

Do No Harm

A Toolkit for the Tourism Industry



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Preface

This Do No Harm toolkit has been developed for businesses, not-for-profit and government organisations that directly or indirectly supply goods or services to the tourism, travel and hospitality industries.

The toolkit presents a background to conflict, peace and Do No Harm in the context of the tourism sector. This is followed by practical analysis templates to help tour operators and companies approach their business activities in a manner that promotes positive relationships with, and limits the risks of causing harm to, local people and places.

This toolkit was developed by the UK aid-funded Business Innovation Facility (BIF) in Myanmar, in collaboration with CDA Collaborative Learning Projects. As Myanmar is the first country in which an international donor has supported training programmes on tourism and Do No Harm approaches, the practical examples and case studies in this report are based on field experiences from BIF Myanmar.

The toolkit is also intended to be relevant to other nations undergoing significant periods of political or economic transition and aims to contribute to the responsible and inclusive growth of the tourism sector.

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Background

Fragile & Conflict Affected States and Do No Harm

Do No Harm is a top priority for many international institutions. The World Bank notes that conflict and violence have created barriers to development for many countries and, if conflicts reoccur, many years of development gains can be lost. In its most recent Country Partnership Framework for Myanmar (2015-2017) the World Bank emphasises that ‘the first priority will be to do no harm’ and cautions that ‘[e]xternal actors could exacerbate risks by moving too far or too fast in certain areas before these have been sufficiently resolved through the political process’¹.

Text Box 1: Definitions

Conflict

An active disagreement between people with opposing opinions or principles².

Do No Harm

A principle and approach that recognises that public, private, international and domestic interventions can inadvertently create societal divisions (conflict) and worsen corruption and abuse if they are not based on strong conflict and governance analysis and designed with appropriate safeguards³.

Text Box 2: Working with conflict-affected communities in Myanmar

Since 2012 the Government of Myanmar has been implementing its National Community Driven Development Program (NCDDP), a nationwide effort which supports local-level development projects tailored to the needs and development objectives of each community engaged in the program. Given Myanmar’s complex and diverse socio-political landscape, and the presence of myriad armed and intercommunal conflicts around the country, the NCDDP and the World Bank have sought to introduce special measures to ensure appropriate interventions in conflict-affected townships where the program is being implemented. In this endeavour, the Government and World Bank elicited the support of CDA Collaborative Learning Projects (CDA) to visit several conflict-affected townships and provide Do No Harm training for NCDDP project staff. The trainings raised awareness about the potential perceptions and relational impacts of government development programming in contested areas, including the possibility that activities could either connect or divide local communities and parties to conflict. The trainings sought to equip project staff to better analyse the local contexts where they worked, as well as the impacts of their own identities, behaviours and implementation approaches.

¹ World Bank. 2015. Myanmar - Country partnership framework for the period FY15-17. Washington, DC: World Bank Group. <http://documents.worldbank.org/curated/en/510151468280767634/Myanmar-Country-partnership-framework-for-the-period-FY15-17>

² Cambridge University Press. 2017. Cambridge Dictionary online. www.dictionary.cambridge.org/dictionary/english/conflict

³ Adapted from: OECD. 2007. Principles for good international engagement in fragile states and situations. <http://www.oecd.org/dac/conflict-fragility-resilience/docs/38368714.pdf>



Tourism, conflict and peace

The relationship between tourism, conflict and peace is illustrated below, drawing on the example of Nepal's tourism performance during and after violent armed conflict⁴.

Figure 1: A conceptual framework for the interrelationship of peace, conflict and tourism⁵



Tourism is highly vulnerable to periods of disorder and turmoil. War, armed conflict and other forms of civil unrest (such as terrorism, high crime levels, political unrest and human rights violations) can partially, if not totally, obstruct the positive impacts and economic opportunities that tourism can bring to communities. Even if conflict is limited to certain locations, the resultant media coverage can negatively affect an entire country or destination brand – particularly due to international tourists' perceptions of safety and security. This can dramatically reduce visitor flows and therefore limit development opportunities even in peaceful areas of the same country.

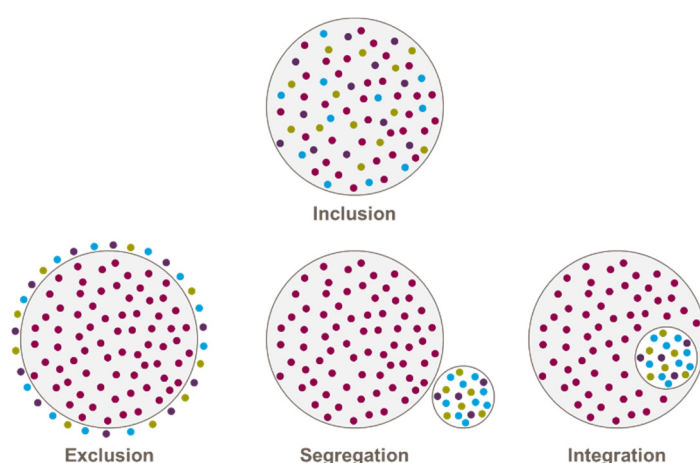
In contrast, when the message of peace is received in source markets, international visitors are confident that a destination is safe to travel to and around. This can generate increased demand and stimulate significant investment in public and private infrastructure (e.g. airports, seaports, roads, museums, public spaces, hotels, resorts, etc.); education and training opportunities for local people; biodiversity conservation; revitalization of cultural heritage; and promoting cross-cultural awareness and tolerance.

