oil extraction, the presence of foreign companies and general insecurity were primarily referred to in the Logone Orientale region of Chad, where processes of oil exploration and extraction are taking place. These extraction processes were also mentioned as a point of conflict in Moyen Chari, but to a lesser extent. Phase Two of the project should provide some focus on whether the continuation of resource based conflict, and as an extension, the exacerbation of poverty, is of benefit to certain national and local parties or actors.

3.3.2. Do Natural Resources Influence Social Cohesion and Peace building?

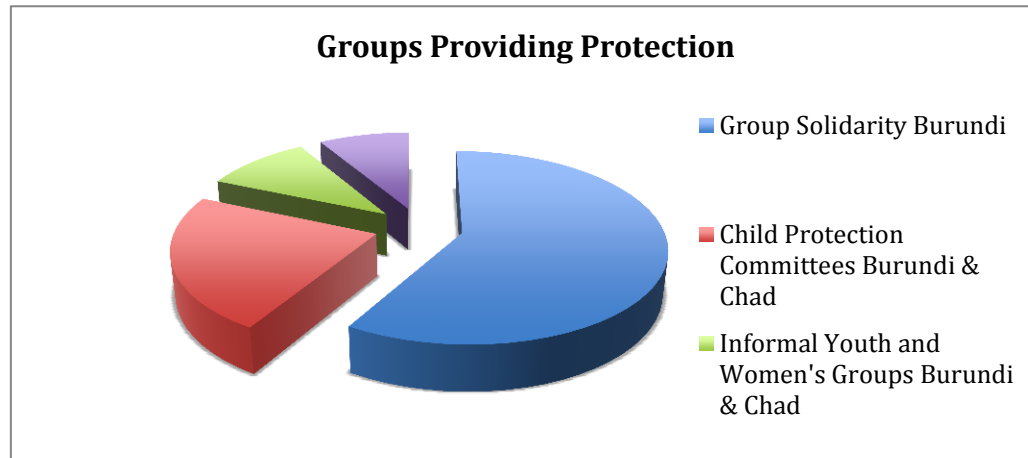
Limited to no responses indicated that management of natural resources was an activity that contributed positively to peace building in either country. Further investigation and elaboration of communities’ views, in the next round of data collection is recommended in order to unpack some of the intricacies of this sector.

3.3.3. Do Community Groups, Informal Structures and International NGOs Help Ease the Problems Faced in the Community Caused by Natural Resources?

There was some mention in responses of agencies and activities that work in sectors related to natural resource management, related particularly to water, sanitation, and food distribution. In addition, there have been projects in Burundi that focused on deforestation, and others in Chad that worked to improve the agricultural outputs in its southern regions. From a conflict management perspective, there were a handful of associations that were described as having come together as a group in Chad to help mediate conflicts related to pastoralists (or animal herders) and farmers as land was being used without necessary permissions.

3.4. Protective Environment for Vulnerable Groups

3.4.1. Who are the Natural Helpers in the Community for Protecting Vulnerable Groups and what Networks do they have?

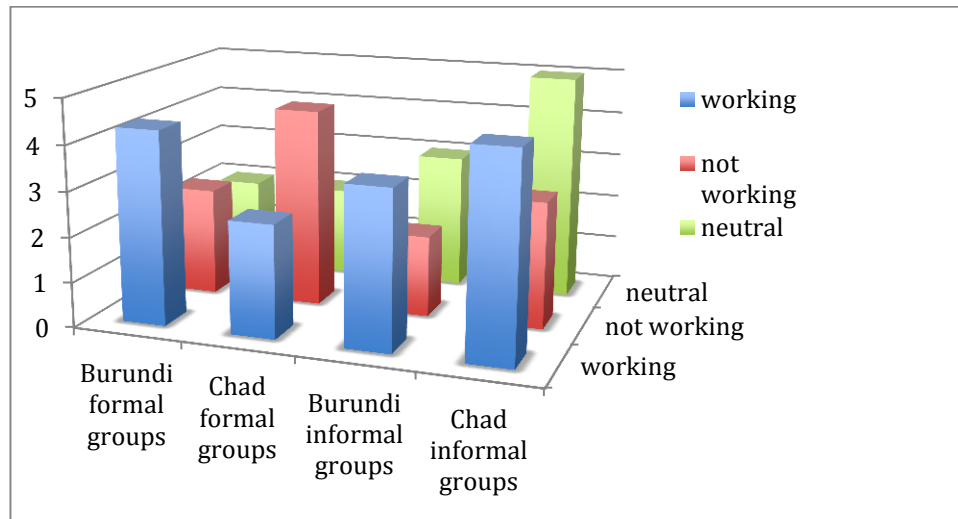


Communities in both Burundi and Chad reported a strong presence of child protection committees as a primary actor in the support, protection, care, follow up and general services of/for children in the community. These references constituted nearly 20% of respondents in both Burundi and Chad, on average. Specific to Burundi, there was consistent referral to what was termed as Solidarity Groups, whom were seen as necessary for integral protection of the most vulnerable populations in the community, including children. They were targeting orphans within the community as their focus for assistance. With the wide scope, coverage, number of people participating (some noted 80% of women), and the financial aspects of generating income that constituted these Solidarity Groups, it is worth noting that it was by far the most popular, well received and best known initiative in the Burundian communities. As such, the study worked to incorporate these groups into its list of ‘key groups’ in Burundi, while their representatives were also part of the overall respondents. Equally, in interviews with NGO staff, it was revealed that revealed some do not feel that associations and committees are an effective solution: “So what you get a lot of are the associations. In my opinion, it is an import, and it’s become a part of the local culture. Burundians love creating associations. It sounds like that’s the solution, but, actually, it’s a way for people to get money, but the money is often captured by local elites.”⁴⁹ During consultations with agencies working in the areas of child protection, peace building, education and natural resource management, the study uncovered list of community-based efforts in Burundi that was compiled by GIZ following their own research (listed below), which adds to our own understanding of this context. In Chad, a similar list of 64 organizations working on protection, peace building and mediation efforts was compiled by CARE International and was shared with us as part of this study.

