Chapter 5 | Guiding principles for civil affairs work

5.1. Impartiality and consent

As discussed in chapter 1, impartiality and consent are key principles of UN peacekeeping. The principle of impartiality should guide Civil Affairs Officers in all their interactions. Being impartial does not mean that Civil Affairs Officers should be neutral or apolitical, rather it implies that all parties should be treated equally and held to the same standards. Impartiality is critical to maintaining credibility in the eyes of the host community and to ensuring the consent of the parties. In a post-conflict context, however, where the resolution of the conflict may be far from complete and there may
be deep-rooted mistrust, the impartiality of the mission may be tested and questioned.\footnote{Mission readiness: preparing for fieldwork (United Nations Office of Human Resources Management, March 2005).} This can be challenging for Civil Affairs Officers in their work with local authorities, communities and civil society actors. Civil Affairs Officers should be aware that certain actions could generate a perception that the mission is partial, including, for example, providing disproportionate support to returnees versus the community as a whole, engaging with one party or group more than another or distributing QIPs inequitably. Understanding the power dynamics and potential divisions between or within communities is important in this regard and is discussed in more detail in \textsection{5.2}.

‘Consent’ of the parties takes place at the national political level and, as a result, local communities do not directly consent to the peacekeeping presence and may have limited understanding or knowledge of the mission’s mandate. Civil Affairs Officers often play a critical role in seeking or strengthening acceptance of the mission and its mandate at the local level, which can help to maintain consent at the national level. This is done through liaison and coordination with local authorities, community leaders and civil society actors, as well as by monitoring and reporting on the attitudes and perceptions of local people and examining the intended and unintended impacts of the mission. Civil affairs often works closely with public information components to promote better understanding of the mission and its mandate. These activities help to ensure that the mission is informed of any changes or problems that may impact on acceptance of the mission and consent.

\section{5.2. Diversity, gender and culture}

Respect for diversity and gender equality are core UN values and cross-cutting principles of civil affairs work. The UN code of ethics urges that, “in the performance of their official duties and responsibilities, United Nations personnel shall act with understanding, tolerance, and sensitivity and respect for diversity and without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, disability, property, birth or other status.”\footnote{UN code of ethics draft (2008).} While gender can be included under the umbrella of diversity, it is mentioned separately and considered in slightly more detail here.

\textbf{Diversity} in this context refers to the diverse character of a society or workplace and can include sex, gender, race/ethnicity, religion/belief, disability, social status and sexual orientation.
**Gender** refers to the socially determined ideas and practices of what it is to be female or male. This is distinct from sex, which refers to the biological differences by which someone is categorized as male or female.²⁴

**Culture** is the distinctive patterns of ideas, beliefs and norms which characterize the way of life and relations of a society or group within a society.²⁵

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**From the toolkit:**

**Considering gender, diversity and culture**

- **How are decisions made, by whom and in what circumstances?** Authoritarian, consensus, joint, collaborative; individuals, men, women, groups, elders, superiors; social class; work, formal, informal, family, clan?
- **Who is included and who is excluded from the decision-making structures/peace process** at the local, regional and national levels (for example, what is the extent and quality of women’s participation)?
- **What are the prevailing religious and cultural norms, attitudes and practices** in relation to gender, age, disability, religion, ethnicity and sexual orientation?
- **Are there special ways of conducting meetings; greetings; doing business, negotiation; making agreements or changing agreements; admitting mistakes, “saving face”, making apologies?**
- **How are disputes resolved and what is the attitude towards reparations for wrong-doing?** Formal/informal, traditional, restorative, punitive, material compensation?
- **What are the traditional roles of women and men, and have these changed during the conflict?**
- **Are there any groups that are marginalized, excluded or vulnerable, and how does this affect them?** For example, lack of access to the decision-making process, employment or income generation, discrimination in the legal system or customary justice mechanisms, lack of access to public services etc. On what basis are they excluded (IDP, former combatant, ethnicity, religion, gender, tribe, clan)?

Box 5.1 From the toolkit: Considering gender, diversity and culture²⁶

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²⁵ Ibid.