⁴ Upadhayaya, P.K., Muller-Boker, U., & Sharma, S.R. 2011. Tourism Amidst Armed Conflict: Consequences, Copings and Creativity for Peace-building through tourism in Nepal. *The Journal of Tourism and Peace Research*, 1(2), 2011, pp 22-40

⁵ Upadhayaya, P.K. 2008. Role of Tourism in Conflict Mitigation and Peace Building: A Case Study of Nepal, unpublished PhD research proposal, Kathmandu University, Nepal



Figure 2: Inclusion, exclusion, segregation or integration?⁶



Tourism is often used as a development policy initiative to provide new economic and employment opportunities in fragile and post-conflict states. These opportunities can play an important role in promoting and maintaining peace and social inclusion (see Figure 2) in previously fractured societies. Local communities, governments, non-governmental organisations, international development bodies and private sector actors can reasonably expect that peace (even 'relative peace') will bring improved livelihoods, including for low-income and marginalised groups.

Research from the United States Institute for Peace on how tourism can promote peace and reduce poverty, based on experiences from Kenya, Nigeria and India⁷, highlights four key points:

1. Relative peace and a degree of economic development are essential for a successful tourist industry;
2. Although it has the capacity to help promote peace and prosperity, tourism can also cause a great deal of harm unless it is carefully developed;
3. To deliver optimal benefits, tourism must be respectful of the environment and mindful of cultural and social transitions; and
4. While tourism can benefit developing economies, to set up a fully functioning industry, tourism must be supported by a complex range of public sector planning and policy instruments, laws, regulations and standards as well as public and private sector institutions, infrastructure, investment, products and services.

The notion of 'tourism and conflict' is also relevant in the context of tourists or tour operators entering new destinations and communities. Large-scale or intensive tourism development, such as resort development or significant airport, seaport or transportation corridor development, can have many negative impacts if not properly managed, such as:

- Land confiscation, lack of compensation and displacement of local people;
- Destruction of traditional livelihoods and/or cultural heritage (both tangible and intangible);
- Damage to the natural environment (e.g. littering, sand mining, overuse of water resources);
- Exploitative jobs offering little or no job security or social protection for families (e.g. child labour, begging, orphanage tourism, sex tourism);

⁶ Adapted from: UN Convention on the Rights of Persons with Disabilities, Article 24.
<http://www.un.org/disabilities/documents/convention/convoptprot-e.pdf> and concepts of inclusive education
www.allfie.org.uk/pages/useful%20info/integration.html

⁷ Honey, M., Gilpin, R. 2009. Tourism in the Developing World: Promoting Peace and Reducing Poverty. Special Report, United States Institute for Peace, Washington DC



- Restricted capacity for organized labour;
- Diminished individual or community aspiration for personal or societal integration; and
- Limited opportunities for freedom of expression, access to grievance mechanisms and participatory decision-making.

Case study 1: Hotel licensing in Myanmar

Current restrictive licensing requirements for hotels and guesthouses in Myanmar can create conflict in communities which are seeing an increase in foreign tourists. The Ministry of Hotels and Tourism (MoHT) Notification 2/2011 on Guesthouses, in addition to imposing building safety requirements, requires guesthouses to have a minimum of ten rooms, all en-suite, before they can receive an MoHT licence for foreign visitors. Even Bed and Breakfast (B&B) licences which are also currently difficult to obtain require four rooms in a separate building to the main home (see Case Study 5).

Local community members who have available land for building guest rooms and would like to enter the tourism business to cater for both Myanmar and foreign tourists cannot access enough capital to immediately build a ten room guesthouse. However, local entrepreneurs would be able to build a few simple but safe rooms, and gradually expand if the investment is successful.

Because of the high barriers to entry caused by the licensing restrictions, some locals conclude that they would be better off selling their land for a high price to speculators from outside the community. This drives conflict, since local communities feel that the profits of tourism are going to outsiders, and that they have been squeezed out of their ancestral homes by high prices and red tape.

Even small-scale operators that take low numbers of tourists trekking through communities must be aware that their impact is never neutral. Social impacts, such as where tourists stop to eat, who they buy products from and where they stay overnight can benefit some people in a community more than others. When a context is characterized by conflict, the actions of an organisation are likely to have a bigger impact on community dynamics, for better or for worse.

Text Box 3: But... we don't work in conflict areas

Many tourism operators do not think that they work in contexts of conflict. However, conflict comes in many forms. Tourism operators should be particularly aware of:

Macro- and micro-level conflicts *The causes of macro- and micro-level conflicts can include basic and long-standing issues such as poverty, social and political marginalization, injustice, opportunism, greed, and power struggles. Conflict in these situations may manifest as:*

- a) Significant social or political instability, including factors that make the future outbreak of violence more likely;*
- b) Civil wars, armed insurrections, inter-state wars and other types of organized violence; and*
- c) Transitions from violent conflict to peace, in which there is a risk of renewed conflict.*

Company-community conflict *Conflict may emerge as a consequence of the relationship between a company and a local community, both directly and indirectly. A company's actions can inflame existing tensions, or create new ones. For example, large hotel zones might cause tension with the communities that used to own or use the land, and this may aggravate existing tensions around land ownership or user rights, poverty and injustice.*

Different types of conflict need different risk mitigation strategies. There are no quick fixes for these conflicts, and a company neither can, nor should, try to address them on its own. However, by adopting a Do No Harm approach they can become more aware of tensions and avoid exacerbating them.



Do No Harm in the Myanmar context

Do No Harm is not just “a good thing to do” for companies working in the tourism industry, it has been highlighted as a key principle in existing Myanmar Government initiatives in the tourism sector, such as the Ecotourism Policy and Management Strategy and the Policy on Community Involvement in Tourism (see Text Box 4), which includes the following diagram on the approach to Do No Harm.