This report equally contains an Appendix listing additional organizations with whom NSI researchers have interviewed or consulted with in December 2013. It is our hope that this project’s outcomes can be shared with this list upon their completion and/or publication.

⁴⁹ Interview with NGO staff, December 2013.

3.4.2. What are the Indigenous, Traditional Mechanisms of Protection?



Verification of this data with a more systematic quantitative survey tool is needed but, generally speaking, community representatives in both Burundi and Chad saw greater value in non-formal mechanisms as compared with the formal system effectiveness, as displayed in the above graph. Informal systems were seen as more effective in both countries in responding to protection needs and some examples of these groups include; women's groups, child protection committees, NGO programs, youth groups, traditional leaders and elders and other newly emergent groups working at community level to protect children. Formal systems protecting children, youth and women were said to be governmental health systems, justice systems, courts, and the police. At times, the type of risk facing children, women and youth would cause a respondent to vary his or her response, however, most often the informal was consistently expressed as a necessary first response. The graph was designed by counting the times that group representatives mentioned a community group that responded to children's risks and whether it was formal or informal. The neutral category constitutes those discussions where there was no discrete best practice promoted (neither formal nor informal groups).

Religion was mentioned consistently, in both Burundi and Chad. Indigenous, traditional actors were noted consistently religious and were argued to have influence in protecting people with a risk of harm or after they have harmed or been harmed by others. This position indeed contradicts early preference give to child protection committees and the family in instances of gender based violence, pregnancies and additional forms of harms against children noted above. The continual reference to religious leaders by community members and by the religious leaders themselves made them a recognized critical group for protecting children, youth and women at community level. The Bashingantahe in Burundi was also prominently mentioned as a key actor in building social cohesion; so much so that we felt it was necessary to integrate this group systematically into our set of consultations and interviews. As such, the opportunity to speak directly with the Bashingantahe representatives revealed important nuances about this community group:

'The Bashingantahe embody the way in which an honourable person should act in a community and they are appointed after many years of observation to be sure they are honourable, honest, fair men with the ability to be objective in any conflict and bring those in conflict to an acceptable peace' (Key Informant, Burundi).

In Chad, the religious leaders of Animism and Christian faiths, including for Catholicism, were the most prominent actors within the regions of the study. As a comparison, in Northern Chad, it is the Sultan that typically ensures justice and peace through their commands and decisions given that Muslim communities are most common. He presides over the lives and affairs over the Muslim communities under his jurisdiction and is the first point of contact between government and the Muslim communities in these regions.

3.4.3. Apart from Indigenous Mechanisms, what Groups or Structures Exist to Protect Women, Children and Youth?

In both countries, small activities run by local youth groups and women's groups were mentioned as important actors in maintaining social cohesion in the community.

3.5. Perceptions of Sources of Conflict, Actor Effectiveness & Ways to Manage Conflict

The next set of questions aimed to understand community (group members and leaders) perceptions of how community groups, NGOs, government actors, traditional leaders, religious actors, women's, and youth groups were doing with regard to protecting children, youth, women, and the overall environment. A second part of this survey portion was to understand what formal and informal ways these different groups use to communicate, work together on similar issues, and coordinate activities. The goal was to understand, according to the group leaders and representatives, how prevalent sources of conflicts were and what openings there are for discussing difficult issues as a group. The specific questions were the following:

3.5.1. How do You Perceive the Above Mechanisms and how do You Measure Their Validity?

Depending on the respondent, the answers as to whether mechanisms set up to protect children are effective and how to measure this varied significantly. Results showed little common understanding or agreement on what is best for a child in dire circumstances. For example, in some instances of sexual abuse mentioned by traditional leaders, the latter said it was the parent's responsibility to bring their child to the elders to discuss the matter and if it was not resolved, then they should bring the child to the local courts, police or other authorities. These responses bypassed any mention of child protection committees, health services for the child or basic psychosocial care that may be available through certain health clinics or NGOs was not mentioned. On the other hand, some youth leaders' responses immediately cited the child protection committee and social workers in the health clinic as the most appropriate step after their parents. In either case, little attention or even mention of parental sexual abuse of children was made; youth group leaders, youth, women's group representatives, village chiefs, or religious leaders – together rarely mentioned such incidents in the interviews. In contrast, most traditional leaders mentioned this scenario as a reality in the community. Additionally, youth representatives consistently demonstrated a distrust of said that formal authorities such as the courts or policy, noting that they were not effective and even if the issue was not resolved by the families, it should not go to these authorities for they may cause undue harm, attention and stigma that can also have a negative effect on the lives of children in the community. An important diversity of views emerged from this set of questions whereby community members were ranking services according to what they believed was best, exposing the limited knowledge and capacity to prevent consequent health consideration that may result from sexual abuse. A more systematic investigation with a wider scope of respondents is needed to systematically see trends in the various perspectives of different groups in the community.

3.5.2. How are Very Sensitive/Complex Issues Addressed in the Community, and by Whom?

Tradition and culture have a strong impact on the ways in which children are seen and how sensitive and complex issues are addressed in a community. For example, many respondents in Burundi claimed that schooling was an essential (and free) opportunity that was expected of nearly all children to attend. Those not attending were viewed as delinquent. In Chad, the roles and responsibilities in the household were paramount for children and those who abandoned the home or did not live up to their traditional responsibilities were often treated differently. Traditional leaders in Burundi and religious leaders in Chad were the most vocal, proactive in their responses on what was not addressed by communities and why as they view themselves as the guidance and conscience of the community. Girls falling pregnant were the most commonly referenced 'sensitive issue' that was rarely discussed.

'if a girl becomes pregnant outside of marriage, even if she is still a child according to age, they [the community] will build a house for her at the edge of the village where she lives alone there, excluded from the community' (community member, Burundi)

Participants did not elaborate on the exclusionary practices above, including whether parents and friends are able to visit their children in this "house," or whether the stigma is such that those girls are completely isolated.