²⁶ Content of the box was adapted from “Mission readiness: preparing for fieldwork” (United Nations Office of Human Resources Management, March 2005) and Gender Resource Package for Peacekeeping Operations (p. 208).
Culture is linked to and interacts with gender and diversity in so far as roles, relations and social dynamics are culturally mediated. Understanding the diverse character and social dynamics of a community or society is crucial to civil affairs work. Violent conflict may affect women, men, boys, girls, the young, the old and those from particular ethnic or religious groups in different ways. Gender, age and culture may influence the type of risk someone is vulnerable to, as well as their role in the conflict, their coping mechanisms, their specific needs during post-conflict recovery and their role in building peace. Peacekeeping and peacebuilding efforts have a better chance of being effective if they are sensitive to these diversity issues.

In contexts where identity (ethnic, religious, political, tribal, gender etc.) has been a feature of the conflict, it is particularly important to be sensitive to diversity within and between communities. Interventions that take into account these dynamics are less inclined to exclude already marginalized sections of the population, or to disproportionately offer gains to one group or another or exacerbate underlying conflicts. It should also be noted that conflict can transform social relations and patterns of exclusion both by creating newly vulnerable groups (people with physical disabilities, female-headed households, IDPs or returnees) and by creating new opportunities for certain groups, such as minorities or women, to play a greater role in the public realm. Civil Affairs Officers should pay careful attention to these dynamics in order to understand the specific needs and concerns of different groups and support the participation and inclusion of the various constituencies. Through listening to the agendas and grievances of different constituencies and endeavouring to understand the power dynamics that define their relations, Civil Affairs Officers can identify appropriate partners and ensure that their interventions are sensitive to diversity, gender and the local cultural context. The questions outlined in box 5.1 are a useful starting point for examining the social structures, dynamics and cultural practices, as a first step to mainstreaming diversity and gender issues and promoting cultural sensitivity.

**UN Security Council resolutions on gender, conflict and peacekeeping**

The importance of incorporating gender perspectives in conflict, peacekeeping and peacebuilding is established in UN Security Council resolutions 1325 and 1820 (later reinforced by resolution 1888). These resolutions place gender equality and women’s active role in conflict resolution and peace processes as integral to the core business of UN peacekeeping, as well as recognizing sexual violence as a weapon of war and mandating peacekeeping missions to protect women and children from sexual violence during armed conflict.
As noted above, conflict can transform gender relations and may offer women increased opportunities to engage in the public realm. Civil Affairs Officers are well placed to identify and support women’s participation in both formal and informal peace efforts and to build upon any new opportunities provided to them in the post-conflict period to assume new roles in the public realm at local and national levels. Close collaboration with mission gender teams, where they exist, can support these efforts. The role of gender components in peacekeeping operations and the way in which Civil Affairs Officers work with them is described in section 3.1.

Cultural sensitivity requires understanding and consideration of prevailing beliefs, norms, traditions, attitudes and practices when planning and implementing activities and interacting with communities. Failure to consider the local cultural context can result in ineffective or irrelevant interventions and may damage relations with local authorities and communities. Civil Affairs Officers often play a key role in ensuring other mission actors understand the sociocultural contexts in which they operate. Being culturally sensitive does not, however, imply uncritical assumptions that all “local” or “traditional” structures, mechanisms or processes are inherently good. In some instances local customs or practices may run contrary to other principles, such as equality, inclusiveness or human rights. For example, the customary justice mechanisms in a number of countries have failed to protect women and girls from gender-based violence. In Sierra Leone, the peacekeeping mission’s gender team focused on sensitizing local chiefs to the issue and promoting harmonization between customary justice and statutory laws, which offer better protection for women and girls. While Civil Affairs Officers may face slightly different challenges, this example demonstrates how working with traditional authorities can help to ensure a culturally
sensitive approach while adhering to UN principles. Working closely with local partners (local authorities, civil society organizations, community leaders etc.) and seeking guidance from national staff is essential in balancing a commitment to cultural sensitivity with other UN principles the implementation of mandated tasks.

Sensitivity to gender, diversity and culture is important in all areas of civil affairs work and should be mainstreamed from planning through to implementation and reporting. For example:

- **In consulting local communities and gathering information** on perceptions, needs and concerns (chapter 9), civil affairs should consider, where appropriate, undertaking additional separate consultations with the youth and elders, and with men and women. This can allow those whose voices are usually excluded from the public realm to be heard.

- **In analysing information and reporting** (chapter 9), civil affairs should disaggregate data according to age, gender, ethnicity, religion etc. as and when relevant to the context, conflict or planned intervention.