Figure 3: Do No Harm approach from the Policy on Community Involvement in Tourism (CIT)



Case study 2: Applying the DNH approach to a Community Based Tourism (CBT) initiative

In 2015, the business owner of a Myanmar Tour Operator, who is from the Inthar tribe, planned to build trekking lodges in a small village in Shan state. He discovered that a Pa-O⁸ CBT project was being launched in the village so, in order to avoid any potential conflict (as it would have been challenging to gain the support of the local Pa-O communities) he decided to change his project site and identified a new village in which to build the lodges.

The business owner arranged several consultation meetings with key village stakeholders. A formal agreement to build and operate trekking lodges on land owned by a villager was drawn up, signed by both parties, and witnessed by a village monk, village committee members and a solicitor. The distribution of benefits, such as job opportunities and the allocation of revenue per visitor to the village fund, was clearly and transparently communicated to the community. As the village is home to multiple tribes, the owner planned carefully to ensure his activities would be inclusive. Each of the three lodges was constructed in the traditional style of a different tribe: Taung Yoe, Pa-O and Inthar. Similarly, employees were recruited from all three groups so that the staff truly represented the diversity of the local community.

Case study 3: Tour guides playing an important role in Do No Harm (DNH)

The DNH approach is relevant not only to tourism businesses but also to tour guides, who are responsible first-hand for facilitating meaningful encounters between visitors and communities.

The main role of a tour guide is to ensure visitors' safety while allowing them to experience local attractions and ways of life. They play a major role in responsible engagement with communities. For instance, if a guide only takes tourists to a restaurant / souvenir shop that pays them commission, this could lead to unequal distribution of benefits amongst the communities and, in turn, increase tensions.

Tourism businesses must rely on properly trained tour guides and tourists should always use certified guides and tour operators, rather than trying to cut corners.

In April 2016, two German trekkers were injured in a landmine blast on the way from Hsipaw to Kyaukme⁹. They were travelling with an unqualified tour guide who was unfamiliar with the risks of trekking in restricted areas. This highlights just how important professional guides with local knowledge are.

⁸ The Pa-O tribe is the largest ethnic group in the Shan State of Myanmar

⁹ E Thu, K Ko, T Aung. 2016. Landmine scare rocks Shan trekking hopes. Myanmar Time [online] <http://www.mmtimes.com/index.php/national-news/mandalay-upper-myanmar/20015-landmine-scare>



Applying the Do No Harm approach

This practical element of the toolkit is structured around the four sequential steps of the Do No Harm approach, illustrated in the diagram below.

Each section describes how tour operators and other stakeholders in the tourism industry (such as tour guides, accommodation owners, NGOs and development partners) can apply the Do No Harm approach. Practical templates, tips and case studies are provided throughout.

In the annexes you will find a Do No Harm checklist (Annex 1) as well as more guidance on constructive methods for community engagement (Annex 2).

Figure 4: Four steps of the Do No Harm approach





Step 1: Analyse context



The first step for anyone looking to apply the Do No Harm approach, or to be conflict sensitive, is to conduct an analysis to understand the context in which the tourism activity will take place.

Analysing the local context is key to understanding how a community and workforce operates, and will enable you to recognise how your tourism activity might interact with and impact a community. This is true even if you are very familiar with the context, because different stakeholders are likely to have different perspectives, even if they all know the context well.

Why do it

Analysing the context will help you to:

- Comply with government and relevant state/province initiatives, laws and policies on tourism;
- Establish a platform for future constructive engagement with the community you operate in;
- Develop inclusive business approaches that benefit the community and workforce;
- Understand how your business activity will impact on the community and workers; and
- Develop options that allow you to minimize the risk of increasing tensions or conflict.

Text Box 4: Myanmar tourism policies

Tourism Master Plan (2013 – 2020)

www.harrison-institute.org/Myanmar%20Tourism%20Master%20Plan%202013-2020.pdf

Responsible Tourism Policy

www.hss.de/fileadmin/media/downloads/Berichte/121015_Myanmar_Tourism_English.pdf

Policy on Community Involvement in Tourism

www.harrison-institute.org/Community%20Involvement%20Tourism%20in%20Myanmar.pdf

Myanmar Ecotourism Policy and Management Strategy (2015-2025)

www.gms-eoc.org/uploads/resources/670/attachment/Myanmar%20Ecotourism%20Policy.pdf

What to do

There are many different ways that you can conduct an analysis. The Do No Harm approach uses a 'divider and connector analysis', which focuses on the relationships that exist in a particular context, such as a local community. Although the template itself is simple, it will help you to extract meaningful information about complex relationships.

However, it should be noted that a divider and connector analysis will not reveal everything that goes on in a context - it will focus on the things that increase or reduce tensions (dividers) within a community, and increase or reduce cohesion (connectors) within a community.



Text Box 5: Defining dividers and connectors

Dividers...feed into suspicion, mistrust, and tensions that may lead to violence. They are things that increase tension between people or groups. They may lead to destructive competition.

Connectors... bring people together despite their differences. They are things that reduce tension between people or groups. They lead to and strengthen constructive collaboration. We also use the phrase “increase local capacities for peace”.

Remember!

Dividers and connectors are always present in groups - even when there is no obvious conflict. Dividers and connectors are not people, but may be people's actions.

How to do it

It is best to conduct the divider and connector analysis in a group. Those people who are planning a business activity, both in the field and in headquarters, should participate in the analysis. The group should also speak to a range of local actors to improve their understanding of the local communities in which they plan to start working, including community leaders and other key decision makers, community members, other businesses, local NGOs and community based organisations. See Annex 2 for guidance on constructive approaches for community engagement.

Case study 4: Gaining authorisation for conducting interviews

When the BIF team conducted a Poverty Index Survey in Mon and Karen States in 2015, the data collection team was careful to explain their project to all relevant stakeholders and to obtain approvals from the relevant local authorities and community leaders before conducting interviews with local people. Local data collectors were selected who could speak the native Mon and Karen languages to ensure that interviews could take place in the local language, which is important to build trust. Meetings were held with the translators to discuss the approach and these were invaluable to understanding the local context prior to engaging with community leaders and local authorities. This, coupled with a literature review that the team conducted, enabled the BIF team to build a good picture of the context prior to starting the field work.