3.5.3. Who has or does not have Access to Existing Protection Mechanisms?

At the community level, there was a high degree of agreement that everyone had access to the same existing child protection services or assistance and that there was little to no discrimination of certain groups such as those recently arriving in the town. There was no mention of ethnic differences in treatment, nor ethnic differences at all. When land or other resources were distributed from the state, it was only then that there was considerable mention that there are those who ‘have’ and those who ‘have not’ in the community.

3.5.4. Do People Who Come into the Community, and Those Who are not originally from that Community, have Access to Protection Systems?

Overall, 90% per cent of respondents said those who enter our community from elsewhere are treated equally and fairly. Interestingly, this contradicted prior data collected on the northern herders in Chad arriving with their cattle (or other animals) to graze farmlands that was not their own. It also contradicted the sensitive issues of orphans and repatriated people repatriating from Tanzania in Burundi who often found they might not have land or a place to live. Additionally, this particular repatriated group seemed to have limited resources and trouble reintegrating back into the community, as many of them had not lived in Burundi for some time. Beyond this particular question, community member respondents said little on whether existing protection mechanisms worked, but instead focused on an envisioned requirement for more. Furthermore, respondents generally did not know enough about the functioning of government offices, NGOs or other actors managing conflict or addressing protection to say whether they were doing an effective job. Finally, participants stated clearly that coordination amongst local and community groups, organizations and protective mechanisms was completely lacking.

3.5.5. What do Government and NGO Actors See as their Main Roles and Responsibilities in Regard to Community Based Child Protection Mechanisms or Initiatives Used in the Community to Manage Conflict and Protect Vulnerable Groups?

In Burundi, respondents discussed actors working on child protection, education and general peace building in different agencies. Although the traditional leaders in Burundi were mentioned more often in the context of informal support mechanisms, there were some respondents that mentioned them also during this discussion of formal groups set up to assist women, children and youth in the community.

For Chad, we have less concrete data on the perceptions of who is working in the community, as the notations of the various groups were done in the context of their work across many different villages, and not one single location, whereas in Burundi, we would hear about a variety of groups from one specific village location.

3.5.6. Are Community-Based Mechanisms Coordinated? What are the Challenges and Obstacles to Coordination?

An overwhelming majority of community group representatives in one-on-one interviews, in focus group discussions and also during informal agency-based discussions working in Burundi and Chad, all pointed to the limited and detrimental lack of information sharing on what programming and support is available for vulnerable populations to access. Strengthening this notion of unshared information, there was agreement amongst respondents that the most vulnerable do not know what to access or how this works, even if programs or government services were available. At times, there was mention of ‘coordination’ of groups as an activity that worked well in the past, but not currently

(Burundian village chief), however, the majority claimed the inability for this to happen due to lack of communication, time, transportation and general rationale for prioritizing coordination over meeting day to day needs in the community.

CHAPTER IV

Monitoring and Evaluation Framework and Indicator Set for Well-Being of Community Groups



Taken from a field visit to Burundi as part of the project's activities in December 2013

4.1. Summary of Data, Monitoring and Evaluation Framework, and Indicator Set for Well Being Outcomes of Community Groups

4.1.1. Data Analysis Process and Summary for Phase I (December to April 2014)

The target communities have a wide range of actors working on child protection, conflict resolution, peace building,

income generation schemes, non-formal educational activities, work with orphans and vulnerable children, training and awareness raising. These activities were drawn based on the inclusion/exclusion criteria of the study. Below we have a basic systems map from both Burundi and Chad, where the orange colour highlights the most active and influential groups whereas, the green points out less active and influential groups in the community.

In Chad, there were 64 associations that were mapped by UNICEF's implementing partner CARE who is currently working with those groups in these same three regions of Southern Chad as this project. As only 5% of these association members were consulted, additional interviews will need to take place in later field visits. Additionally, it should be noted that due to travel and time restrictions, the research team has thus far been unable to get a desired wider spectrum of information from each of the regions in Southern Chad. While some of the association members who were spoken to were also community members' representatives this helped to provide region, specific information and community level perceptions. There were women's group leaders, youth representatives and traditional elders that were part of the sample.

4.1.2. Monitoring and Evaluation Framework on Community Well Being Outcomes

The monitoring and evaluation framework below sets out the questions that were posed to all identified community-level groups and representatives of groups in our interviews, body mapping, and focus groups discussions. The indicator is meant to measure levels of knowledge of social cohesion, child protection issues, ways in which the community currently responds to these issues or builds social cohesion, etc. The baseline percentage is a result of analysing the answers to each question and determining which % of the total number of answers are able to comply with the indicator. As a key example, for our question on collaboration amongst and between groups, we found that only 10 % of the respondents mentioned any type of coordination and collaboration between and among groups, thus, this is a low baseline percentage. For the mid and end line, the project hopes to see changes in previously identified community members' ability to quickly describe when and how the different actors working to protection children coordinate their activities and collaboration with one another.

Qualitative Tool

Questions	Indicators of Positive Cohesion	Base	Mid	End
Social Cohesion: Meanings	Articulates what social cohesion is; knows how to monitor; recognizes who is important and can explain when it is successful with examples			
What do social cohesion and peace building at community-level mean?	% Offers a description of what social cohesion is	50 %		
Are there ways you can explain how social cohesion works or not?	# Documented examples of good & bad ways	20%		
Are there ways you can tell us how social cohesion is followed or monitored by communities?	Explanation is clear and simple	10%		
Are there successful ways to build cohesion? What criteria do you use to say this is successful or not?	Particularly successful examples given	10%		
Community Based Child Protection	Understands child agency, nuanced examples of harms by age, sex, location and quickly points to protection actions, ways they respond and how they link to national systems.			
What is childhood and children's development?	To what extent are they simple roles described	20%		
What are girls' and boys' normal activities, roles, and responsibilities as defined by the communities, families and informal structures i.e. chief?	% Increased responsibility with age	20%		
What are the main child protection risks or sources of harm to children and youth groups?	Degree of types of risk/harm	10%		