- **In conducting a conflict analysis** (chapter 8), Civil Affairs Officers should consider how diversity and gender identity have featured in the conflict and develop an understanding of the experiences, priorities and grievances of different groups.

- **In conflict management** (chapter 10), civil affairs should be mindful of cultural attitudes and practices towards conflict and reconciliation and consider traditional conflict mitigation and management mechanisms.

- **In supporting the development of political space and the restoration and extension of state authority** (chapter 10 and chapter 11), civil affairs can support the participation of women and cultural/ethnic minorities in civil administration, including their appointment as community or government leaders.

- **In protection of civilians** (chapter 4), civil affairs should consider how issues of gender and diversity interact with risk and vulnerability and think about the role different groups play in early warning and prevention.

- **In enabling local actors** (chapters 9 to 12), civil affairs should map organizations or networks that represent minorities or marginalized groups and assess the key issues they are working on, the role they play in decision-making and the level of influence or capacity they have.

- **In recruiting a team** (chapter 7), civil affairs managers should, to the extent possible, consider gender and diversity when building teams.

- **Through reporting and briefing** (chapter 9), civil affairs can help other mission components (uniformed and non-uniformed) to understand the sociocultural context and operations, and help them to promote a culturally sensitive approach.

- **In the implementation of QIPs** (chapter 12), civil affairs can support projects that feature marginalized groups as beneficiaries or implementing partners, as one aspect of building confidence in the mission, mandate and peace process. Projects themselves should, where possible, be sensitive to gender and diversity issues.
5.3. Local ownership

Recovery from conflict is primarily a national challenge and internal factors will largely shape its pace, progress and outcome. The merits of a locally owned process can include: sustainability; context and cultural appropriateness; local capacity development; minimizing or preventing dependency; smoother mission transition or exit; and improved links between local and national peace efforts.

It is important to remember that local ownership is not an abstract concept, and cannot be discussed in the abstract. In supporting local ownership, Civil Affairs Officers should start by asking “ownership of what and by whom?” This will affect the way in which Civil Affairs Officers put this principle into operation. Broadly speaking, local ownership refers to the extent to which domestic actors are involved in the priority-setting, decision-making, design and implementation of key activities and processes.

Civil Affairs Officers should be aware of the various perspectives that exist about local ownership and what it involves, including the level of inclusiveness it implies and who are defined as the “local owners”. For example, local ownership is sometimes conflated with government and political elites, which may exclude civil society or public engagement. Other commentators take a broader view of the concept and prefer to use the terms “insiders” and “outsiders” as a means to better capture the notion that nationals of a country may still be considered outsiders in certain communities or regions. The “New Deal for engagement in fragile states”, introduced in section 4.1, represents a shift towards fragile and conflict-affected states taking the lead in determining how peacebuilding and statebuilding are approached in their countries. The New Deal refers to “country ownership” and articulates a commitment to country-led plans, based on input from both state and non-state stakeholders and developed in consultation with civil society. Civil affairs should start by considering what local ownership means to local partners, at both the community and state level, within the countries in which they are deployed.

Civil Affairs Officers can play an important role in promoting ownership by local actors at various levels and in strengthening inclusive country ownership. They can help to promote discussion between stakeholders by facilitating consultation processes and providing a platform for local populations and constituencies to input into national processes and discussions. Through community outreach, civil affairs can provide information and promote public discussion about key issues, which can support popular engagement in national priority-setting. Civil affairs can also play an important role in helping to ensure the concerns and priorities of local communities,

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including those whose voices may not usually be heard, are conveyed to the mission leadership and integrated, as far as possible, into operational plans.

**From the toolkit:**

**Putting local ownership into practice**

While the approach will vary depending on the specific context and activity, there are some general good practices that can be applied.

- **Take a participatory approach and engage local actors at the earliest possible stage** through liaison, coordination and consultation, gathering information about needs and perceptions, and engaging local stakeholders in planning processes.

- **Channel information from the local level to mission headquarters** about local constituencies and marginalized populations’ needs, concerns and priorities, and support the articulation of local grievances, interests and needs to inform national-level processes.

- **Tailor the approach to the specific context and the nature of the activity** by looking at local systems, structures, strengths, weaknesses and dynamics. Conduct regular analysis of the micro-level sociopolitical, economic and cultural context and calibrate the approach accordingly.