When having conversations with stakeholders, it is important to explain what you are collecting information for, how you will do it, and how you will use the data that you collect. Some tips for gathering information include:

- Diversify sources and triangulate information - in situations of conflict, neutral and objective information is in short supply;
- Use a mix of methods - desktop studies, stakeholder consultations, focus group discussions, one-on-one interviews, and brainstorming amongst company staff;
- Talk with a broad range of different stakeholders - the more perspectives you consider, the clearer a picture you can build about the environment that you are working in. Gender balance should be taken into account in terms of the interviewees/participants selected, as well as the team collecting the data;
- Take a phased approach to collecting information - don't rely on information from just one point in time as situations change and stakeholders' perceptions of certain issues evolve;
- Start with individual desk and field analysis before moving on to group brainstorming; and
- Start with company staff and move on to people external to the company.



Case study 5: Engaging the right stakeholders through the Thandaunggyi working group

Thandaunggyi is a small hill station in Myanmar's northern Kayin state. It is a post-conflict area, which is now open to international tourists. In 2015, BIF was exploring opportunities to launch activities in the area but Thandaunggyi, being a post-conflict area until relatively recently, was cautious of doing so without a deep understanding of the context.

BIF worked together with NGOs operating in the area - Peace Nexus Foundation and Hanns Seidel Foundation (HSF) who helped establish the Thandaunggyi Tourism Development Working Group (TTDWG). The TTDWG's members include business people from the local community who own various tourism-related enterprises such as B&Bs, restaurants and transport services, as well as the policy making body which comprises Karen National Union (KNU) representatives, civil society organisations and the government. By engaging with this group, BIF was able to understand the dynamics of tourism development and stakeholders in the region.

Success stories:

- *In 2015 the TTDWG negotiated a policy break on licensing for B&B accommodation in the area.*
- *When three B&Bs were awarded technical assistance and one was awarded a grant through BIF's Product & Package Innovation Competition (PPIC), the winners decided that the development of tourism in the area should be inclusive and agreed for the training to be open to all tourism business operating in Thandaunggyi. This approach is in line with the Do No Harm principles promoted by BIF and the PPIC.*
- *Visitor records indicate that the area is attracting many more tourists. From January - April 2016 around 400 people visited Thandaunggyi, compared with just under 1,000 people during the same period in 2017. The greatest rise was in the number of Myanmar visitors, though there was also a small increase in foreign tourists as well.*

Key questions to unlock dividers and connectors

The questions below can be useful in identifying dividers and connectors. These are not questions that you would likely ask directly to a community member, but questions that you and your group would ask each other in order to develop ideas:

- What are the dividing and connecting factors in this situation/context?
- What might cause tension to rise? What might bring people together?
- What are the current threats to peace and stability? What are the current supports?
- How strong is this connector? How dangerous is this divider?
- What are the most dangerous factors in this situation?
- Where do people meet? What do people do together?

It may also be helpful to consider the five categories of dividers and connectors in the text box below.

Text Box 6: Categories of dividers and connectors

Systems and institutions How do people organize themselves for action? How do communities organize service provision? What structures do people belong to and how do they organise their activities?
E.g. Militias and militaries. Police departments and legal systems. Energy and water supplies.

Attitudes and actions How do people treat one another? How do people talk about and to one another? What acts of violence or kindness do people exhibit?
E.g. Reconciliation and forgiveness. Grenades and gunfire. Discrimination and insults. Racism or tolerance.

Values and interests How do people think of themselves as good people? How do people make use of resources in order to meet their needs? Is land common or privately owned? Is religion welcoming or aggressive?

Experiences Do people interpret history selectively or broadly? How do they interpret recent events or their own experiences? How do people interpret the cultures of others around them?

Symbols and occasions How do people demonstrate which groups they belong to?
E.g. Flags and fireworks. Icons and idols. Colours and costumes. Holidays and holy days.



Case study 6: Communication is key

One of the 2015 PPIC winners implemented a Community Based Tourism (CBT) project in Kanpetlet, Chin State. They were awarded both grant funding and technical assistance (TA). As part of the TA award, three hospitality training courses were provided, in food & beverage, house-keeping and front office. The tour operator implementing the CBT project invited other interested people from Kanpetlet and Mindat to attend the training, in addition to those directly involved in their activities. This simple act of allowing other neighbouring communities to access the training is a connector that is likely to bring people together and reduce tension.

In contrast, the employment of staff for the CBT initiative was handled by the village committee. This presented a risk of unfair distribution of employment opportunities, which could potentially be a divider if the committee failed to handle the process well. BIF's research suggested that communication between the community and the implementing tour operator could have been improved to reduce the chance of increasing tensions in this respect.

Another CBT initiative supported by BIF is located in Sin Taung, southern Shan State. It is managed by the community and led by four staff from that community, who provide hospitality services to tourists. The business implementing the CBT project has taken a number of actions which could be considered connectors – bringing the community together and encouraging them to take part in shared initiatives. For example, they provided training to the local staff and educated villagers about the impact of waste in the surrounding environment. They are helping the community to introduce an effective waste management system by placing rubbish bins throughout the area.

Template 1: Dividers and connectors

Make a list of dividers and connectors in the community or communities that your business works in.

Note that the examples provided in the template below, and the other templates throughout this toolkit, are based on a case study of a fictional country called Obinga, which has been experiencing many years of violent conflict between various ethnic groups, in particular the Kappo and the Kamma. The full case study is provided in Annex 3.