<p>What processes or mechanisms used by families or communities to support children and youth who have been affected by various threats to their protection?</p> <p>How do child protection risks vary by gender and age? By locations? To whom do girls or boys turn to for help when protection threat of violence arises?</p> <p>What are the linkages of community mechanisms with the national child protection system, and the gaps in those linkages?</p>	<p>Knowledgeable about all possible ways to protect children</p> <p>Good knowledge of differences and example</p> <p>The extent to which the pathway is clear</p> <p>The extent to which coordination and collaboration happens</p>	<p>30%</p> <p>20%</p> <p>10%</p>		
Natural Resource Conflict	Is able to see the role of the community is managing natural resources, how it can contribute to peace and actors who are involved			
<p>Are there risks linked to natural resources that face the community? Describe these?</p> <p>How do natural resources influence social cohesion and peace building?</p> <p>How do community groups, informal structures and international NGO help ease the problems faced in community by natural resources?</p>	<p>Answer yes, with examples</p> <p>Answer negatively with examples</p> <p>Able to describe different community efforts</p>	<p>40%</p> <p>20%5%</p>		
Protective Environment	Quickly understands who are the helpers in the community (people/agencies) what they do and how they work to build a protective environment			
<p>Who are the natural helpers in the community for protecting vulnerable groups and what networks do they have?</p> <p>What are the indigenous, traditional mechanisms of protection and how do different groups regard them? What shows they are functioning well? What shows that they are not functioning well?</p> <p>Apart from indigenous mechanisms, what groups or structures exist to protection women, children and youth?</p>	<p>Able to identify 1-2 persons and their networks</p> <p>Able to describe traditional groups, their role and good practice</p> <p>Knowledgeable about groups working on protection</p>	<p>50%</p> <p>20%</p> <p>30%</p>		
<p>Perceptions of support, sources of conflict and ways to manage/resolve conflict</p>	Positive attitudes toward the community's ability to resolve conflicts, easy to deal with sensitive subjects, good knowledge of actors in protection and clear coordination and collaboration among and between groups			
How do you perceive the above mechanisms and	Positive attitudes toward protection	10%50%90		

how they measured their validity?	capacity in community	%		
How are very sensitive/complex issues addressed in the community, and by whom?	% Mentioning issues are just not addressed by community	10 %		
Who has or does not have access to existing protection mechanisms? Do people not from that community have access?	% of access by outsiders or others discriminated against	5%5%		
What do government and NGO actors see as their main roles and responsibilities in regard to community based child protection mechanisms or initiatives used in the community to manage conflict and protect vulnerable groups?	Clear description of roles for NGO and government			
Are community-based mechanisms coordinated? And, what are the challenges and obstacles coordination?	% Confirm good coordination			

The above monitoring and evaluation framework set out indicators of community well being as it relates to social cohesion at community level. This framework serves as a preliminary development and starting point for a robust way to measure community group effectiveness via the construction of a necessary indicator set following each of the above main areas of well being. In particular, the levels of knowledge about which groups are working toward the protection of children, youth, women and vulnerable groups in the community is indicative of easy communication, as it is likely active groups would become known to the community members by their good actions. Below we have outcomes from current data collection and analysis of qualitative data on the following indicators:

Social Cohesion

- % of community groups consulted who articulate what social cohesion is; (high)
- % of community groups who know how to monitor; recognizes who is important and can explain when social cohesion in the community is successful, with examples (low)

Child Protection at Community level

- % of community groups consulted who understand the full range of issues affecting children by sex, age and location. (low)
- % of community groups able to provide examples of harms by age, sex, location and quickly point to protective actions to take, what to avoid and why. (high)
- % of community support being linked to national systems proactively by community groups needs monitoring. (low)

Vulnerable Population, Services and a Protective Environment

- % of community groups who are quickly able to understand who are the helpers in the community; which groups are designed to help and in what (people/agencies). (medium)
- % of community groups able to be aware of the challenges and limitations to assistance for children and seek help to broach difficult and sensitive subject more systematically in the community. (low)

Conflicts, Conflict Management and Perceptions

- % of community groups consulted who hold positive attitudes toward the community's ability to resolve conflicts, (high)
- % of groups feeling an increase ease in dealing with sensitive subjects, (low)
- % of groups reaching out to other groups to increase general knowledge of actors in protection and good practice by clear coordination and increased collaboration among and between groups (low)

APPENDIX 1: List of those Consulted/Contacted in Burundi and Chad

Organization Name	Country of Operation	Additional Comments	In- Country Contact Information
BURUNDI			
UNICEF	Burundi	Met, Dec 16, 2013	UNICEF Representative Johannes; Deputy Representative Natasha; Child Protection team --Pablo -Head of Orphans and Vulnerable Children; Alina National Justice; Aissa Chief of Child Protection; Lucia Child Protection Systems Strengthening; Marina Assistant to CP Team; Jamuel Psychosocial Support seconded by GTZ; + Erin (Peace building); Patricia/Cynthia (Education); Johary (Communications for Development; Silas (Partnerships); Matteo (Emergency);
I'DEC	Burundi	Meeting to be scheduled by Skype or in person in June; email correspondence to reference	Déo Ngendakumana Directeur de l'IDEC Tel: +257 22254883 Cell: +257 79920414
Eirene Grands Lacs (International Christian Service for Peace)	Burundi	Meeting to be scheduled by Skype or in person in June	SY Issaka M. Tahirou Coordinateur Regional, Eirene Grands Lacs B.P. 1298 Bujumbura Tel: 257 2225 8448 Cell: 257 7924 8572
GIZ (the new GTZ)	Burundi	Met, Dec 16, 2013- discussed their work on peace building and possible collaboration with the action research	Michel and Liza from GIZ
Government Child Protection counterparts MSNDPHG/DEF Ignance (DEF) and Etienne (Advisor)	Burundi	Met Dec 16, 2013	Ignance (DEF) and Etienne (Advisor MS)
International Rescue Committee	Burundi	Met December 12, 2013	Ronald-Paul Veilleux Country Director Chad Email: Ronald.PaulVeilleux@rescue.org Telephone office: +257 66 76 22 32 Skype: ronald.paul.veilleux
FVS-AMADE	Burundi	Met, Dec 17, 2013 to discussion collaboration and partnership	Jean Berchmans Email: biniyoyunguruza@fus-amade.org;
Boyewe et Dialogue Burundi	Burundi	Met, Dec 19, 2013	Representative (legal) Ndiruitagenge Madelaine Tel: +257 77776342; Email: mdikumagos@yahoo.fr
THARS	Burundi	met, Dec 19, 2013	Berahimo Charles Program Director Tel: +257 796630217 Email: charlesberah@gmail.com
SOJP AE	Burundi	met, Dec 19, 2013	Jacques Nshimirimana Program Director Tel: +257 79556677 Email: nshimajacques@yahoo.fr
Association for youth and non violence AJNA	Burundi	met, Dec 19, 2013	Deoguatias NDAYIZEYE National Treasurer Tel: +257 79733756