- **Value and make use of local or “insider” knowledge and expertise**, including that of National Professional Officers and local counterparts.

- **Avoid undermining local capacity by “doing” or “replacing” rather than enabling**: identify and build on existing processes and structures (informal and formal).

- **Guard against bringing preconceived ideas or assumptions about what the problems or solutions are**, for example by conducting joint assessments with local counterparts, by asking local stakeholders what they consider their needs or capacity gaps to be, or what they believe are the root causes of and solutions to conflict.

**Challenges of ensuring local ownership**

It is also important for Civil Affairs Officers to be aware of the complexities around local ownership and the tensions that can arise when putting the principle into practice. Being aware of the potential challenges and of some possible strategies to mitigate them can help Civil Affairs Officers avoid some of the pitfalls.

**There may be numerous and/or conflicting local voices.** Societies and communities comprise different groups and actors with numerous, sometimes divergent, priorities, needs and concerns. These differences can cause conflicts and/or be compounded
by conflict. Depending on the nature of the conflict, post-conflict settings can be
categorized by mistrust between the government and its citizens, tensions between
communities or groups, and polarization and/or politicization of civil society actors. In
some instances, the practices or priorities of key local players may run contrary to UN
principles, international norms or the interests of other actors. Civil Affairs Officers may
be faced with difficult dilemmas in supporting locally owned processes while adhering
to core UN principles or international norms. Understanding and being sensitive to
these complexities is a fundamental part of civil affairs work. Careful analysis of the
local context (see section 8.1), engaging with a wide range of actors (see section 9.1),
and making use of “insider” knowledge are all crucial in supporting local ownership
while avoiding bolstering one party to the detriment of another.

**Being “all-inclusive” can slow down the process and damage confidence.** While
the principle of local ownership should never be suspended, the approach and degree
of inclusiveness may have to be calibrated to the specific context. The World Bank’s
*World Development Report 2011* introduces the idea of “inclusive enough” coalitions
being important for confidence-building, in that national support for change is needed
among relevant stakeholders (government, community leaders, civil society and so
on), but it asserts that these coalitions do not need to be “all-inclusive” in order to
generate enough confidence for progress to be made. Some commentators assert that
an oversimplistic prescription for local ownership in fragile post-conflict environments
can even damage peace efforts.28 While there are no hard and fast rules regarding the
degree of inclusiveness, conducting detailed analysis of the context and adapting the
approach to the specific activity is an important starting point.

**Local actors may seem to lack capacity and/or willingness.** In the immediate
aftermath of conflict, local authorities and civil society actors may have diminished
material or human resources and lack capacity. In some cases, the mission is required
to temporarily assume certain functions, either directly as in the case of transitional
administration, or in support of the state.29 In these cases, the mission mandate is often
orientated towards restoring and developing local capacity. Any efforts to support
local capacity development should start with a detailed assessment of local systems,
structures, strengths, weaknesses and dynamics, and Civil Affairs Officers should make
an effort to understand what local actors consider their capacity gaps or barriers to
taking full ownership. This will help to develop an approach that neither assumes that
local capacity is “weak” or “non-existent” nor that local actors have the resources or
political will to coalesce around common goals.

28 Dan Smith, *Towards a Strategic Framework for Peacebuilding: Getting Their Act Together*; overview
report of the Joint Utstein Study of Peacebuilding (Oslo: Royal Norwegian Ministry of Foreign Affairs,
2004).

In 2007 I was in charge of creating and managing a new civil society pillar for MONUC civil affairs section in DRC in support of our 16 field offices. Coordination among civil society organizations (CSOs) is now better organized at both the national and local level and CSOs are recognized as key actors by the government, the mission, UN agencies and international partners. However, this hasn’t been an easy path!

It takes time to ensure local ownership, to promote sustainability and to avoid setbacks, particularly around election times when politics may divide CSOs that have recently regrouped under common thematic or development objectives. CSOs are young in DRC and 60% were created after 2000. Due to a lack of capacity and resources, CSOs requested support from the mission to help them to play a role in development, alongside government institutions, and to advocate for good governance practices.

To avoid working with self-declared civil society “presidents” and to better identify representative CSOs, we created a detailed nationwide database. This database of 3,000 CSOs is now recognized as extremely useful by CSOs themselves, as well as international organizations and donors.