Dividers / sources of tension in the area / community where you are planning your business activities	Connectors / capacities for peace in the area / community where you are planning your business activities
Examples: - Colonial patterns still being expressed - Kappo group sense of superiority - Differing perspectives on re-building the bridge connecting Kappo and Kamma sides of the river - Unequal distribution of services - education and healthcare mainly on the Kappo side of the river - Good quality food more readily available from farms on the Kamma side of river - Youth group – criminal behaviour - Kamma harvest festival excludes the Kappo - INGO – selection criteria, lack of transparency	Examples: - Shared women's interests and community trust in women's group as a peace broker - Kappo and Kamma practice the same religion - Peace talks by elders - Ceasefire established two years ago - War weariness - Chief selling communal land in unfair, non-transparent manner - History of intermarriage - Potential for tourism - Desire for education and better life



Step 2: Analyse business activities



The second step of the Do No Harm approach is to analyse your business activities. You cannot understand the impact that your business has on a community unless you have a deep understanding of both the context you work in and your own business activities. Critical detail mapping highlights what you need to focus on in order to identify, understand and control your impacts.

Why do it

Analysing business activities will help you to:

- Identify the different ways in which your activities may impact the community or workforce, through its influence on dividers and connectors;
- Understand which of your company activities might introduce more risk or cause harm (which may also harm your business); and
- Understand what you could do to strengthen relationships, which would lead to an improved environment for your business activity and a greater chance that your project will be welcomed by the community and will flourish.

What to do (i)

Every context and every business is different. To understand the impact a business activity may have, the Do No Harm approach uses a method called 'critical detail mapping' to record the specific details of business activities. This information will help better decision-making for the community and for your business, and increase the likelihood of making a positive impact.

Case study 7: The threats of orphanage tourism

Certain activities that may appear beneficial to local communities can have the opposite effect. Orphanage tourism is a form of tourism where visitors can go to an 'orphanage' - genuine or otherwise - for a few hours or pay money to volunteer at an orphanage for a longer period. It is an extreme example where organisations or businesses may - deliberately or unintentionally - cause far more harm to local people and communities than they realise, in an attempt to extract donations from well-meaning tourists.

The following article "Orphanage tourism: fears of child exploitation boom as Myanmar opens up" explains more about this particular phenomenon in the Myanmar context, including for instance tour operators taking visitors to monastic schools: <https://www.theguardian.com/world/2016/sep/29/orphanage-tourism-fears-of-child-exploitation-boom-as-myanmar-opens-up>

How to do it (i)

In a group, using the critical detail mapping template below, outline the details of your business activity/ies as it is currently designed.

- Who works for you and what groups (stakeholder / ethnic / religious / etc.) do they represent? Do they all belong to the same group or different groups?



- Who benefits from your business activity? What groups are represented among those that benefit? Who does not benefit?
- Who are your partners, who do you collaborate with? Which groups are represented?
- Which authorities, national or local, do you work with?
- Where is your activity taking place? Does it benefit one group more than another? Is it accessible or exclusive?
- What are you doing? What type of business activity are you implementing and how does this activity impact the community?
- When is your activity taking place? Is it pre- or post- conflict? Is it during a certain time of the year which might benefit different groups differently?

Template 2: Critical detail mapping

	Details Outline the details of your business activity as it is designed	Criteria Why did you make this decision?
What are you doing?	<i>Example: Tour for visitors to take part in daily life on a traditional farm</i>	<i>Example: Airport is located close to the region's main agricultural area</i>
Where?	<i>Example: Farms on the Kamma side of the river</i>	<i>Example: Most farms are located on the Kamma side of the river</i>
When?	<i>Example: During Kamma harvest festival</i>	<i>Example: The traditional festival will be a cultural attraction of interest to foreign tourists</i>
Staff	<i>Example: Mostly Kappo staff</i>	<i>Example: Kappo staff tend to be better educated and have more experience working in the tourism industry</i>
Beneficiaries of the business activity	<i>Example: Farmers whose land we visit, shop owners, handicrafts makers, local restaurants for lunch stop</i>	<i>Example: These individuals/ businesses are located directly in the vicinity of the farms, making it easy for them to benefit and more efficient for the tour company</i>
Partners	<i>Example: Women's group</i>	<i>Example: Partnership with the women's group allows the tour company to strike profitable deals with local handicrafts sellers</i>
Authorities	<i>Example: Tour company registered with authorities on the Kappo side of the river</i>	<i>Example: Tour company main office is located on the Kappo side of the river, and has an interest in maintaining good relations with Kappo authorities</i>



What to do (ii)

Once you have completed the critical detail mapping, you can move on to look at the Respect, Accountability, Fairness and Transparency (RAFT) framework, which helps to analyse behaviours. Actions are what we do, while behaviours are how we carry out these actions.

Actions include what we bring (resources), who we hire, where we live, where we work, for how long, with whom and so on. These are identified through the critical detail mapping.

Behaviours are how we do these things. How we bring in goods or services, how we hire and work with local partners and staff, how we live in the community, how we work on a daily basis, and so on. Most important of all is how we treat people. Behaviour can be divided into four broad categories: Respect, Accountability, Fairness and Transparency (RAFT).

How to do it (ii)

Regularly refer to the table below to ensure that your company and business activities behave towards people and communities with Respect, Accountability, Fairness and Transparency.