			Email: ndayizeye@yahoo.fr
Foundation Stamm	Burundi	met, Dec 19, 2013	Veiena Maxian - Stamm Legal Representative Tel: +257 79930346 Email: veterastofoundation-stamm.org
Association TUBIYAGE	Burundi	met, Dec 19, 2013	Miehel Ange Mzotibuami Legal Representative Tel: +257 79920721 Email: mzomican@yahoo.fr
CNEB	Burundi	met, Dec 17, 2013	Rev Bizinana Sylvestre Secretaire General CNEB Tel: +257 75504040 sylvestre.bizimana@gmail.com
World Relief	Burundi	met, Dec 17, 2013	Ivaska JJ Country Representative, World Relief Tel: +257 76254820 Email: jivaska@wr.org' Jamie Paxton;
World Vision	Burundi	met, Dec 17, 2013	Albert Nduurimana Christian Commitments Manager Tel: +257 78499895 Email: albert_nduwimana@wvi.org
Caritas Burundi	Burundi	met, Dec 17, 2013	Francine Umwali Program Head Tel: +257 7874580 Email: ascaritas@yahoo.fr
Council Inter Confessional of office of CICB	Burundi	met, Dec 17, 2013	Bilali Ali Program Leader Tel: +257 79935953 Email: alibilali1@gmail.com
UEBB/CMEB	Burundi	Met, Dec 17, 2013	Rev Hzosaba Juvehnol Representative of UEBB and President of CNEB Tel: +257 79899735 Email: jnzosaba@yahoo.fr
DUTABARANE	Burundi	Met, Dec 17, 2013	Nshimirimana Gerard Coordinator of Monitoring and Evaluation Tel: +257 79955150 Email: nshimago@yahoo.fr
AGAKURA Jeunesse Providina	Burundi	Met, Dec 17, 2013	Twagirayezu M. Madeje Secrétaire de Direction Tel: +257 79366621 Email: marienadye.twaginaye@gmail.com
IRC	Burundi	Met, Dec 17, 2013	Priscilla, Gerard Coordinator Governance and Local Burundian CP Coordinator
FVS-AMADE	Burundi	Met, Dec 17, 2013	Jean Berchmans NIYOYVNGVRWA Email: biniyoyunguruza@fus-amade.org;
Right to Play	Burundi	Met, Dec 17, 2013	Valens Ndayahoze Country Director Tel: + 25778 365 996
Terre des Hommes	Burundi	Did not meet/but did talk to him over the phone.	Jérôme COMBES, Country Director, Téléphone: +257 79 98 30 38

Mennonite Central Committee	Burundi	Met, December 19, 2013	Received contact information from our Mennonite colleagues we met in Chad reference email, as needed.
CORD	Burundi	Did not meet. Will meet in June 2014	
CHAD			
UNICEF	Chad	Met with Child Protection, education and separate interview with Boukary, CP UNICEF	<i>Child Protection, Education and Peace building, focal point in peace building. There was a conflict analysis done at community level by the education team, a copy of this was requested to help inform our linkages.</i>
CARE	Chad	Met December 8, 2013 and will partner with	Bonaventure Wakana Country Director Care International in Chad Address in Chad 725, Avenue du Colonel Moll P.O. Box 106 Office Telephone: +235 22 52 27 79
United Nations Peace building Fund	Chad	Did not meet. Will meet in May 2014	
Africare	Chad	Met December 12, 2013	Al-Hassana Outman -Country Director, Chad Email: aoutman@africare.org, Tel: +235 2252 4714
SOS Children's Villages	Chad	Met December 11, 2013	National Coordinator Abdelkerim Mahamat Abdelkerim. Telephone: +235 22 51 77 73 Cell: +235 99 14 1456 Email: abdelkerim.mahamat@sos-tchad.org Email: walmahamat@gmail.com
International Rescue Committee	Chad	Met December 12, 2013	Ronald-Paul Veilleux Country Director Chad Email: Ronald.PaulVeilleux@rescue.org Telephone: +235 66 76 22 32 Skype: ronald.paul.veilleux

Agency for Cooperation and Research in Development	Chad	Met December 12, 2013	Seid Sultane Ali Acord Country Director; P.O. Box 162 N'Djamena Cell: +235 66 23 27 47 and +235 99 91 13 46 Email seid.sultane@acordinternational.org Email: seid.sultane@acordinteternatinal.org
World Vision	Chad	Met December 11, 2013	John Scicchitano National Director Chad BP1108 N'Djamena Tchad Telephone Office: +235 22 51 75 99 Cell: +235 62 31 19 16 Demba Catherine Child Protection Advisor World Vision Chad Email: catherine_demba@wvi.org
Oxfam International	Chad	Met December 11, 2013	Abakar Mahamat Ahmat Country Director Office Address: Quartier Klemat, Rue 3620 Porte 40 Derniere Duex Chateaux B.P. 5166 N'Djamena Tchad Office Telephone: +235 22 516400 / 22518242 Cell: +235 66 31 56 96 / 98 07 47 53 Email: amahamatahmat@intermonoxfam.org Emmet J. Kearney Wash Manager Office Telephone: +235 22 51 64 00 Cell: +235 66 99 62 94
Mennonite Central Committee	Chad	Met December 12, 2013	Jon and Angela Austin Mennonite Central Committee Chad Office B.P. 2006 N'Djamena Office Telephone: +235 60 92 79 02 Email: chadrep@mcc.org

APPENDIX 2: Data Collection Tools

Tool 1: Key Survey Questions (Adapted to Community members and Key Informants)

Framing Question - "How do local people and community groups understand...?"