Together with eight donors and thanks to the logistical assets of the mission, we supported the organization of the very first civil society national symposium in 2009. This led to the signature of a civil society charter of ethics and to the creation of 20 thematic groups at national and provincial level. However, the process wasn’t easy and fights over leadership impeded the process at times. While it may have been easier to choose participants and organize the forum ourselves, we decided to let civil society find solutions and overcome their differences. At critical points, we supported mediation efforts carried out by religious leaders and the Ministry of Planning. The symposium was eventually a success and all the main CSO platforms were involved. Today, almost all the CSO platforms claim to have been instrumental in the success of the symposium.

Aside from this particular initiative, thanks to the presence of civil affairs across the country, we have been instrumental in conveying and gathering information to and from civil society and organizing training sessions and forums involving both civil society and the government. We are able to gather information on the concerns of civil society about the upcoming elections, and to support the national electoral commission and the mission in overcoming difficulties as they arise. This has helped us to prevent local conflicts and stay informed about the situation on the ground.

I’m happy to see that civil society is now a key partner of the government and the international development community. CSOs are involved in all civil affairs activities and are consulted by the senior mission management and high-level visitors regarding the mission mandate. Two donors recently decided that the growing maturity of CSOs in DRC should be supported. They created a basket of funds for CSO projects which will continue to support local ownership even after the mission withdraws.
5.4. “Do No Harm” and conflict-sensitive approaches

As discussed above, sensitivity to the local context is essential in facilitating local ownership. Similarly, understanding how the peacekeeping presence and activities interact with local dynamics is critical to mitigating any unintended negative impacts of the mission. There is often an impulse to assume that – if intentions are benevolent – then the impacts of our actions will necessarily be positive. Yet, with the complexity of the conflict environments in which peacekeeping missions deploy, the actions or the mere presence of peacekeepers can be harmful to the local society and to the broader peace process. While these adverse impacts may be referred to as unintended consequences, it is still very much the responsibility of peacekeepers to consider, anticipate and mitigate them. As the primary interface between local communities and the mission, civil affairs often plays an important role in monitoring and reporting on the unintended consequences of mission operations, in terms of social, economic and environmental impacts.

The “Do No Harm” concept outlined in Mary Anderson’s book of the same name in 1999 highlights the importance of understanding how international assistance interacts with local conflict dynamics. It is based on a hypothesis that interventions, such as humanitarian aid, can have positive and negative impacts on conflict dynamics. While much of the “Do No Harm” guidance relates to humanitarian aid, many of the principles can be applied to a range of international interventions, including peacekeeping. For example, the influx of foreigners working for international organizations affects prices, wages and profits in the local economy and may be accompanied by inflation in housing and staple goods, sometimes enriching war-related sectors of the economy. Disproportionate distribution of resources, through QIPs or other types of support provided by peacekeeping missions, may exacerbate conflict where it overlaps with the divisions represented in the conflict. Furthermore, peacekeeping missions can inadvertently cause environmental damage to local communities through, among other things, putting additional pressure on already scarce natural resources, such as water. Failure to mitigate the negative environmental impacts of peacekeeping missions can create tension with local communities and may even exacerbate conflict.

The concept of “conflict sensitivity” emerged from “Do No Harm” and can be defined as the ability of an organization to understand both the context in which it operates and the interaction between the intervention and the context, and then to act upon this understanding, in order to avoid negative impacts and maximize positive impacts.31

30 Mary B. Anderson, Do No Harm: How aid can support peace—or war (Lynne Rienner Publishers, 1999).

31 Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack (International Alert and Saferworld, 2004).
For civil affairs components, this means understanding how their work interacts with existing power relationships, customs, values, systems and institutions. A number of commentators have highlighted the importance of applying a conflict-sensitive approach to peacebuilding activities. Lessons drawn from the experience of peace practitioners are particularly useful for civil affairs. In *Confronting War: Critical Lessons for Peace Practitioners*, Mary Anderson et al. highlight how peacebuilding efforts can sometimes inadvertently fuel conflict in a number of ways. This includes, among other issues: a failure to recognize the depths of divisions; a misplaced assumption that simply bringing people together will automatically have a positive impact; re-enforcing unequal power relations by the choice of actors to include/exclude and the nature of their participation, or by supporting an unjust status quo etc.; arriving with preconceived ideas or models and failing to consult properly.\(^{32}\) Conflict sensitivity, based on regular conflict analysis (see chapter 8), should be mainstreamed from planning, through to implementation and monitoring of activities.