Table 1: Respect, Accountability, Fairness and Transparency Framework

Negative patterns of behaviour	Four broad categories of behaviour	Positive patterns of behaviour
Competition Suspicion Anger and aggression Indifference Fear Telling (people about themselves, what to think, what to do)	Respect	Cooperation and collaboration Trust Calmness Sensitivity (to local concerns) Courage Listening (to what people say is important to them and why)
Powerlessness Impunity Arms and power	Accountability	Positive action Responsibility Rule of Law or non-violence
Different values for different lives Ignoring rules Unfairness	Fairness	Recognition of value Following rules Fairness
Closed Decision-making process unknown Hiding information <i>Lack of transparency contributes to all above behaviours</i>	Transparency	Open Decision-making process known Sharing information <i>Transparency contributes to all above behaviours</i>



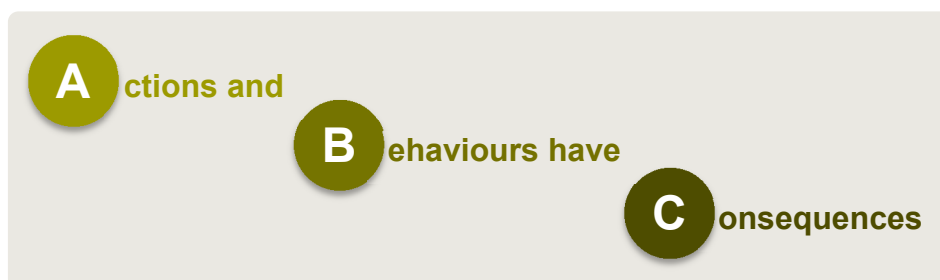
Step 3: Identify sources of risk and opportunity



Having analysed the context and your business activities, the third step is to understand how your activities interact with the context as well as the risks and opportunities that they present to increase or decrease dividers and connectors.

Why do it

- Understanding how your activity interacts with the context and how that may increase or decrease tensions and cohesion is an essential step in planning new project activities and making informed decisions about community engagement strategies;
- Understanding dividers and connectors will help you to anticipate sources of risk to the project and to communities, so that you can take action to mitigate them. It will also help you to identify new opportunities that could positively impact your project and local communities; and
- Engaging community members in discussion about dividers and connectors can help build trust and understanding. Of course, conversations should be approached with care and sensitivity when discussing controversial topics or having difficult conversations.



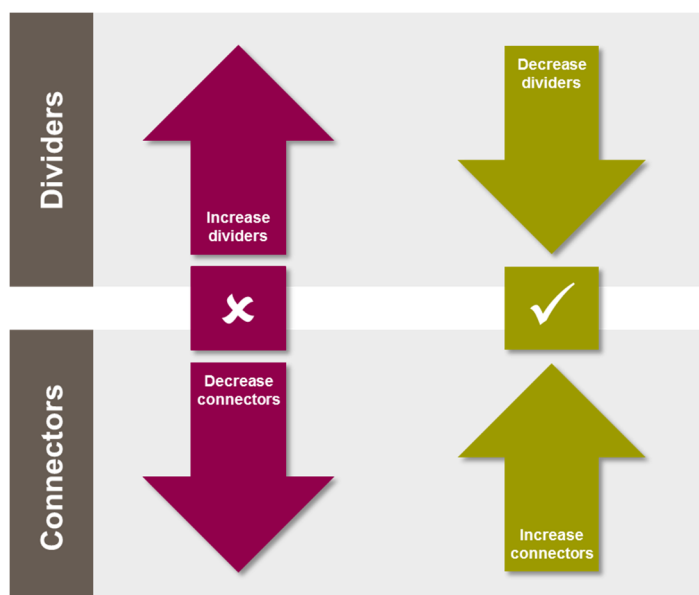
What to do

This step involves re-visiting some of the previous templates and considering them through the lens of your company's activities. Again, the exercise is ideally carried out in a group, and the focus is on analysing sources of tension (dividers) in the existing context and then identifying dividers that arise specifically as a result of your company's activities.

How to do it

In a group, begin by returning to your divider and connector analysis (Template 1). Go through the two lists and try to identify the key dividers and connectors – when selecting the most important points, think about:

- How likely they are to happen;
- How severe they would be if they happened; and
- How relevant they are to your business activities.



Then move on to the critical detail mapping (Template 2). Consider how your company's activities and behaviours may impact the key dividers and connectors that you just selected. Through your actions and behaviours, are you increasing tension? Could you be increasing tension by damaging existing connectors? Are you encouraging or discouraging connections?

Remember, you should be analysing the dividers in both the present and possible future contexts. Your analysis should answer these two questions: "What does the context look like now?" (Template 1) and "How might things be different for local communities if we were to begin our planned activities?" (Template 2).

Template 3: Identifying risks: your impact on dividers and connectors

Key dividers	Activity causing ↑ or ↓	What are the sources of tension that increase because of the business activity? Or connectors that decrease? How? Why?
Example: Good quality food more readily available from farms on Kamma side of river	↑	Business activity is centred on farm visits, and farms are mainly located on the Kamma side of the river, so this may create more income-generating opportunities for the Kamma.
Example: Kamma harvest festival excludes the Kappo	↑	Tourist involvement in the Kamma festival will increase attention given to – and income generated by – the festival. This will increase divisions between the Kamma and the Kappo, who are excluded from and therefore cannot benefit from the festival.
Example: Unequal distribution of services - education and healthcare are mainly on Kappo side of the river; Kappo sense of superiority	↑ + ↓	Increased interaction between Kappo staff with well-paid tour company jobs and Kamma farmers may highlight educational and income differences and increase resentment in the short term, especially if Kappo staff behave in a condescending way towards farmers. Increased income to the Kamma side of the river as a result of the activity may leave families with more money to spend on their children's education, diminishing divisions in the long term.
Key connectors	Activity causing ↑ or ↓	What are the connectors that increase or decrease because of your activity? How? Why?
Example: Plans to build a bridge	↑	Business will, with agreement from village leaders, provide materials to re-build the bridge. This will enable better flow of products and services between the two sides and will enable the business to take tourists over to the predominantly Kappo side for lunch and to buy other products – providing income-generating opportunities for the Kappo community.
Example: Youth group and women's group bringing people together	↑	Partnership with the women's group will provide the group further access to income and influence, thereby strengthening their capacity to connect the Kappo and Kamma communities.