PHASE 1

Social Cohesion

- What do social cohesion and peace building at community-level mean?
- What do you understand "community" to be?
- Are there ways you can explain how social cohesion works or not?
- Are there ways you can tell us how social cohesion is followed or monitored by communities?
- Are there successful ways to build cohesion? What criteria do you use to say this is successful or not?

Child Protection at the Community Level

- What is childhood and children's development?
- What are girls' and boys' normal activities, roles, and responsibilities as defined by the communities, families and informal structures (i.e. chief)?
- What are the main child protection risks or sources of harm to children and youth groups?
- What processes or mechanisms used by families or communities to support children and youth who have been affected by various threats to their protection?
- How do child protection risks vary by gender and age? By locations?
- To whom do girls or boys turn to for help when protection threat of violence arises?

- What are the linkages of community mechanisms with the national child protection system, and the gaps in those linkages?

Conflicts Around Natural Resources

- Are there risks linked to competition and/or scarcity over natural resources that face the community? Describe these?
- How do natural resources influence social cohesion and peace building?
- How do community groups, formal/informal structures and international NGO help ease the problems faced in community by natural resources?

Protective Environment for Vulnerable Groups

- Who are the natural helpers in the community for protecting vulnerable groups and what networks do they have?
- What are the indigenous, traditional mechanisms of protection and how do different groups regard them? What shows they are functioning well? What shows that they are not functioning well?
- Apart from indigenous mechanisms, what groups or structures exist to protect women, children and youth?

Perceptions of Support, Sources of Conflict and Ways to Manage or Resolve Conflict

- How do you perceive the above mechanisms and how they measured their validity?
- How are very sensitive/complex issues addressed in the community and by whom?
- Who has or does not have access to existing protection mechanisms?
- Do people who come into the community and who are not originally from that community have access to protection?
- What do government and NGO actors see as their main roles and responsibilities in regard to community based child protection mechanisms or initiatives used in the community to manage conflict and protect vulnerable groups?
- Are community-based mechanisms coordinated? And, what are the challenges and obstacles coordination

PHASE 2 (DRAFT) Interview Questions

Interview questions for Phase 2 have been reoriented around three thematic areas so as to better reflect the principal research goal of this project: drivers of conflict; understanding social cohesion; and, the components, prospects and opportunities of peace building. Equally, these interview questions reflect those in the Phase 2 field survey, albeit designed to delve deeper into each area, achieving a thick qualitative knowledge baseline beyond the survey's broad quantitative focus.

Thematic Area 1: Drivers of Conflict

- 1) Is conflict a regular occurrence in your community? Between whom does it occur?
- 2) From where does conflict typically originate?
- 3) What are the key drivers of conflict in your community?
- 4) How are children and youth affected by conflict in your community? Do they contribute to it in any way?
- 5) For you, what is meant by "protection"?
- 6) How are children and youth protected from conflict?
- 7) Are there particular actors or groups that help protect children from conflict? How?

Thematic Area 2: Understanding Social Cohesion

- 1) For you, what is social cohesion mean?
- 2) For you, what are the key components of social cohesion?
- 3) Who are the key drivers/facilitators of social cohesion in your community?
- 4) How do those actors/groups, which you have identified, support the achievement of successful social cohesion?
- 5) How does your community monitor social cohesion?
- 6) Do you see these groups as effective in achieving social cohesion? Why or why not?

Thematic Area 3: Peacebuilding – Components, Prospects and

- 1) To you, what is meant by peace building?
- 2) What are the most important components of peace building?
- 3) How has your community built “peace” in the past amongst its members?
- 4) What are the mechanisms used by your community to respond to harm which impact children? How does your community “protect” children?
- 5) Is this protection available to all children, including those arriving from outside the community? Who in the community may not have access to peace building systems?
- 6) Do the mechanisms for peace building in your have linkages to those in other communities? At the regional level? At the national level?

Tool 2: Body Mapping

Purpose: To understand the perspectives of children, including younger children, with regard to social cohesion, tolerance, belonging and participation in the community. This tool is particularly useful for newly arrived children and youth in a community, as well as a secondary methodology to fill “gaps in knowledge” discovered through key informant interviews, surveys, and focus group discussions.

Parents’ Permission: Before beginning the body mapping activity, the researcher must receive informed consent from the child’s parent/guardian before talking with the children, and/or from the child themselves (in cases of SC/UAM). Explain to the parents that you will be playing a game with children that asks them what they like and don’t like, to understand children’s sources of well-being and distress.

Materials: Sheet of paper, approximately 1 meter by 1.5 meters, paper, and 1 box of crayons.

Participants: Approximately 10-12 children, ages 6 to 10, with separate groups for boys and girls.

Procedure:

1. Gather the group of children
2. Ask for one child to volunteer to have their body traced
3. Ask for a child to volunteer to trace the outline of the child as s/he lies on the paper
4. Ask the children to colour the drawing (give each child one crayon)
5. Ask the children to make up a name for the figure that was drawn
6. Ask the following questions and write all the answers on a separate sheet of paper.

Encourage all children to provide an answer. Tally the number of children who reported each answer.

Questions: (For each question, point to the part of the body that the question is asking about)

1. What do eyes like?
2. What do eyes not like?
3. What do ears like?
4. What do ears not like?
5. What do noses like?
6. What do noses not like?
7. What do mouths like?
8. What do mouths not like?
9. What does the head like?
10. What does the head not like?
11. What does the heart like?
12. What does the heart not like?
13. What does the stomach like?
14. What does the stomach not like?
15. What do hands like?
16. What do hands not like?

17. What do feet like?
18. What do feet not like?

Tool 3: Focus Group Discussions (Guide)

The following issues will be shared with the FGD/ roundtable participants:

Risks and Discomforts

There are no known risks associated with participating in this study and the purpose is purely academic, although you may feel awkward talking about your experience. Please feel free to share your questions or concerns with the group moderator before, during, or after the focus group discussion.