**Recommended resources**

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<thead>
<tr>
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<tbody>
<tr>
<td>Description</td>
<td>Provides the basis for work on gender mainstreaming in peacekeeping operations.</td>
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<tbody>
<tr>
<td>Description</td>
<td>Looks at how effective peacekeeping missions have been in implementing the women, peace and security agenda across a number of thematic areas.</td>
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<table>
<thead>
<tr>
<th>Name</th>
<th>DPKO/DFS–DPA Joint Guidelines on Enhancing the Role of Women in Post-Conflict Electoral Processes (2007)</th>
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<tbody>
<tr>
<td>Description</td>
<td>Provides guidance on how to increase the participation of women as voters, candidates, and electoral officials in post-conflict contexts.</td>
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<tbody>
<tr>
<td>Description</td>
<td>Includes practical guidance on translating existing Security Council mandates on women, peace and security at strategic, operational and tactical levels. This guidance can help Civil Affairs Officers support the gender mainstreaming efforts of military components at the local level if relevant. Similar guidance exists for UN Police.</td>
</tr>
<tr>
<td>Source</td>
<td>UN peacekeeping personnel can access this document via the Policy and Practices database on the POINT intranet: <a href="http://ppdb.un.org">http://ppdb.un.org</a></td>
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<table>
<thead>
<tr>
<th>Name</th>
<th>Béatrice Pouligny, “Local ownership”, in Vincent Chetail (ed.), Post-Conflict Peacebuilding: A Lexicon</th>
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<tbody>
<tr>
<td>Description</td>
<td>This chapter on local ownership looks at issues of local involvement, participation and empowerment in relation to peacebuilding.</td>
</tr>
<tr>
<td>Source</td>
<td>Oxford University Press (2009)</td>
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<thead>
<tr>
<th>Name</th>
<th>Mary B. Anderson &amp; Lara Olson, with assistance from Kristin Doughty, Confronting War: Critical Lessons for Peace Practitioners (Reflecting on Peace Practice Project/ Collaborative for Development Action, 2003)</th>
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</thead>
<tbody>
<tr>
<td>Description</td>
<td>This book is about the effectiveness of peace practice. It contains useful material on the unintended negative impacts of work to support peace, as well as on monitoring and improving effectiveness.</td>
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<tbody>
<tr>
<td>Description</td>
<td>This article looks at some of the dilemmas and challenges of local ownership in post-conflict peacebuilding.</td>
</tr>
<tr>
<td>Source</td>
<td>UN peacekeeping personnel can access this and other online journals via the POINT intranet: <a href="https://point.un.org/SitePages/eresearchpackage.aspx">https://point.un.org/SitePages/eresearchpackage.aspx</a></td>
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<tr>
<th>Name</th>
<th>Do No Harm Handbook (revised 2004)</th>
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</thead>
<tbody>
<tr>
<td>Description</td>
<td>This online handbook provides a framework for analysing the impact of assistance on conflict. It is a product of the Do No Harm Project (Local Capacities for Peace Project).</td>
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### Civil Affairs Handbook

<table>
<thead>
<tr>
<th>Name</th>
<th>Mary B. Anderson, <em>Do No Harm: How aid can support peace—or war</em></th>
</tr>
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<tbody>
<tr>
<td><strong>Description</strong></td>
<td>This book, which is based on lessons from the field, is about how aid and conflict interact. It is primarily targeted at humanitarian organizations, but is also applicable to development cooperation and peacebuilding.</td>
</tr>
<tr>
<td><strong>Source</strong></td>
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<tr>
<th>Name</th>
<th>Conflict Sensitivity Consortium</th>
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<tbody>
<tr>
<td><strong>Description</strong></td>
<td>The Conflict Sensitivity Consortium website provides access to a range of data and resources on conflict sensitivity.</td>
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<tr>
<td><strong>Source</strong></td>
<td><a href="http://www.conflictsensitivity.org">www.conflictsensitivity.org</a></td>
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<tr>
<td><strong>Description</strong></td>
<td>This online resources pack documents current practice, available frameworks and lessons learned in relation to conflict sensitivity.</td>
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