Step 4: Develop options



Having gained a better understanding of the context in which you work (step 1), learnt more about how your actions and behaviours are of importance (step 2) and identified how your activity interacts with the context and the potential risks and opportunities (step 3), it is now time to develop options.

The objective of this step is to limit any harm to people and places, enhance any benefits, and mitigate risks to communities and your activity. There are always options available to either change your activity completely or, more likely, adjust parts of it so that it has more of a positive impact.

Why do it

Developing options gives you a chance to identify opportunities to foster constructive and collaborative relationships with local communities. It can also help you to reduce any unintended harm. Contexts change and social dynamics are fluid. Your activities will suit the context better if you are able to quickly recognise and respond to change.

What to do

Working in a group, think creatively about the options you may have for your specific context: what others have tried in different scenarios may spark ideas, but each context is unique. If you are an outsider, collaborate with local people. Locals know their own context much better than outsiders, and have a good sense of what will work and what will not: ask!

How to do it

The following activities are recommended to help structure your group discussion:

- I** Decide which patterns you will try to change by looking at your dividers and connectors analysis and considering the questions below in Text Box 6.
- II** Use the critical detail mapping and RAFT analysis to note down how and why dividers and connectors are changing.
- III** Having identified the patterns of how and why dividers and connectors are changing, brainstorm options and opportunities. Write one sentence about each pattern you observe and come up with at least one idea for altering or supporting the pattern.
- IV** Discuss. Are these the right approaches? Be specific. How do you know? Consider indicators that you could use to help you know when change has taken place.
- V** Review your options. Are they linked to / will they help address the patterns you identified? If not, go back and try again. Think about what process you can use for learning why a change has or has not had the impact you expect. If your changes do not have the effect you anticipate, do you have a back-up option?



Text Box 7: Guiding questions for the options analysis

- *How can the dividers (or connectors) that you have identified be affected? What can your team or company do to have a positive impact?*
- *What are you currently doing that is having a negative impact? Why is that negative impact happening? What can you change to affect the impact?*
- *What are the incentives for people in this area to participate in violence or conflict? What counter-incentives can you provide? Are you currently providing incentives for violence or conflict?*
- *Which patterns are the most significant at this moment in this context? What can you do to affect them? How do you turn the observed patterns to your advantage?*

Finally, consider the following three criteria for prioritising options:

- **The patterns** If an option does not directly address the identified patterns, then put it aside for now.
- **Time** Options that take less time to implement are generally better as results will be observed more quickly and will give you opportunities to iterate. You can work on both short time-frame options and long time-frame options at the same time.
- **Resources** Do you have the resources you need to actually implement the options you have generated?

Template 4: Develop options

I <i>Decide which patterns you will try to change</i>	
II <i>Use the critical detail mapping and RAFT to note how and why dividers and connectors are changing</i>	
III <i>Brainstorm options and opportunities</i>	
IV <i>Discuss</i>	
V <i>Review your options and opportunities</i>	
VI <i>Implement changes</i>	
VII <i>Monitor progress and revisit your decisions</i>	
Repeat this process on an ongoing basis	



Conclusion

The tools and templates presented in this Do No Harm toolkit aim to help businesses, not-for-profit and government organisations approach their activities in the tourism sector in a manner that promotes positive relationships with, and limits the risks of causing harm to, local people and places.

It is important to recognise that application of the Do No Harm approach should not be a one-off activity, rather it should be used on an ongoing basis as a means to continually monitor and review progress and adapt activities to ensure the best outcomes for local people and places, as well as those businesses, not-for-profit and government organisations operating in the tourism sector.



Annex 1: Do No Harm checklist

	Yes	No
Step 1: Understand the context		
Have you spoken to a range of different actors and stakeholders in the community?		
Have you conducted a divider and connector analysis? (Template 1)		
Did you conduct the analysis with a team?		
Have you prioritised the key dividers and connectors?		
Step 2: Analyse the business activity		
Have you carried out critical detail mapping? (Template 2)		
Have you analysed your behaviour in relation to the RAFT framework?		
Step 3: Identify sources of risk and opportunity		
Have you analysed how your activity has an impact on dividers and connectors? (Template 3)		
Have you analysed how your actions and behaviours have consequences on the context?		
Step 4: Develop options		
Have you developed options? (Template 4)		
Are you implementing the options and monitoring progress?		



Annex 2: Constructive approaches for community engagement

Principles

Community engagement is the foundation for establishing positive, constructive relationships and for understanding the context in which you operate. Use it as your primary means to prevent conflict. Successful engagement is based on some simple, practical principles that blend ethical considerations and common sense:

- **Respect** Be respectful in your contact and communication; how you dress, speak, and act will determine the quality of the relationship you have with community members.
- **Honesty** Ensure full, true and plain disclosure of information and your purpose, so as not to confuse expectations.
- **Inclusion** Be inclusive in the process so that all parties feel they have an opportunity to share their perspectives. Otherwise, the community will perceive that your company only speaks to those who support your business activity or are easy to talk to.
- **Transparency** Establish and maintain complete transparency in all aspects of the process, so that people trust what you are doing.
- **Communication** Genuinely and actively listen to community members, rather than simply trying to sell them the benefits of your project.

Who to talk to

- Consult with a wide range of regional and local representatives, including local authorities, NGOs, community leaders, civil society. They are valuable sources, helping to provide information and identify additional stakeholders.
- Talk to the community. First approach community leaders as a way to “gain access” to others. In the community, reach out to both men and women, youths and elders, indigenous people, disabled people, and families of varying economic status.
- Talk to the people you hire. They can help you understand contextual issues and are also likely to share what they know about your company with their families and neighbours.
- Use a broad range of venues, both formal and informal (e.g. teashops, pagodas, schools) to reach out to local community members.