Compensation

There is no consideration of any compensation to participate in this study.

Confidentiality

Your personal views will be kept confidential, used for academic purpose and in no way be divulged to others. Personal information that may be used but not disclosed includes your identity by name, address, and telephone number. When the final study data will be prepared for publication, your identity will not be revealed. You may cancel your authorization to use or disclose your identity later by emailing hbesada@gmail.com.

Alternative

You have the alternative to not participate in this study.

Withdrawal

You may refuse to participate or withdraw at any time.

Questions

If you have questions about the study, you may email hbesada@gmail.com.

Questions framed around the general statement of “How do local community members and community groups understand...”

Overarching Questions:

- What is childhood and children’s development?
- What do you understand “community” to mean and be?
- What is meant by social cohesion at the community-level? What are its key components?
- What does peace building at the community-level mean? What are its key components?
- How has your community “built peace” in the past? Today?
- How does social cohesion work or not?
- How does peace-building work or not?
- Who are the key actors involved in building social cohesion in your community?
- Who are the key actors involved in supporting peace building in your community?
- Are there ways you can tell us how social cohesion is followed or monitored by your community?
- Are there ways you can tell us how peace building is followed or monitored by your community?
- How do natural resources influence social cohesion and peace building?

About Conflict:

- To you, what is meant by “conflict”?
- What are the main causes/drivers of conflict in your community?
- Who helps protect the community from conflict of all kinds?
- Are children in your community impacted by conflict? How?
- Are all children affected the same way by conflict in your

About Children and Youth:

- What are girls' and boys' normal activities, roles, and responsibilities as defined by the communities, families and informal structures i.e. chief?
- What are the main child protection risks or sources of harm to children and youth groups?
- What processes or mechanisms used by families or communities to support children and youth who have been affected by various threats to their protection?
- How do child protection risks vary by gender and age? By locations?
- Are there risks linked to natural resources that face the community? Describe these?
- How do community groups, informal structures and international NGO help ease the problems faced in community by natural resources
- To whom do girls or boys turn to for help when protection threat of violence arises?
- Who are the natural helpers in the community for protecting vulnerable groups and what networks do they have?
- What are the indigenous, traditional mechanisms of protection and how do different groups regard them? What shows they are functioning well? What shows that is not functioning well?
- How do you perceive the above mechanisms and how they measured their validity?
- Apart from indigenous mechanisms, what groups or structures
- How are very sensitive/complex issues addressed in the community and by whom?
- Who has or does not have access to existing protection mechanisms?
- Do people who come into the community and who are not originally from that community have access to protection?
- What do government and NGO actors see as their main roles and responsibilities in regard to Community Based Child Protection Mechanisms (these will be defined by questions above, what is the local term for child protection support, does it exist and how do others see it function, what are the activities etc.)? Depending on the context, we can refer to them or not but use local terms
- What are the linkages of community mechanisms with the national child protection system, and the gaps in those linkages? And, what are the challenges and obstacles?

APPENDIX 3: Training

Training Data Collectors, Overview

*Agenda: Workshop on Preparation of Prospective Researchers
Phase I of Action Research on Social Cohesion and Strengthening Community-Based Mechanisms in Chad and Burundi
February 1-28, 2014*

Rationale and Objectives: Linkages between social cohesion built by community groups and implementation of community-based child protection is essential to understand the wider protection and well being of children, women and youth at community level. Such a knowledge base can be useful for the construction of effective multi-sector programs child protection and other policies to enhance the overall protective environment. A study⁵⁰ that reviewed 160 evaluations of community-based child protection mechanisms (CBCPMs) indicated that too often, CBCPMs are initiated externally (for example by NGOs), without understanding or building on the mechanisms and processes that are already present in communities. As a result, these mechanisms have limited effectiveness and sustainability, and some have caused unintended harm. If poorly aligned with existing community supports, perceptions/attitudes and knowledge any other sector program may fall into the same trap and work against social cohesion at community level. In fact, during discussions between NSI and NGO staff operating in Burundi, the latter warned: “Some community group mechanisms are meant to positively affect social cohesion. This is an assumption often taken for granted, but you will find that some do not. This is something to keep in mind with your research.”⁵¹

To better understand what strengthens social cohesion at community level and how to integrate this readily into community-based child protection and other programs in Chad and Burundi, action research will document the functioning of existing protection mechanisms and monitor community knowledge, perceptions/attitudes practices that formal and informal groups effectiveness by strengthening their linkages with one another and other systems of social support in-country. The functioning of existing protection mechanism, whether indigenous or externally facilitated, will be documented through rapid ethnography and related qualitative research methods in February 2014. Follow-up data collection with quantitative measures in the same communities will take place over 2 additional data collection periods in June/July 2014 and Sept/Oct 2014 to gauge, over time, changes and try to identify key ways to build further capacities for promoting social cohesion at community level.

Expected Outcomes of Training:

By the end of the workshop, prospective researchers were expected to:

- Understand the purpose, phases, key questions, and methodology of the action research;
- Understand the roles and responsibilities of the researchers;
- Demonstrate appropriate skill in using the various ethnographic and qualitative tools and in recording quality data to answer the key questions listed above;
- Be more aware of the ethical issues associated with this research and be prepared to make sound decisions in regard to these issues;
- Help to finalize the methodological tools.

Training Topics and Discussion Guide:

Promoting Social Cohesion: the role of Community Groups

- NSI UNICEF CARE
- Outline of Research Training
- Brainstorm Opportunities and Challenges
- Discussion of Concept and Recent Mapping Exercise
- Basic Assumptions

⁵⁰ Wessells, M. (2009). *What are we learning about protecting children? An inter-agency review of the evidence on community-based child protection mechanisms in humanitarian and development settings*. London: Save the Children.

⁵¹ Interview with NGO staff, December 2013.

- Review Research Protocol and Methods
- Ethical Principles of Research
- Informed Consent
- Daily Log
- Safety Plan
- Key Questions
- End - Questions?

Research Opportunities & Challenges?

- Is the research an opportunity? For what? For whom?
- Is there any added value in doing research, explain? To whom?
- Are there other opportunities for learning the research could bring personally, institutionally, to the population?
- Are there general or personal risks?
- Are there institutional risks?
- Are there technical quality risks?
- Are there risks we do not know or cannot foresee?
- Is a meeting to share the pilot process with partners useful?

Concepts & Mapping in the Regions - Discussion

- Discuss local concepts and understandings of social cohesion
- Discuss local concepts and understandings of peace building
- Make participants aware that as researchers, you must personal opinions aside and seek to understand the community members' own understanding of social cohesion/peace building
- Best Practices for mapping formal and informal groups
- Discuss general trends in mapping
 - Types of community (most, some, few)
 - Trending in conflict (land, children, education/services, other)
 - Basic Assumptions
- Discuss time period of participation by research assistants, including during instances of independent work with remote support by NSI

Review Research Protocol/Methods

- Conceptual level – do we understand our purpose?
- Does this fit with other activities; child protection project, research, other projects, NGO consortium work, other linkages?
- What might capacity building tools look like, concretely?
- Quantitative and qualitative methods to be used
- Provide assistants with baseline information on key research concepts

Ethical Principles of Research

- Humanity: The researchers and the research process shall respect the rights of all people and treat all women and men and boys and girls of all ages in a humane manner that supports their dignity, saves lives, and alleviates suffering.
- Impartiality: The research will not discriminate against particular people or groups of people and will insure that assistance is provided according to people's needs and rights.
- Neutrality: The researchers and the research process will either take sides in neither hostilities nor stir or participate in political controversies or processes.
- Beneficence: The research will have discernible benefits—including benefits that relate to information and social improvement—to the participants and affected people. As explained below, this principle requires that the research will not be extractive and will include specific steps that benefit the participants and other affected people.
- No maleficence: The research will take appropriate steps to prevent and mitigate physical or emotional harm to the participants and other affected people. The research process will include specific,

contextually appropriate steps to prevent and minimize harm by protecting confidentiality, insuring informed consent, and requiring adherence to a Code of Conduct.

- Best interests of the child: The research will respect and protect the best interests of children, defined under international law as people under 18 years of age. It is recognized that the well being of children is closely interconnected with that of their parents, extended family, and community.

Informed Consent

- Each participant write their wording and informed consent language for the researcher
- Practice receiving informed consent
- Develop consent forms for each research assistant to use
- Discuss each assistant's creation of a daily log of issues and notes
- Discuss the possibility of distress for participants from the process of answering difficult questions which raise difficult memories or feelings
- Discuss a safety plan
- Discuss methods of confidentially recording details of an interview (where, how etc.)
- Introduce the research goals and types of discussions that will be taking place
- While there is limited likelihood they will be needed request and confirm, they would be able to provide assistance to that person in the event of distress by interviewee occurs.
- Review and practice key interview questions and data collection strategies. Do so with scenarios and role-playing.

Training and Travel Schedule, Burundi (Feb 2014):

Data Collection Process in Burundi:

Day	Activity	Person/ Organization	Comments
16 February, 2014	Planning Data Collection	NSI	Arrival from Chad
17 February, 2014	Bujumbura: Meeting UNICEF/IRC; training scouts on data collection tools	NSI/UNICEF/IRC/Scouts	Training on tools
18 February, 2014	Rumonge: Meeting UNICEF/FVS-Amade training scouts on data collection tools	NSI/UNICEF/FV S-Amade/Scouts	Training: Translations of tools/ role play training on data collection process/ tools
19 February, 2014	Travel - Bujumbura to Rumonge	NSI/CARE/UNICEF	Travel as a team in Rented Vehicle and Rented Driver
	Rumonge : Meeting & Orientation/planning FVS-Amade in	NSI/Scouts/ FVS Amade	Share information on tools, methodology and identify collines (groups of villages)
20 February, 2014	Rumonge: Body Mapping & Community Interviews in Travel to Bujumbura	NSI/FVS-Amade/ scouts	Share information on tools, methodology and identify collines (groups of villages)
	End of Day Briefing		
21 February, 2014	Rumonge: Body Mapping & Community Interviews in Nyakaguma End of Day Brief	NSI/ Scouts/ FVS-Amade ; community	Training: Planning transcription, translation and final tool use. Active practice with tools
22 February, 2014	Transcription, Translation and Discussion to Finalize Tools	NSI/ Scouts	Training: Working session in Bujumbura on all the Tools and Planning for Makamba
	Tools English, French, Kirundi	NSI/Scouts	Training continues
23 February, 2014	Travel Bujumbura to Rumonge Meetings in Rumonge	NSI/Scouts/IRC	Travel Day and Meetings
24 February, 2014	Rumonge: Body Mapping & Community Interviews, Nyakaguma End of Day Briefing	NSI/Scouts/ Community Members	Support to Scouts in administering tools; organizing groups with partners at colline-level (interviews with communities). Evening of translation and transcription.
25 February, 2014	Rumonge: Body Mapping, Interviews, Interviews and in Gashasha End of Day Briefing	NSI/Scouts/	Support to Scouts in administering tools; organizing groups with partners at colline-level (interviews with communities). Evening of translation and transcription.

26 February, 2014	Makamba : Body Mapping, Interviews, Interviews and in Nyanza lac and Muyange	NSI/Scouts/IRC	Support to Scouts in administering tools; organizing groups with partners at colline-level (interviews with communities). Evening of translation and transcription.
	End of Day Briefing Nyanza lac		
27 February, 2014	Makamba: Body Mapping, Interviews in Nyanza lac in Kabonga, Makamba Travel to Bujumbura	NSI/Scouts/IRC	Support Scouts in administering tools; organizing groups with partners at colline-level (interviews with communities). Evening of translation and transcription.
28 February, 2014	Bujumbura: Partners Meeting to Share information on process, data collection and next steps	NSI/Scouts/IRC/ UNICEF others	Presentation and Facilitation of Meeting; sharing information