When entering a community

Determine what you need to know about a community or region before setting foot in the area. You may need to talk with colleagues who have worked in the area or use secondary sources such as development reports. Some questions that you should typically consider are:

- How does the community function and who makes decisions?



- Are there issues that are going to affect your land access, for instance land owners versus landless or the size of the community?
- Are there any safety or security risks in the area to be aware of?
- Are there any significant social or political issues in the area to be aware of such as poverty levels, ongoing armed conflict or intercommunal tensions?

Talk with the respected/traditional leader(s) and the elected/political leaders. When you arrive in a community, introduce yourself to the leadership and explain what you intend to accomplish. In many rural communities, local land owners will not be willing to talk with you until they know you have first presented yourself to the community leader.

Be transparent and upfront about what you are going to do. When approaching local community members for the first time, tell them what you intend to do in language that they will understand. Be honest and try not to diminish what you are going to do by saying things like “I am just going to walk around for a few hours” – provide an appropriate level of detail. If you are going to bring tourists, say that you are going to do so.

Build an understanding of the local community from the first visit. When you encounter people, ask them simple questions that show interest in the community and help you learn how the community works, for instance:

- How does the community organise itself and make decisions?
- What is the position of the authorities regarding tourism?
- Are there members of the community who are not represented in decision-making processes? If so, how do those people make sure their voices are heard?
- What is the community's way of negotiating social permits?
- What are the current sources of income for the community?
- Where does the community get their information from?
- What is the community's perception of tourism?

Finally, be sure to allow for community members to ask questions of you and allocate sufficient time for this.



Annex 3: Case Study

The country Obinga has been experiencing many years of violent conflict between its many ethnic groups, in particular the Kappo and the Kamma. Many actors are working on peacebuilding initiatives and ceasefire agreements have recently been signed, but incidents of violence still happen.

Around a town in Obinga live the Kappo and the Kamma. They belong to the same religion, but have long-term grievances relating back to when they were a colony. The colonial masters would always benefit the Kappo over the Kamma, resulting in the Kappo receiving better education, better work opportunities and better income. The Kappo began to see themselves as superior to the Kamma, and when Obinga became independent the Kappo were essentially dominating the country. Because of their level of education, they got most of the government jobs, and controlled most of the businesses. The Kamma were mainly farmers and fishermen. Conflict erupted as the Kappo and Kamma fought over power and resources.

Over the past four years the situation has calmed down. People are now living in relative peace, but there is still a lack of trust and many grievances between people. Some say aggression is simmering under the surface.

One thing that the Kamma are worried about is that rich people, some of them Kappo, have started to buy land in their area. In a way that nobody understands, they have managed to get the chief to sell communal land. Nobody knows where the money has gone, but the chief has suddenly built a new house. Some poor farmers have also been convinced to sell their land, while some of them have moved out of the area. The Kamma are worried that this land will either be used for large tourism projects which might threaten their beautiful environment, or will be used to produce cheap, low cost fruit and vegetables, which will pollute the area and bring competition with their own, high quality products.

A river divides the area. In general, Kappo and Kamma live on opposite sides. There used to be a bridge that connected the two parts of town, but it was blown up in the war. Since then, people need to take their boats or a ferry to reach the other side. In addition to preventing Kamma and Kappo from spending time together, this is also creating practical problems for both sides. The hospital and the higher education facilities are all located on the side where most Kappo live, while the agricultural production facilities and food markets are mostly situated on the side of the Kamma. This means that Kamma have a harder time to access higher education, health services and well-paid jobs, and getting good quality, fresh food products is more difficult for the Kappo. Also, the Kamma need to travel further to access other parts of the country. On their side, however, there are excellent conditions for farming, and the Kamma are famous for their rich fruit orchards.

Without the bridge, the Kamma feel locked in to their current location, and if conflict erupts again their freedom of movement will be limited, affecting their security with the river on one side and a mountainous area on the other. This worries some of the Kamma leaders. Some Kappo hardliners think this is good and oppose plans to rebuild the bridge. "Without the bridge, we know where we have them", they say: "If we rebuild it, they might all come over and threaten us again". The farmers are complaining that without the bridge, they cannot realise the potential for trade in their fruits.

Every year the Kamma arrange a harvest festival, historically a joyous occasion with plenty of good food and entertainment. In previous times, the Kappo used to be invited but since the fighting started and the bridge was destroyed, they have not been welcome.

Lately, some Kamma and Kappo youth groups have been demonstrating in front of the school, demanding equal rights to education for both groups. These demonstrations started small and peaceful, but now more people have started joining them, and they are getting louder. Some fear that



troublemakers who used to fight with the ethnic armed groups, who are now demobilized, are mixing with the youth to start the conflict again.

During the conflict, an organisation made up of women from both Kappo and Kamma came together to try to ensure that their children could still attend school. This created a relatively strong network across the ethnic divide. This network still plays a role in keeping things calm when tensions arise. They also created a day-care centre, which explicitly welcomes both Kappo and Kamma children. Historically, the Kappo and Kamma have intermarried, but this has become socially impossible during the conflict. A group of elders from both sides are starting discussions about creating a peace and development committee.

There are also youth groups that are formed in order to enhance youth opportunities. Some young people, who have no school or job to go to, are starting to form groups that have been involved in criminal activities.

A tour operator, FeelFree, is interested in developing community based tourism in the area, with two components: an opportunity for urban people to take part in daily life on a farm, and trekking in the beautiful mountainous area. They see business potential in this unexplored region, but also want to contribute to peace and development for the local people. The Kamma are in general positive about these ideas, but there are voices in the Kappo community who warn that this might make the area more unstable.





Disclaimer

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